

# THE MAILS

"VOICE of ISLAM"



Roses have thorns  
The Haqq too has thorns!  
"We strike baatil with the Haqq. Then it crushes the brains of baatil."  
(Qur'aan)

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THE WORLD

"This world is a house for him who has no home. It is wealth for him who has no wealth. He who is bereft of aql (intelligence) hoards (wealth) for this world." (Hadith)

## ALBARAKA BANK'S RIBA 'DEBIT' CARD

ALBARAKA Bank's latest Riba ploy is a case of from the frying pan into the fire – from one vile riba act to another worse riba act. Announcing its cunning plan to net in more riba funds, this Bank says in its "IMPORTANT NOTICE": "Please be advised that the Savings Account, Savings Trust Account and Junior Jump Account have been discontinued and you have the opportunity to reinvest your funds in an alternate Al Baraka Bank product suitable to your needs." The despicable motive is to discontinue the former so-called 'profit' payments to account holders, and on the contrary to extract from them riba in the guise of a variety of charges. The trick for fulfilling this motive is the "alternative" announced by the Bank as follows: "As an alternative, we would like to offer you our newly launched Al Baraka Debit Card Account..." The riba of the Debit Card is worse than the riba of the former Savings Accounts which this miscreant Haraam Riba Bank has unilaterally terminated to compel the Savings Accounts holders to switch to the Debit Card system.

The primary difference between the two systems is that in the former one (the Savings Accounts), the Bank paid the account holders interest. The switch-over has eliminated this out-payment of million/billions of rands to account holders and substituted it with the Debit Card which will net this Haraam Riba Institution millions/billions of rands in interest camouflaged with a variety of designations compiled in the "Debit Card Fee Structure". In the Debit Card system the bank does not pay so-called 'profit' any more on savings. On the contrary, it charges the account holders interest for the LOANS which they give to the bank. This interest is disguised in the form of a plethora of haraam "fees".

The despicable advertisement employed by the Bank to attract and mislead clients presents the following

bait: "No charge for in-store purchases. No monthly administration charges for active accounts. Free Monthly Internet Banking Subscriptions."

Never be fooled by this bamboozling stunt of the Bank. Men who are drunk devouring Riba, never do or give anything free. The Qur'aan Majeed lambasting these devourers of riba, states:

"Those who devour riba do not stand except as one who stands with Shaitaan having driven him to madness with his touch. That is because they say: 'Verily, trade is like riba.'" (Baqarah, aayat 275)

AlBaraka Bank, like all the other capitalist kuffaar banks interpret all their riba products to be trade which yield 'profit', yet the riba is conspicuous. AlBaraka Bank's Debit Card Fee Structure rips off the mask of deception from the 'free' banking and 'no administration charges' falsehood. A glance at the fee structure will appall any Muslim who has some idea of Islam's prohibition of interest. Every charge in the Bank's charges sheet is a riba charge.

In its entire 5-page "Terms & Conditions of Al Baraka Debit Card" document, only *one single* Islamic word appears, and that is the word: *Qard*. Besides this one term, the entire document confirms the capitalist ethos and system of the Bank. Regarding its Debit Card system, Al Baraka Bank states in this document: "The account is on a *Qard* basis, classified as a current account and does not attract profits." We venture to emphasize that the *only* reason why this miserable Riba institution introduced the Islamic term, '*Qard*' in its document of haraam riba charges, is to provide justification for discontinuing its former payment of riba in the guise of 'profit'. It had to present an accept-

able reason for no longer paying 'profits' on savings, hence it attempts to brow beat into silence and submission the stupid account holders with the word, '*Qard*'. Muslims are aware that paying interest on loans is haraam, hence they are now supposed to accept the non-'profit'-paying Debit Card because the account according to the capitalists of the Bank is a loan account. If Al Baraka had some vestige of *amaanat* and *diyaanat* it would never have stupidly stuck in the term '*Qard*' in that miserable capitalist document. Why did the Bank not say 'loan'? Why did it have to describe its haraam riba debit account with the term '*qard*'?

The question developing now is: How is this account a Loan account? Who gives the loan and to whom is the loan given? Undoubtedly, the debit card account is a *Qardh* (Loan) account. But it is a HARAAM account. While it does not attract 'profit' (riba) for the client, it does attract pure RIBA for the Bank. See the explanation on page 10 captioned, *QARDH HASANAH*.

The idea of free banking created by the 'no administration' LIE is a myth which Al Baraka Bank's own fee structure debunks. Just view the following charges which the debit card attracts:

- \* If the account is dormant, then despite the account holder having money in his account, a monthly penalty from R3 to R75 is charged.
- \* A fee of R10 is charged for cash withdrawals up to R2500. Above R2500, the fee is 50 cents for every R100 or part thereof.
- \* For each cheque withdrawal R45.
- \* For a bank guaranteed cheque R75
- \* Cash deposits 75c per R100 or part thereof.
- \* Special clearance of cheque R85
- \* Post-dated cheque deposited R20

- \* Transfers at Branch R10 – R12
- \* Beneficiary payments R12
- \* Inter System Transfers R5
- \* Unpaid cheque R100
- \* Stop payment cheque/debit order R65
- \* ATM cash withdrawals R10
- \* Cash Withdrawals Saswitch ATM up to R28
- \* ACB debit order R4
- \* ACB debit order rejection R5
- \* Unpaid Debit Orders (insufficient funds) R25
- \* Recurring beneficiary payment R5
- \* Recurring beneficiary payment processing/amendment fee R3
- \* Branch statements R4
- \* Mini statements R1,50
- \* Balance enquiries own ATM R1.50
- \* Balance enquiries Saswitch ATM R3
- \* POS Purchase withdrawal R3
- \* Cash withdrawal R3
- \* Enquiry R2
- \* E-mail notices 40c per e-mail
- \* SMS notices 40c per sms
- \* Declined fee due to insufficient funds Own ATM R2; Saswitch ATM R4
- \* Bill payment R4.50
- \* Internet transfers: Once-off transfers R5.50
- \* Inter-account transfers R3
- \* Beneficiary payments R2.50 – R5
- \* 3<sup>rd</sup> party payments R2.50 – R5.50

This formidable list of riba charges effectively debunks the 'no administration charges' claim of Al Baraka Bank. If you phone them, you pay for the greeting you offer and for their return greeting as well. You pay for saying 'Assalamu Alaikum' in case you have to phone the Bank. But remember that it is not permissible to say 'Assalamu Alaikum' to any bank worker while he is engaged in any bank work. It is haraam to greet with Salaam a person while he/she is indulging in sin. And if the worker is a female, then at no time is it permissible to verbally offer the Islamic salutation.

(Continued on page 10)

## BENEFITS OF TA-AWWUTH

*Ta-awwuth* is to seek Allah's protection from shaitaan the accursed one by reciting *Authu billaahi minash shaitaanir rajeem*. In his kitaab, *Ghuniyatut Taalibeen*, Hadhrat Sayyid Abdul Qadir Jilaani (rahmatullaahi alayhi) mentions the following benefits of Ta-awwuth:

- The Mu'min gains firmness on the Deen
- He is saved from the evil of shaitaan.
- It becomes a powerful fortress for the Mu'min in which to remain safe from the evils of shaitaan.
- He gains the proximity and

aid of Allah Ta'ala.

On the occasion when shaitaan was expelled from Jannat, he vowed that he would ensnare and mislead Allah's servants from the front, the rear, the right and the left. Allah Ta'ala took an oath by His Might and Power that He would instruct His servants to recite *Ta-awwuth*. When they recite it, Allah's hidaayat

(guidance) will encircle them and protect them from the onslaught of shaitaan. Said Allah: 'O Mal-oon (Accursed one)! Then you will not be able to harm them.'

According to the Hadith, when a person seeks refuge with Allah Ta'ala, reciting *Ta-awwuth* with sincerity, Allah Ta'ala grants him safety for the entire day. Rasulullah

(sallallahu alayhi wasallam) said: "Close the door of sins with *Isti-aathah* (i.e. reciting Ta-awwuth), and with Bismillaah open the door of worship."

Shaitaan is mortally scared of *Ta-awwuth*. *Isti-aathah* is a ray of Noor in the hearts of the Aarifeen producing *Ma'rifat* (spiritual recognition) (Continued on page 12)



# Questions and Answers

THE MAJLIS Q & A  
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**Q. Is it permissible to shred very old and tattered copies of the Qur'aan Majeed in a shredder. The paper will be recycled?**

**A.** It is not permissible to shred old scriptures of the Qur'aan Majeed even if it will not be recycled. Using for recycling is appallingly sinful. It is defilement of the Qur'aan Majeed. The unusable copies of the Qur'aan Majeed should be wrapped in clean cloth and buried in a place where people do not walk.

**Q. Is the study of accountancy permissible?**

**A.** While the subject of accountancy is permissible, the university environment is haraam. Intermingling of sexes, music, drugs, liquor, and other acts of immorality and kufr are rife at all universities. On account of these haraam acts, it is not permissible to study at a university. Perhaps the subject could be pursued by means of a correspondence course.

**Q. Is it permissible to tie black beads around the wrists of a baby for protection?**

**A.** It is not permissible to tie the black beads on the wrists of babies. This is a baseless, custom of superstition of the idolaters.

**Q. Is it permissible for nabaaligh children to make gifts from their own money?**

**A.** Nabaaligh (minor) children are not allowed to give even charity from their own money. The parents should not allow them to make contributions with their own money. However, the parents should give them some money to make charitable contributions so that generosity is cultivated in them.

**Q. I am a follower of the Maaliki Math-hab. For Fajr, two Athaans are called. Will it be valid to perform the Fajr Sunnat Salaat after the first Athaan or should we wait until after the second Athaan in which the words: "As-Salaatu Khairum minan naum" are recited?**

**A.** The first Athaan is recited before Subh Saadiq, i.e. before the entry of Fajr time, hence it is not permissible to perform the Sunnats of Fajr after the first Athaan. You have to wait until after the second Athaan. It will also be permissible to perform the Sunnats before the second Athaan as long as Fajr time has commenced.

**Q. Recently I have been performing Salaat at a Jamaat Khaanah in one of the suburbs of Benoni. The Imaam here uses a PA amplifier with the ecco function turned up, with the result that it becomes difficult to hear the lecture clearly. I approached the Imaam and complained about the disturbance that was caused by the PA system. The Imaam replied that the Athaan and Qiraa't sound nice with the ecco on. I then informed the Imaam that the ecco function on these amplifiers are predominantly used for karaoke singing in night clubs. Further, in view of the fact that we have such a small congregation of about 25 people, there is no need for a PA system. He responded: 'What can we**

**do? Someone has sponsored it?'**

**A.** The Imaam's response is absolute haraam drivel. If someone sponsors liquor or a musical instrument for the Jamaat Khaanah to be played when the Athaan is recited, will the Imaam's stupid response carry any Shar'i substance? This system which is primarily used in dens of vice – dens of prostitution – is haraam for utilization in ibaadat and in a Musjid or Jamaat Khaanah. The major crimes of this haraam system are mutilation of the Qur'aanic recital, emulation of a feature of vice dens, introducing an evil accretion in a pure act of ibaadat. Even normal loudspeakers are not permissible for Salaat and Khutbah. There is consensus of all the senior Ulama on this prohibition. The imaam of the Jamaat Khaanah has reduced the Qur'aan recital and Athaan to the gutter level of immoral music of immoral kuffaar.

## LAUGHTER

*Rasulullah (sallallahu alayhi wasallam) instructed Hadhrat Abu Dharr (rahmatullah alayh) to abstain from abundant laughter because laughter kills the heart. (Hadith)*

**Q. On another occasion at the same Jamaat Khaanah, the appointed Muath-thin called the Athaan. But the Iqaamat was recited by a man dressed with a pink T-shirt and jeans and without his head covered. After the Salaat I approached the imaam to complain. He responded that he did not want to offend anyone. Please comment.**

**A.** The imaam and the trustees of the Jamaat Khaanah miserably failed in their duty. They were supposed to have stopped the faasiq in his tracks and prevented him from reciting the Iqaamah. It is not permissible to allow a faasiq to recite the Athaan and the Iqaamah. Salaat performed with such lewd dress has to be compulsorily repeated.

**Q. The imaam who visited us in prison told me to pray as follows: "Ya Abdul Qaadir Jilaani! Ask Allah to fulfil my duas." I felt very uncomfortable. Before I do so I decided to find out if this is valid. Please advise me.**

**A.** The imaam who visited you is a Bid'ati (a man of innovation). There are numerous members of the Bid'ah cult in South Africa. He had asked you to indulge in *shirk* (associating partners with Allah Ta'ala). Rasulullah (sallallahu alayhi wasallam) said: "Sin is what agitates your conscience." Because the man tried to trap you into committing *shirk*, you felt uncomfortable. The natural attitude of Imaan is to repel *shirk*. You should never heed the evil teachings of bid'ah and *shirk* of this 'imaam'. A Muslim directs his dua to only Allah Ta'ala. No one can grant wishes and prayers besides Allah Ta'ala. Beware of these deviated persons of Bid'ah who worship the graves of the saints.

**Q. In prison sometimes the prison guards prevent me from perform-**

**ing Salaat on time. Should I defy them?**

**A.** In the circumstances you find yourself in prison it is permissible to perform Salaat qadha when the prison guards prevent you from performing it on time. Don't defy them. You will not achieve anything by defiance in your situation. They will only utilize force, brutally oppress and injure you, and prevent you from performing Salaat. You will also adversely affect your parole chances. Prison is a filthy abode for shayaateen. You should not do anything to prolong your stay in such an evil place.

**Q. Before leaving on a journey if one makes masah on Khuffain, will the 24 hour or the 72 hour rule apply after beginning the journey?**

**A.** It will be permissible to continue making masah for 72 hours while on the journey?

**Q. What should be done with the assets of a person who died leaving no heirs?**

**A.** Such a person is termed *Laa-waarith*. His/her estate should be distributed to the Fuqara (Muslim poor). If the *Laa-waarith* has such poor relatives who do not inherit, they enjoy a prior right to his/her assets. Non-inheriting relatives are step-mothers, milk-relatives, step-children, wife's relatives, etc.

**Q. Is it permissible for a man to distribute all his wealth to his heirs during his lifetime?**

**A.** While it is permissible for a man to distribute all his wealth to his children, etc. during his life time, the intention should not be to deprive any particular heir without valid Shar'i reason. If he distributes his wealth during his lifetime, he should give equally to both sons and daughters. If he has a valid reason for preferring one child, hence giving him/her more, then it will be permissible, e.g. the one child cares more for the parents or he is the only one who works with them.

**Q. Is it permissible to distribute all of one's wealth to charity?**

**A.** It is not permissible to give all of one's wealth to charity thereby depriving one's heirs. Deprivation of heirs is a heinous sin, hence the Shariah has stipulated that a man may bequeath a maximum of one third of his assets to charity after his death.

**Q. What alternative can you offer for the MPL document? Is there any alternative? If there is an alternative, put it up for discussion.**

**A.** Yes, there is an alternative document. That document is Allah's Shariah. Since it was finalized and perfected by Rasulullah (sallallahu alayhi wasallam) and transmitted reliably from the Sahaabah down the long corridor of 14 centuries, there is no need to put it up for discussion. The Shariah is non-negotiable. Any Muslim who seeks an alternative to the inviolable divine Shariah should ruminate on the following Qur'aanic verses:

\* "They who do not decree according to that (Shariah) which Allah has

revealed, verily they are the kaafi-roon."

\* "What! Do you see seek the law of jaahiliyyah (such as the MPL)?"

\* "And whose Law is more beautiful than Allah's Law?"

\* Then We have established you on a Shariah with regard to affairs. Therefore follow it, and do not follow the desires of those who do not know,"

**Q. Is it allowed for a man to give his own Zakaat to his poor parents?**

**A.** It is not permissible for a person to give his own Zakaat to his parents even if they are poor. It is Waajib for him to support them.

**Q. In some places while they sit on the floor to eat, the food is placed on small tables. Is this style of eating in conformity with the Sunnah?**

**A.** It is not permissible to put the food on a small table or any raised platform even if sitting on the ground when eating. It is necessary that the food be on the ground. This style is in conflict with the Sunnah.

**Q. A husband said to his wife: "Tonight is Talaq night! Call the Maulanas. Tonight I'm giving Talaq." Are these statements Talaq? Is the Nikah still valid?**

**A.** The statements: "Tonight is talaq night", "Call the Maulanas", and "Tonight I'm giving talaq", are not Talaq. These statements convey his intention of giving Talaq. However, they are not Talaq. Only when he actually gives the Talaq, will it become valid.

**Q. If a krugerrand is giving to the wife with the intention of it being Mehr-e-Faatimi, will the Mehr-e-Faatimi Sunnat be fulfilled?**

**A.** Yes, you may give a Krugerrand and make niyyat of Mehr-e-Faatimi in view of the value of the coin being more than the value of Mehr-e-Faatimi.

**Q. Is it permissible for the mother who is divorced and has custody of the minor children to take them out of town for a holiday without the permission of the father?**

**A.** Although a mother has custody of minor children until a certain age, the father always remains the guardian. As such the mother has no right of acting unilaterally regarding the ta'leem and tarbiyat of the children. She may not make decisions pertaining to the children without the father's approval. She has no right of taking the children for a holiday or to anyone's home even in the same city without the consent of the father. The separation or divorce does not diminish the right if the father over his children or his right of guardianship in any way whatsoever.

**Q. Until what age does the mother have custody of the minor children in a case of separation?**

**A.** The mother, if she is not a faasiqah (immoral) and if she is not a danger to the Islamic morals of the minors, will have custody of a boy child until the age of 7 years, and of a girl until the age of 10 years. Then custody is the father's right.

**Q. A Moulana described the Muja-**



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hideen as 'terrorists'. He made this statement in the context of the world cup event. Please comment.

**A.** This 'moulana' character who labelled the Mujaahideen 'terrorists' is himself a **Terrorist** in terms of the Shariah. He is a spineless lackey of the western kuffaar. He has betrayed Muslims, the Rasool, Allah Ta'ala and Islam. His love for the fisq and fujoor of the haraam world cup event has made him drunk. The inebriation of the nafs is worse than the inebriation of physical liquor, hence he is capable of blurting such kufr rubbish.

**Q. Regarding the housework for the wife there appear to be difference of opinion. Is it incumbent that she does the housework?**

**A.** Yes, it is morally incumbent on her. It is the duty of the wife to do the housework. The husband is required to engage a maid to assist his wife with the housework. Rasulullah (sallallahu alayhi wasallam) very clearly stated that the housework is the obligation of Hadhrat Faatimah (radhiyallahu anha) and the outside work (of earning, etc.) is the duty of Hadhrat Ali (radhiyallahu anhu).

Even the Hanafi Fuqaha who say that housework is not Waajib on the wife, do not negate the *wujoob* (compulsion) of obedience to the husband in all things lawful. Thus, while cooking according to some is not Waajib on the wife by virtue of the Nikah, it becomes Waajib on her by virtue of the husband's instruction. It is another issue if the husband oppresses her with burdens, for then he is guilty of sinning, but his sin does not justify the wife's disobedience, hence Rasulullah (sallallahu alayhi wasallam) said that if the husband orders his wife to stand the whole night or to transfer the stones of one mountain to another, then she has to obey. The emphasis is on obedience of the wife to her husband in all things lawful.

According to the other Math-habs, housework is Waajib on the wife by virtue of the Nikah contract, not by virtue of the husband's orders. Rasulullah (sallallahu alayhi wasallam) has instructed his beloved daughter, Faatimah (radhiyallahu anha) to do the housework in her marital home, and this Hadith is the basis for the view of the other Math-habs as well as for many Hanafi Fuqaha.

**Q. Recently a Muslim judge of the High Court did not entertain the application of the NNB Jamiat to ban the insulting Mail & Guardian cartoon. The judge saw no need for the application. What is her status in terms of the Shariah?**

**A.** It is quite obvious that the 'Muslim' judge who had made this haraam ruling which is tantamount to condoning the insult directed to Rasulullah (sallallahu alayhi wasallam) has lost her Imaan. Insulting Rasulullah (sallallahu alayhi wasallam) or condoning such insult is kufr.

**Q. Sometimes while reciting the Qur'aan Majeed in the Masjid a person begins Salaat right in front**

**of the Qur'aan reciter. His back is towards the Qur'aan Shareef. Is this permissible?**

**A.** It is not permissible to recite the Qur'aan Majeed behind someone's back while one is reciting from the Qur'aan Shareef. It is highly disrespectful to have the Qur'aan Majeed behind someone's back. The reciter should move away.

**Q. Are royalties permissible? For example, the chicken plants pay the halaalizers a royalty on every chicken slaughtered?**

**A.** Such royalties are haraam riba and extortion.

**Q. I have been told that if Eid falls on a Friday and one attends the Eid Salaat, then Jumuah Salaat on that day is no longer Fardh. Is this correct?**

**A.** Jumuah remains Waajib even if it falls on the Day of Eid, and even if one has performed the Eid Salaat. According to the Hambali Math-hab Jumuah will not be Waajib on those who had participated in the Eid Salaat.

**Q. Many Muslims are celebrating the world cup event with flags of the participating countries. Is this permissible?**

**A.** Flying the flags and displaying the symbols of kuffaar countries are haraam.

Emulating the kuffaar is haraam. Many of the flags have crosses which are symbols of shirk and kufr. Nabi Isaa's (alayhis salaam) function when he comes to earth will be to eliminate all crosses. Maulana Sulayman Kindi who happens to be a member of the NNB Jamiat has written a good article which explains this prohibition.

**Q. Is it permissible to consume dead fish floating on the water?**

**A.** It is not permissible to consume dead fish floating on the water.

**Q. If an adult girl marries without the approval of her parents, is the nikah valid?**

**A.** It is Waajib for a girl to obtain the consent and blessings of her parents for marriage. Although her marriage will be valid without parental consent, she will be sinful if she marries without their consent, if the parents have a valid reason for refusing. However, according to the Shaafi Math-hab the marriage will be valid only if a male contracts the nikah for her. She must compulsorily have a male to represent her.

**Q. Does a girl have the right to refuse to marry an impious boy even if her parents insist that she marries him?**

**A.** If the lad is impious/modern or a faasiq/faajir (immoral), then the girl has the right to refuse marriage.

**Q. I am a follower of the Maaliki Math-hab. Are Ishraaq and Dhuha two separate Salaat?**

**A.** According to the Maaliki Math-hab, there is only Dhuha Salaat after sunrise. The minimum is two raka'ts and the maximum is eight raka'ts. There is no separate Ishraaq Salaat according to the Maaliki Math-hab.

**Q. An invalid will be making Tawaaf and Sa-ee in a wheel chair.**

## WHO ARE THE "TERRORISTS"

**Q. What does the Shariah say about learned men – moulanas and sheikhs – who support the world cup games and propagate that Muslims should honour the arriving players?**

**A.** According to the Shariah a man who flagrantly and audaciously halaalizes acts of kufr – the entire world cup event is HARAAM – a conglomeration of a multitude of haraam acts – as these devilish 'moulanas' and 'sheikhs' do, are not Muslims. They are Terrorists in terms of the Shariah, for they have rebelled treacherously against Allah Ta'ala. They have long ago lost their Imaan. Salaat behind them is not valid. They live in the

state of adultery with the women who were once their wives because their kufr has obliterated their Imaan, if ever they had Imaan.

This type of 'moulana' or 'sheikh' is on the payroll of sinister enemies of Islam. They are shayaateen in human form. There is therefore nothing to be surprised about their vile comments despite these being lamentable. 'Moulanas' and 'sheikhs' of this kind are vermin and treacherous blobs of epistasis who lurk within the community betraying Muslims for a few dollars which the conspirators who have employed them dole out. In the words of the Hadith the likes of these vile 'moulanas' and 'sheikhs' are described as 'ghutha' or the muck and filth which comes down with floodwaters.

**If I push the wheel chair will my Tawaaf and Sa-ee be valid or should I perform these acts separately?**

**A.** The one pushing someone in a wheelchair for Tawaaf or Sa-ee should also make niyyat for Tawaaf/Sa-ee, then his/her acts will also be valid. However, if the pusher's intention is only to get a wage, then his/her Tawaaf/Sa-ee will not be valid.

**Q. Can the husband clip the hair of his wife to release her from Ihraam? If the husband is not present, who should clip her hair?**

**A.** Yes, the husband may clip the hair of his wife to release her from ihraam. If the husband is not present to do this nor a mahram male nor a female, then the woman should clip her own hair. It is haraam – totally haraam – to allow a ghair mahram to clip her hair.

**Q. I was told that I should not recite Talbiyah immediately after performing the two raka'ts of Ihraam Salaat, but should wait until we board the bus, then recite Talbiyah with the group. Is this according to the Shaafi Math-hab?**

**A.** The Talbiyah according to the Hanafi Math-hab is Waajib. It has to be compulsorily recited audibly at the time of making niyyat for Ihraam, which is usually after performing the two raka'ts Sunnat Salaat for adoption of Ihraam. According to the Shaafi Math-hab, Talbiyah is Sunnat. Despite this, it should be recited individually at the time of making niyyat as the Hanafis do. It is incorrect to delay it until you reach the bus. It is not Masnoon to recite it in group form.

**Q. What should be recited when lowering the mayyit into the grave?**

**A.** When lowering the mayyit into the grave, the only Masnoon dua to recite is to say:

*Bismillaahi wa ala mil-lati Rasoolillaah sallallahu alayhi wasallam).* There are no other Sunnat acts for this occasion according to both Math-habs.

**Q. Is it permissible to build a very low brick wall around the grave?**

**A.** It is not permissible to build a wall around the qabr, even a low one. Stones may be placed around – not

marble or decorative stones. The ordinary stones laying around could be placed around the grave.

**Q. Is it Sunnah to pour water on the grave whenever one visits the graveyard?**

**A.** The practice of regularly pouring water on the graves is bid'ah. If it is done occasionally to prevent the sand from blowing away, it will be permissible. However, in our community it is done as a custom, hence bid'ah.

**Q. If it is Salaat time while one is in the qabrustaan, can Salaat be performed there?**

**A.** Salaat should not be made inside the qabrustaan where one will be facing any of the graves. However, if it is time, and if one can find such a place where there are no graves in front, then it will be permissible.

**Q. Are there any style of topi which is not permissible to wear?**

**A.** Topis which are the dress of fussaqs are not permissible. Hence, our Akaabir prohibited wearing Jinnah caps/topis. Topis of any kind worn by the Sulaha (the pious Auliya and Ulama) will be permissible.

**Q. Is it permissible to use the new kind of 'auto wudhu' washer for making wudhu?**

**A.** Obviously the auto 'wudu' washer is in conflict with the Sunnah. As far as possible one should avoid using such contraptions which change the Sunnah system. However, if the water runs off into a drain, and there is no accumulation of used water which is re-used, then the wudhu will be valid. We believe that this type of contraption is fitted in some airports. As long as the parts of the body are washed correctly, wudhu will be valid and the contraption may be used at the airports for the sake of convenience. But one should not install this type of washer in the home.

**Q. A man gave his wife three Talaqs. He wanted to reconcile but all the Ulama in the town refused to perform the nikah. Finally this man managed to find a molvi who performed the nikah. What is the status of the nikah and of the molvi who performed it?**

**A.** Three Talaqs irrevocably and fi-



# Questions and Answers

THE MAJLIS Q & A  
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## PAYING WITH INTEREST

**Q. Recently there was a 5 day MPL training course held in Durban by the Amal-Barakabank group. The fee for the 5 day course to qualify in 'Islamic law' was R2,500. I paid this fee with interest which had accumulated on my bank savings. Was this permissible?**

**A.** Brother, you are most fortunate that you did not gush your halaal money down the sewer drain. The course was a five-day stint of kufr. The haraam interest money had greater merit than the kufr which was being gorged out by the conglomerate of zindeeqs who had gathered to

portray their *jahaalat*. You must have 'qualified' in kufr. Hence the haraam interest was a fine payment for the splurge of stercoraceous kufr which was banded by the zindeeqs and mulhids in the name of Islam. You are fortunate that you had the foresight to pay for the kufr with *rijs*. You should now make taubah for having corrupted your Imaan with kufr which the mulhids bonded to kufr were indoctrinating the ignorant participants. How did you manage to sit through five days of kufr torture being dinned into your ears?

nally terminate the marriage. It is not permissible for the former husband to marry the woman whom he has given three Talaqs. The marriage will just not be valid. Only if she marries someone else, and if her new husband after consummation of the marriage, divorces her will she be permissible for the previous husband to marry. If the person knowing that the woman was given three Talaqs performed the *baatil* 'nikah' to her previous husband, then he is a faasiq of the worst order. He has plunged the woman and her consort into adultery. The mock nikah is just not valid. The man and woman will be living in an adulterous relationship and the children born of this haraam relationship will be illegitimate.

**Q. If stools and urine (human or animal) can't be used for fertilizer, what will be the ruling if these impurities are used to produce gas for vehicles and trains?**

**A.** The vapour, smoke and ash realized after burning an impurity are not impure. Thus, the gas which has been prepared will be permissible for use in vehicles although Muslims should not deliberately embark on operations to

produce gas from impurities. Allah Ta'ala has created more than ample pure substances for our sojourn on earth. Rasulullah (sallallahu alayhi wasallam) said: "*Verily, the world has been created for you (i.e. for your temporary stay here) while you have been created for the Akhirah.*" Nabi-e-Kareem (sallallahu alayhi wasallam) also said: "*Allah has not created the cure for my Ummah in substances which have been made haraam for them.*" But the brains of kuffaar being impregnated with kufr always first incline to *najaasat* (faeces, urine, liquor, blood, and other impurities). The same mentality prevails in the medical world. Their brains overlook the billions of pure substances Allah Ta'ala has created for medicine. Kufr is spiritual filth, hence the kuffaar always incline towards physical filth and impurities.

**Q. Why would someone be a kaafir if he does not accept that Hawwaa (alayhas salaam) was created from the rib of Nabi Aadam (alayhas salaam)? Only rejection of a Mutawaatir teaching is kufr? In Umdatul Qari it is mentioned that Rabee Bin Anas had taken a figura-**

tive meaning of the hadith vol. 11 page 14. In Ruhul Maani it is mentioned that Abu Muslim also does not accept the creation from the rib. Whilst this is not the preferred opinion, the presence of this opinion will prevent the takfeer of one subscribing to it.

**A.** You don't know what you are saying. Do you have any doubt in the Shariah's teaching that Hadhrat Hawwaa (alayhas salaam) was created from the rib of Hadhrat Aadam (alayhis salaam)? Is this teaching not Mutawaatir? Rejection of this absolute truth is kufr. The view of Rabee Bin Anas and Abu Muslim is extremely rare and baatil. It is utterly baseless, and these seniors had erred in their understanding on this issue. In fact, it is mentioned in Umdatul Qaari that this view is 'baatil'. The Tawaatur of this belief is not negated by such rare views. There are rare views on almost every Shar'i issue. Rare views which are in diametric conflict with the official version of the Shariah should never be cited to negate the view of the Jamhoor. Al-laamah Sha'raani (rahmatullah alayh) said: "*He who takes the rare views of the Ulama (as his daleel), he has made his exit from Islam.*"

**Q. Is it permissible to sell gold plated or silver plated rings?**

**A.** It is not permissible to sell imitation rings even if gold/silver plated since it is not permissible to wear such rings.

**Q. If one takes a Waajib ghusl after expiry of Sehri time, will the fast be valid?**

**A.** While a Waajib ghusl should not be unnecessarily delayed, it is nevertheless permissible to take the Fardh ghusl even after expiry of Sehri time. The fast will be valid.

**Q. Is it permissible for the husband to clip the hair of his wife to release her from Ihraam?**

**A.** The husband should first complete all the rites of Hajj/Umrah before clipping his wife's hair. Once he has completed all the acts of Hajj/Umrah, he may clip his wife's hair even if he has not yet shaved or clipped his own hair.

**Q. According to the Imaam conducting Hajj class for us, gargling the mouth and putting water in the nose is Sunnat, and ghusl will be valid according to the Shaafi' and Hanafi Math-habs even if these two acts were not done. Is this correct?**

**A.** According to the Hanafi Math-hab, it is Fardh to gargle the mouth and apply water into the nostrils. Without this, the ghusl will not be valid. However, according to the Shaafi' Math-hab, if these acts are omitted, then while the ghusl will be valid it is sinful (Makrooh) to discard these Sunnat acts. The Imaam has grievously erred for saying that the ghusl is valid according to even the Hanafi Math-hab in this case.

**Q. I am told that at Mina the toilets and the bathrooms are combined in one cubicle. Is it permissible to recite the wudhu duas, kalimah, etc.**

in such a cubicle?

**A.** It is not permissible to recite any duas inside the combined toilet-shower cubicle. The Saudis too are addicted to western filth and shaitaaniyat, hence they have constructed these haraam cubicles.

**Q. I was told that once a boy becomes mukallaf, his father can demand rent from him for staying in the house. What if the boy is not earning?**

**A.** The father may not demand rent from even his Mukallaf child if he (the child) is not earning. If the child is wealthy, the father may ask rent. But as long as the child is unable to earn, it remains the father's duty to support him.

**Q. When sitting on the ground or in a chair to perform Namaaz, where should the eyes be?**

**A.** When performing Namaaz sitting, the eyes should be focused on the lap whether sitting on the floor or in a chair.

**Q. The mahr for girls in our family/society is 20,000 PKR. My parents had agreed to a considerably lesser amount, and I was under pressure to accept. I reluctantly agreed. But I feel utterly humiliated and insulted. Can I still claim the full mahr from my husband?**

**A.** Mahr is the right of the bride. Mahr Mithl is the stipulated amount which is normally paid to girls of a particular family or tribe. While you and your parents had the right to demand the stipulated amount of 20,000 PKR, your family had waived their right and you too by having agreed to the lesser amount and having accepted it have forfeited your original right. You can't now demand the full amount. It is now of no goodness to resurrect the Mahr issue. Make the best of it. Try your best to forget the issue in order to make a success of your marriage.

**Q. When a non-Muslim embraces Islam, is it a requisite for two witnesses to be present to hear him recite the Kalimah?**

**A.** There is no need for witnesses when a person embraces Islam. He merely recites the Kalimah verbally while believing it in his heart. Witnesses are not a requisite for a person who becomes a Muslim.

**Q. In a business deal, R400,000 was paid as 'Key Money'. The landlord further stipulated that after five years on the basis of the then value of the business goodwill will have to be paid. Are these transactions permissible?**

**A.** The transactions are haraam. 'Key Money' is haraam riba. The landlord has to compulsorily refund the R400,000 which was paid to him. The further haraam goodwill to be paid to him after five years is also haraam.

**Q. The Ahl-e-Hadith, Salafis and modernists say that the miracles narrated in Shaikh Zakariyya's book, *Mashaikh-e-Chisht* and similar other books are all false and in conflict with the Qur'aan. Please provide the correct ruling.**

**A.** Miracles of the Auliya are true.

## CREMATION?

**Q. Why are Muslims not allowed to cremate their dead?**

**A.** Muslims are not allowed to be cremated for the following reasons:

- 1) Muslims are not Hindus nor atheists.
- 2) The Islamic system of burial is divinely ordained and has been commanded and taught by Rasulullah (sallallahu alayhi wasallam) who as you are aware was the Final Nabi of Allah Ta'ala.
- 3) Fire will be Allah's primary means of punishment in the Hereafter. Jahannum (Hell) is Fire which has been created for the transgressors and deniers of Allah Ta'ala. For this reason, Islam forbids killing insects, animals, etc. with fire.
- 4) Allah Ta'ala states in the Qur'aan that He has ennobled human beings. It is not befitting to treat the ennobled human body like chattel or dead animals and assign it to the Fire which is the medium of chastisement.
- 5) A host of religious (Islamic) rites has been ordained by Allah Ta'ala for

honouring and respecting the dead human body. These cannot be observed if the human body is assigned into hell on earth even before reaching the Hereafter.

6) Allah Ta'ala created man from sand. Since his origin was from the earth, on death he is assigned again to earth, hence the Qur'aan Majeed says in this regard: "*From it (i.e. the earth) have We created you, and to it (the earth) shall We return you (i.e. to the grave), and from it shall We resurrect you a second time (in Qiyaamah).*"

Some senior Ulama have narrated that some of the gods which Hindus worship were jinn. Jinn were created from fire. It is therefore probable that when they die they are cremated and returned to their primordial matter, like human beings are returned to their original matter (namely sand). Since Hindus, among the numerous objects they worship, also worship jinn, it is quite probable that the shayaateen (who are evil jinn) had taught them this mode of disposing their bodies.



# Questions and Answers

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Denial of this established reality is gross ignorance. Denial of the miracles (Mu'jizaaat) of the Ambiya is kufr. The deviant Salafis and modernists who deny the miracles of the Auliya have absolutely no evidence for their denial. They make claims of opinion without being able to back up their contention with evidence. To claim that the stories in Mashaaikh Chisht and other kitaabs are false, the claimants need to produce evidence. Their mere contention without proof is not valid and should be rejected as baseless. Shall we believe the baseless opinions of the modernists or the statements which all the great authorities – Auliya, Mufasssireen, Muhadditheen, Fuqaha, etc. – have unanimously transmitted down the generations for the past 14 centuries? The teachings of Islam are not the products of the rationalization of modernists and other juhhaal (ignoramus) of this age. Islam is the product of Wahi (Divine Revelation).

**Q. Someone purchased a world cup ticket for R200. Can he sell it for R250?**

**A.** Purchasing and then selling the ticket for the haraam world cup, are haraam. Leave alone selling it for a higher price, it is haraam to give it even free to anyone. The only thing that could be done with it is to tear it up and throw it away.

In general, as far as tickets are concerned, e.g. bus tickets, plane tickets, etc. it is not permissible to sell them for a higher amount than what was paid for them.

**Q. At the world cup games, Jumuah Namaaz was performed at the grounds. Was this permissible?**

**A.** The Jumuah performed at the grounds where the haraam world cup matches were being played was not permissible. In fact it was not valid. They have to make qadha of Zuhr of that day.

**Q. When I see an acquaintance accomplishing something or achieving success, I become jealous. How can I get rid of this evil?**

**A.** As long as you don't act according to the demands of the jealousy, it will not harm you nor is it sinful as long as you restrain it. Just recite *Wahoula* repeatedly, and make dua for the person you are jealous. Then you will gain much thawaab for this act of mujaahadah (struggle) against the nafs. When the nafs is jealous, it demands that the person should be harmed; that you should speak bad about him; that you should make gheebat about him, etc. Resist all these demands, and you will gain thawaab, and the jealousy will then not harm you morally and spiritually. To others, speak good about the person, and when you see him, be the first to make Salaam.

**Q. I was given presents. I have now discovered that the items are stolen property. What must I do? Should I throw them away?**

**A.** If you are aware of the owner of the goods given to you, then it is Waajib to return it to him/her/them. If you

are not aware, then ask the one who gave you the items, who the owner is. If this is not possible or if he too does not know or he refuses to provide the information, then it is Waajib to give the items to the poor. It is not permissible to throw them away.

**Q. What is the status of Al-Baani, Sheikh Bin Ba'z, Sheikh Ibn Uthaymeen and Sheikh Ibn Taimiyyah?**

**A.** The Math-habs are as old as Islam. The Math-habs are not new developments such as the Salafi sect. Al-Baani was not even a qualified Aalim of the Deen. He had no *Isnaad* which is imperative for a qualified Aalim. Sheikh Bin Ba'z and Sheikh Uthaymeen were Saudi Ulama of recent years. They generally followed the Fiqh of Imaam Ahmad Bin Hambal (rahmatullah alayh) although they did not adhere strictly to his Math-hab. They laboured in the misconception that they had the ability to diverge from the path of the Four Math-habs and formulate their own laws based on their understanding.

Sheikh Ibn Taimiyyah was an Aalim of the 7<sup>th</sup> Islamic century. He had considerable knowledge, but his knowledge was more than his understanding. He too had deviated from the Path of the Ahlus Sunnah in certain issues.

**Q. Are Imaam Maaturidi and Imaam Ash'ari of the Ahlus Sunnah wal Jama'ah?**

**A.** Imaam Maaturidi and Imaam Ash'ari are of the Ahlus Sunnah Wal Jama'ah.

**Q. Is it mandatory to follow one of the Four Math-habs? Why can't we mix the Math-habs since all four are correct and constitute the Ahlus Sunnah?**

**A.** Following one of the Four Math-habs is mandatory. Without following one of the Four Math-habs, it is not possible to follow the Sunnah of Rasulullah (sallallahu alayhi wasallam). The entire Deen of Islam is encapsulated in the Four Math-habs.

Mixing Math-habs (Talfeeq) is not permissible. All Math-habs are unanimous in condemning Talfeeq. When Math-habs are mixed, one begins to follow the nafs (desire and fancy).

While we believe all Four Math-habs are the Haqq, we do not say that all are correct. Deen is a serious issue. Its teachings may not be subjected to whimsical fancy, desire and convenience. For example, the Hanafis believe that it is not permissible for the Muqtadis to recite Qiraa't in Salaat behind the Imaam. On the contrary, Shaafis believe that it is compulsory to recite Surah Faatihah in every rak'a't regardless of the Imaam reciting. Now this is a major difference, and there are many such issues of major differences among the Math-habs. It is quite logical that both these opposite views cannot be correct. Only one view is correct. However, since all Math-habs base their rulings on the Qur'aan and Hadith as interpreted and taught by the Sahaabah, we say that they are all on the Haqq.

Consider the example of perform-

ing Salaat in the plane. This issue did not exist during the early eras of Islam. The Ulama in this era therefore have formulated their rulings on the basis of the Principles of their respective Math-habs. Now according to us, the Salaat should be performed on time in a plane, but on landing, the Salaat should be repeated on the ground. Other Ulama have ruled that there is no need to repeat the Salaat as it is valid in the air. Since both groups have valid Shar'i basis and their respective arguments are based on sound Deeni premises, we shall not proclaim the different view to be baatil. Both groups are on the Haqq while it is just logical that one view will be incorrect. However, the ordinary people who lack academic knowledge have to follow someone. They are not permitted to practise on the basis of their fancy and their reasoning. Now what is the procedure for them? Obviously they will follow those Ulama from whom they generally acquire their guidance in Deeni issues.

It will not be permissible for them to sometimes follow one group and at another time another group merely because of convenience. If they do so, it will mean that they are following baseless desire. It is therefore necessary to follow one particular Math-hab.

**Q. Please comment on the permissibility or impermissibility of the Vuvuzela bugle which even Muslims have been blowing.**

**A.** Someone sent us a nice article on this contraption. The article which is adequate comment for people of Imaan, is reproduced in these pages.

## THE VUVUZELA... DID YOU KNOW?

A 'gift' to you from the Christianity

1. Used by the **Nazareth Baptist Church**
  2. The church says it dates back to 1910 after the so called 'prophet isaiah shembe' established his Church in Inanda KZN
  3. Followers of his religion still use the vuvuzela as part of their dance and worship ceremonies
  4. The instrument is used as part of **Christians celebratory ceremony, the "Jubilee year"**
- Need we say more O Muslim...

**Q. Are there any Mujtahid Imaams alive today who can challenge any of the rulings of the Four Imaams?**

**A.** There are no Aimmah Mujtahideen alive today. In fact, since the past 13 centuries not a single one of the great Fuqaha and Ulama had challenged the illustrious four Imaams. Great Ulama, Mufasssireen, Muhadditheen and Fuqaha such as Imaam Abu Yusuf, Imaam Muhammad, Imaam Sarakhsi, Imaam Raazi, Imaam Ghazaali, Imaam Bukhaari, Imaam Muslim and innumerable others all followed one

of the Four Imaams, and no one challenged them. The one who did, deviated, e.g. Ibn Taimiyyah. The age of the Aimmah Mujtahideen terminated with the ending of *Khairul Quroon (the three noblest eras of Islam)* – the ages of the Sahaabah, Taabieen and Tab-e-Taabieen.

Now what you will find remaining today is the *chaff*. The Ulama-e-Haqq of this era will be the *chaff*. In relation to the great Fuqaha, i.e. the Muqallid Fuqaha, the true Ulama of this age are mere '*chaff*' while the Ulama-e-Soo' – the evil worldly scholars – are *ghutha (rubbish)* who betray Allah Ta'ala, the Nabi, the Ummah and Islam for the miserable benefits of this world.

**Q. Does the Ahlus Sunnah Wal Jama'ah believe in the Zaat and Sifaat of Allah Ta'ala?**

**A.** Yes, the Ahlus Sunnah believes in the *Zaat* and *Sifaat* of Allah Azza Wa Jal. Anyone who does not, is a kaafir. However, in the interpretation of these issues Ibn Taimiyyah and his followers differ with the Ahlus Sunnah. They do not believe in the Omnipresence of Allah Ta'ala, while we do. They assign a confined space to the Presence of Allah Ta'ala, viz, the Throne, while the Ahlus Sunnah does not confine Allah Ta'ala to any dimension.

**Q. Is Jumuah Salaat valid in prison?**

**A.** Jumuah Salaat is not valid in a prison according to all Four Math-habs.

**Q. One molvi narrated that the entire family of an old woman had drowned when a ship was wrecked. When she reported this episode to Hadhrat Shaikh Abdul Qaadir Jilaani (rahmatullah alayh) he made dua and all the drowned persons became alive. The ship docked safely with them. Is this story authentic?**

**A.** It is pure fabrication which the Ahl-e-Bid'ah attribute to Hadhrat Abdul Qaadir Jilaani (rahmatullah alayh). There are a number of other seemingly miraculous incidents which the Bid'atis have fabricated and ascribed to Hadhrat Abdul Qaadir Jilaani (rahmatullah alayh). Another wildly notorious fabrication attributed to Hadhrat Abdul Qaadir Jilaani (rahmatullah alayh) is that he had ascended to the fourth heaven, grabbed a basket of souls from Hadhrat Izraaeel (alayhis salaam), the Angel of Death, and scattered all the souls. Thus all the people whose souls had been taken on that occasion were restored to life. These Bid'atis are notorious for the attribution of falsehood to Hadhrat Abdul Qaadir Jilaani (rahmatullah alayh).

**Q. Is it Sunnat to fast on the 27<sup>th</sup> of Rajab and to congregate in the Masjid for Nafil Salaat, Tilaawat, lectures, etc. on the 27<sup>th</sup> night?**

**A.** It is not Sunnat. It is bid'ah. There is no basis in the Sunnah for fasting on 27<sup>th</sup> Rajab and for special congregational acts on this night.

(Continued on page 12)



## AGENTS OF THE ORIENTALISTS IN S.A.

**K**NOWINGLY or unknowingly, the following entities in South Africa are among the agents of the Orientalists and the Western Powers in the global plot to undermine Islam and to reduce it to a theoretical hotch potch of mutilated rituals. The goal is to emasculate the Muslim Nation of every spiritual and moral fibre. These agents are: The Muslim Judicial Council (MJC), elements of the NNB Jamiat (The No Name Brand Jamiat of Fordsburg) with the Reverend Abraham Bham in the driving seat, Shuayb Omar (the Durban

lawyer), Mufti Zubair Bhayat and his Darul Ihsaan outfit, the Professors of the faculties of Islamic Studies at the various kuffaar universities, and others about whom the Qur'aan Majeed say: *"And others. You do not know them. Allah is aware of them."*

The goal of this conglomerate of Orientalist cogs is to undermine and extinguish Islam, but the Qur'aan declares to them: *"They conspire to extinguish the NOOR of Allah (i.e. Islam) with their mouths while Allah will complete His Noor even though the kaafiroon detest it."*

## PISTACHIOS NUTS

**A** handful of pistachio nuts a day can help destroy bad cholesterol, ward off heart disease and prevent cancer, say scientists.

Pistachio nuts can lower cholesterol and prevent cancer say scientists. The nuts are full of antioxidants that protect cells from damage by harmful chemicals, called 'free radicals'.

The findings published in the Journal of Nutrition follows previous research by the same team that discovered pistachios help destroy bad cholesterol that can lead to heart attacks and stroke.

Professor Penny Kris-Etherton, of Pennsylvania State University, said: "Our previous study showed the benefits of pistachios in lowering lipids and lipoproteins, which are a risk factor for heart disease.

"This new study shows an additional effect of pistachios so now there are multiple health benefits of eating pistachios."

She and colleagues found pistachios are much richer in the main dietary antioxidants lutein, beta-carotene and

gamma-tocopherol than other nuts.

Beta-carotene turns into vitamin A which prevents cancer and gamma-tocopherol is a common form of vitamin E that wards off heart disease. Lutein is found in dark green leafy vegetables and is important in vision and healthy skin. It is believed antioxidants also prevent cholesterol from moving into the blood vessel walls and causing inflammation.

When the researchers tested the effects of pistachios on antioxidant levels they found participants had much more antioxidants in their blood and lower cholesterol concentrations when they ate the nuts. In the experiment, they ate three different diets for a month - a normal cholesterol lowering diet with no nuts and two other similar food regimes with 1.5 ounces and 3 ounces of pistachios respectively.

Prof Kris-Etherton added: Our results suggest that a heart-healthy diet including pistachios contributes to a decrease in serum oxidized-LDL levels, in part through cholesterol lowering, and also due to an added benefit of the antioxidants in the pistachios."

## KUFFAAR COURT?

**Q.** You have said that the kuffaar court cannot give a verdict on Islamic matters like divorce, etc. I do agree with you. But I do not understand why are you taking SANHA to the kuffaar court?

**A.** It appears that you are inebriated and intellectually decomposed with all SANHA's halaalized, diseased carrion chickens, hence your mental vision is oblique or totally blind. Firstly, on what do you base your contention that The Majlis is taking the carrion halaalizer to court? Secondly, even if we support – and we do so 100% – the organization who is taking the carrion epistasis to court, there is a fundamental difference between the two issues. If a robber robs you or assaults you in this non-Muslim country, does the Shariah prohibit you from enlisting the aid of the kuffaar police and kuffaar

court? If someone is or has fed your children poison, does the Shariah prohibit you from seeking the aid of the kuffaar authorities of the land?

The Scholars of The Truth who is taking the carrion chief to court is not seeking a Shar'i verdict. The court is not asked to pronounce whether the carrion is halaal or haraam. Regardless of the verdict of the court which may even go in favour of the halaalizers of the rotten meat, the verdict of the Shariah, viz., the carrion is Haraam, remains unaffected. The court is thus not being petitioned to issue any Shar'i ruling. The court is merely asked to declare on the basis of the evidence that SANHA and the MJC maitah producers be indicted for speaking lies – for misleading the community – for false advertising – for lying to Muslims that they (SANHA & MJC) are abiding with the

# THE STATUS OF WOMEN AND THE MPL MOB

**Q.** Is it permissible for a married woman to earn? To whom does the money she earns belong?

**A.** A married woman may work and earn from home or in a purdah-protective environment only *with the permission of her husband*. It is not permissible for her to work and earn even from her marital home without the consent of her husband. The same rules apply to an unmarried woman. Without the consent of her father she may not work and earn even from home.

Whatever she earns is her own property. Neither the husband nor the father can claim her earnings.

The modernist deviates and the modernist, miscreant molvis and sheikhs who are lost in a cesspool of *jahaalat* (stark ignorance), licking the boots of their western masters, obsequiously contend that a wife and her husband have 'equal' financial status regarding independence. Thus we see them saying in their kufr MPL bill:

*"A wife and a husband in a Muslim marriage are equal in human dignity and both have, on the basis of equality, full status, capacity and financial independence, including the capacity to own and acquire assets and to dispose of them, to enter into contracts and to litigate."*

This hash has been designed to appease the gender equality mob whose doctrine is atheism and whose practical life is the cult of fisq and fujoor. Mental inferiority has colonized the brains of these miscreant molvis and sheikhs. Whatever rot and bunkum their western masters din into their ears, they

lap up like dogs licking their own vomit.

The Qur'aan and Sunnah make it abundantly and conspicuously clear that there is no equality between man and woman. The equality doctrine of the gender equality mob is a satanic ploy for legalized immorality, fornication, prostitution and all the immoral and unnatural aberrations stemming from female exposure. With clarity the Qur'aan Majeed expressly states: *"For men over them (women) is a rank."* This Islamic concept of the superiority of men is so obvious that any elucidation to substantiate it is superfluous. Only those who have traded their Imaan for the kufr of the West are in denial of Qur'aanic and Sunnah truths.

Just as a father has more dignity than his son, and just as a mother has greater dignity than her children, and just as the elder brother has greater dignity than his younger brother, and just as an elder sister has greater dignity than her younger sister, and just as a mother has more dignity than her son despite him being a male, and just as an Ustaadh has more dignity than his students, and just as a Shaikh has greater dignity than his mureeds, and just as every senior/superior person in Islam has more dignity than every subordinate, so too does the husband have greater dignity than his wife.

The superiority of the husband over his wife is vividly and conclusively borne out by Rasulullah's statement that if he had to order anyone to prostrate for any person, he would instruct the wife to make Sajdah for her husband. This ef-

fectively negates the western doctrine of the equality of the sexes.

The alleged 'financial independence' of the wife is circumscribed by the husband's rights over her. She can become financially independent only with the consent of her husband. Even with regard to her own money, Rasulullah (sallallahu alayhi wasallam) instructs her to refrain from using her own wealth without the consent of her husband. Irrespective of her having sole ownership of her assets, she is not entirely free to dispose of such assets without the approval of her husband. Should he instruct her to withhold spending her own wealth, obedience devolves as a Waajib obligation on her.

She has absolutely no right to unilaterally enter into any financial contracts with anyone without the consent of her husband. This prohibition has greater emphasis with regard to litigation.

Muslims should shake of the encumbrance of mental inferiority and intellectual colonization which their western masters have imposed on them. As followers of Allah's Creed, we are required to proclaim with great clarity the unadulterated doctrines and tenets of Islam. We owe no one any apology. There is absolutely no need to dilute the pristine pure injunctions of Islam. Almost everything of Islam is repugnant to the West in particular. Let us not care a damn for their repugnance. The claims of equality made by the MPL mob to assuage the kufr brains of the gender equality mob are thus utterly baseless and rejected by Islam.

## QARDAWI'S ORIENTALIST ROLE

*A leading agent of the Orientalist plot to subvert Islam, is Sheikh Yusuf Qardhawi who recently visited South Africa to*

*further the conspiracy of undermining Islam. Sheikh (Dr.) Ahmad Ghorab has explained Qardawi's role in the sinister*

*kuffaar plot to destroying Islam.*

*Insha'Allah, Shaikh Ahmad Ghorab's articles on this issue will be published in future issues of The Majlis.*

## WHO IS WHO?

A short conversation between Hadhrat Abdullahu Ibn Mubaarak (rahmatullah alayh) and a stranger:

**Stranger:** "Who are human beings?"

**Ibn Mubaarak:** "The Ulama (i.e. the Ulama-e-Haqq)."

**Stranger:** "Who is a king?"

**Ibn Mubaarak:** "A Zaahid (one who has banished the love of the world from his heart.)"

**Stranger:** "Who is a despicable person?"

**Ibn Mubaarak:** "He who uses the Deen to earn money." i.e. He sells the Deen for the miserable gains of the world.

## THE GREATER JIHAAD

When Rasulullah (sallallahu alayhi wasallam) returned from the Battle of Tabook, he said to the Sahaabah: *"We have come from the small Jihaad to the greater Jihaad."* This is the Jihaad against the evil *nafs*. It is a lifelong struggle.



**Q.** It is accepted that the animal to be slaughtered should be faced in the direction of the Qiblah. However, this act is Mustahab. Why give it such importance and declare the chickens haraam if the qiblah requirement cannot be adhered to?

**A.** If you had honestly accepted that the Qiblah is a Mustahab requisite for Thabah, then you would not have displayed the *nifaaq* which your comment betrays. Either you are a hypocrite or stupendously ignorant of the meaning of 'Mustahab'. If you are interested to cure your *ja-haalat* then you may write to us for a copy of our book, *OUR RESPONSE TO THE BAATIL FATWA*, wherein the vital Qiblah requisite is explained.

After all, Who is the Being who had ordained that animals should be faced towards the Qiblah when they are slaughtered? If you are not aware, then become now aware that it

## WHO ORDAINED THE QIBLAH?

was Allah Azza Wa Jal, the Creator of these animals and of all the billions of universes Who had issued this decree. Stupid people such as you and the *ghabi* (moron) Qardawi refute these essential requisites ordained by Allah Azza Wa Jal. Are you inebriated with the idea that Allah Ta'ala issues decrees in moments of idle sport and amusement? *Nauthubillaah!*

People afflicted with the mental malady of *ghabaawah* (density of brains which give rise to *ghabis*) regard the technical classification of the Fuqaha (Jurists of Islam) to be licences for abandonment and neglect. In the understanding of people of *ghabaawah*, i.e. morons, Mustahab means 'insignificant' and fit to be discarded at whim and fancy. Did Allah Ta'ala then ordain the Qiblah as a jest? *Nauthubillaah!* He is the *Khaaliq* of the animals and He

knows what is best for them. What do you and Qardawi know about the *roohaani* (spiritual) aspect and the calming effect which the Tasmiyah and the Qiblah exercise on the animal at the time of Thabah? If you had any such awareness, you would not have blurted out the *ghabaawah* of your 'mustahab' conception.

For a Mu'min it suffices that Allah Azza Wa Jal had ordered that the animal be turned towards the Qiblah when it is slaughtered. The emphasis of this decree is such that Sahaabah would refuse to consume the meat of an animal which was slaughtered without the Qiblah requisite. They did not argue like the Qardawi *ghabi* who makes nonsense of the *Ahkaam* of the Shariah. In the footnotes of his book, *The Lawful and the Prohibited in Islam*, Qardawi, the *Ghabi* writes on page 55:

*"The slaughtering of ani-*

*mals is known instinctively to all people, and to go into depth and detail concerning it does not accord with Islam, which keeps matters easy and simple. The more details these jurists have attempted to list, the more confusion they have caused; for example, is it necessary to cut all four parts – the windpipe, the gullet and the two jugular veins or only some of them?"*

In this averment Qardawi has displayed astonishing *ghabaawah*. He denigrates the 'jurists', that is, Imaam Abu Hanifah, Imaam Maalik, Imaam Shaaf'i, Imaam Hambali and the innumerable other Aimmah-e-Mujtahideen and Fuqaha – these illustrious Stars of Taqwa and Ilm who have adorned the firmament of Shar'i Uloom since the age of the Sahaabah. He accuses all these illustrious Salf-e-Saaliheen of having created confusion while the confusion

of kufr has afflicted and putrefied his own brains to give effect to his *ghabaawah*.

Even haraam halaalizers such as SANHA and MJC who have no true understanding of halaal and haraam, theoretically in their haraam certificates and other documents emphasise the imperative importance of cutting all four neck vessels. In fact, they issue their haraam certificates on the basis of this imperative requisite, yet the Qardawi *ghabi* accuses the entire body of the Salf-e-Saaliheen Aimmah and Fuqaha of having created confusion with their exposition of Allah's Shariah.

Brother, the Qiblah dimension in the Shar'i process of Thabah will be emphasised and vigorously proclaimed until the end of time regardless of what the modernist *ghabis* have to say. Facing the animal towards the Qiblah is an inseparable and an integral constituent of the Islamic system of *Thabah*.

### 'DEROGATORY' WORDS?

**Q.** You as a Mufti should educate the Muslim community without using derogatory words. I don't agree with your attitude. Did any of our Akaabir condemn people like you do?

**A.** At times it becomes necessary to expose the rot and the danger of the Ulama-e-Soo' – they who have betrayed Islam and who are misleading the masses into Jahannum with their evil and their mutilation of the Shariah. You should not look at the 'derogatory' words. You should be more concerned with the villainy, evil, deception and shaitaniyat which these shayaateen in human form are perpetrating. The 'derogatory' words in relation to the vile misdeeds of fisq, fujoor and even kufr emanating from the evil ulama are extremely mild and correctly portray the evil of the deceits and dacoits who rob Muslims of their Imaan and Akhlaaq.

As for your query regarding our Akaabir using so-called 'derogatory' terms to lambast the evil characters such as the munaafiqeen and mulhideen who mislead the ignorant masses, here follows a sample of the appellations with which Hadhrat Maulana Rashid Ahmad Gangohi (rahmatullah alayh) lambasted the likes of MPL molvis who seek to outlaw and/or circumscribe polygamy which Allah Ta'ala has made halaal. Issuing his Fatwa of condemnation with the appropriate appellations and 'derogatory' terms, Hadhrat Gangohi (rahmatullah alayh) said: *"The person who finds fault with any hukm of Allah Ta'ala or with any practice of the Sunnat of the Rasool*

*(sallallahu alayhi wasalam) or views it with derision in any way whatsoever or he rebukes a person who practices it (polygamy), he is without any doubt mal-oon (accursed) and a kaafir. He is an opponent (enemy) of Allah Ta'ala. He is a Jahannami and a Murtad... Such a shaqi (miserable and unfortunate creature) and mal-oon regards his customary kufr to be better than the hukm of Allah Ta'ala. To sever all relationship with such a person is in fact true Deen. It is never permissible to maintain family ties with such a person. On the contrary one should sever relationship and regard him to be the most despicable person (mabghood—one on whom Allah's wrath has settled) in the creation of Allah Ta'ala. Become his enemy. Never perform his Janaazah Salaat because he is a kaafir. Thus does it appear in the kutub of Hadith, Fiqah and Aqaa-id."* (Fataawa Rashidiyyah, page 74).

Concurring with this Fatwa, Mufti Jamaaluddin Dehlawi (rahmatyllah alayh) said: *"There is no doubt in the correctness of this fatwa. In fact whoever conceals this mas'alah (pertaining to polygamy) or with his silence he refrains from publicizing it, he too according to the Hadith is a dumb shaitaan. Whoever supports such a person (who derides polygamy) even my means of signs (i.e. not explicitly) will be cast upside down into Jahannum as is mentioned in the Hadith."* (Fataawa Rashidiyya, page 75) Nineteen other senior Muftis concurred with this fatwa and appended their signatures.

### THE QIBLAH OF NABI MUSA (alayhis salaam)

*"And We revealed to Musa and to his brother (Haaroon): 'Establish for your people houses in Egypt, and make your homes the Qiblah and establish Salaat, and give glad tidings to the Mu'mineen."*

(Surah Yunnoos, Aayat 87)

Although Bani Israaeel was enslaved by Fir'oun, they continued performing Salaat in their Musaajid. After Musaa (alayhis salaam) was appointed

the Nabi, Fir'oun ordered the demolition of all the Musaajid. He also prohibited the people of Bani Israaeel from performing Salaat. On that occasion the aforementioned aayat was revealed to Nabi Musa (alayhis salaam).

Due to the excessive fear of the people for the brutal tortures of Fir'oun, Allah Ta'ala commanded them to perform Salaat inside their homes silently. One form of torture was knocking huge nails through

their hands and feet.

The meaning of making the homes the Qiblah is that they should face the Qiblah inside their homes when performing Salaat. The majority of the Mu-fasssireen, citing Hadhrat Ibn Abbaas (radhiyallahu anhu) are of the view that the Qiblah of Bani Israaeel too was the Ka'bah. The Ka'bah was the Qiblah from the very advent of Nabi Adam (alayhis salaam). However, according to another view the Qiblah was Baitil Maqdis (Jerusalem).

### THE HARAAM DISEASE-CAUSING HALAALIZED CARRION CHICKENS YOU DEVOUR

"Research scientists at the University of Western Cape released disturbing results in September last year (2009), showing that the flesh of supermarket chickens tested positive for residue of the antibiotic *Tetracycline*. *Tetracycline* is not dissipated by cooking.

Astonishing laboratory results of antibiotic residue in the flesh of supermarket chickens have been presented to South Africa's national Minister of Health by *Compassion in World Farming (South Africa)*.

In August 2009, prompted by growing concern over antibiotic resistance in humans, *Compassion in World Farming (SA)* purchased a random selection of 10 broiler chickens (whole birds) from supermarket chains in Strand, Tableview, Somerset West and Blue Downs. Three leading commercial brands were chosen, namely Rainbow, Tydstroom and County Fair.

We then asked scientists at the University of Western

Cape, who were already engaged in testing for antibiotic residue in chicken samples, to establish the extent of antibiotic residue in the muscle of the chickens purchased by CiWF (SA). Disturbing results, released on 1 September 2009, showed that every single chicken purchased at supermarkets tested positive for the residue of one of the most depended-upon antibiotics in human health – *Tetracycline*. One chicken displayed a residue of 55% over the legal limit in terms of South African law.

*Compassion in World Farming (SA)* has asked the Minister of Health to inform the South African public of the following issues that are vital to human health:

- What are the implications for human health of antibiotic residue in the muscle of animals we eat?

What are the implications for human health of antibiotic residue that is 55% over the legal limit?" - *Compassion in World Farming (SA)* -



**I**MAAM Abu Hanifah narrated from Abdul Kareem that Rasulullah (sallallahu alayhi wasallam) said:

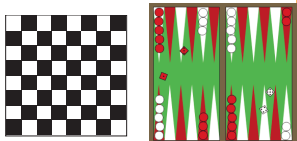
*“He who plays chess is as if he washes his hands with the flesh (blood) of a pig.” (Kitaabul Aathaar)*

In Vol. 1, page 483 of *Al-Jaamius Sagheer*, it is mentioned: “It is unanimously Makrooh (i.e. Makrooh Tahrimi) to play backgammon because Rasulullah (sallallahu alayhi wasallam) said: “Whoever plays nard (backgammon) is as if he has dyed his hands in the flesh and blood of a pig.”

According to the Ahnaaf (Hanafis), playing with chess is also Makrooh Tahrimi (sinful and prohibited). Hadhrat Abu Hurairah (radhiyallahu anhu) narrated that once when Rasulullah (sallallahu alayhi wasallam) passed by a group of people playing *shatranj* (chess), he commented: “Allah curses one who plays with this (i.e. chess).”

In Badaaius Sanaa’i it is

# THE GAME OF CHESS & BACKGAMMON



mentioned: “It is narrated from our Sayyid, Ali (radhiyallahu anhu) that he said: ‘Shatranj (chess) is the gambling of the Ajamis (non-Arabs). It is narrated that Nabi (sallallahu alayhi wasallam) said: ‘Everything which diverts you from the thikr of Allah is gambling.’”

The following appears in *Sharh Fathul Qadeer*: “According to us (i.e. Ahnaaf) chess is not permissible., and so is it according to Imaam Ahmad (Bin Hambal). Verily it has been said that (the game of) nardasheer is in fact shatranj (chess).”

In *Tabyeenul Haqaaq* it appears as follows: “Playing with chess, backgammon and every sport is not permissible because Rasulullah (sallallahu alayhi wasallam) said: ‘Every sport of man is haraam except three: a man’s play with his wife, his training his horse and practising with his bow.’” Once Ibn Umar passed by a group

playing chess. He did not make Salaam to them, and he commented: ‘What are these idols to which you are so devoted?’ “(It is prohibited also) because it generally prevents one from Jamaa’t Salaat and from the thikr of Allah Azza Wa Jal, hence it is haraam just like nardsheer (backgammon). And about nard, Nabi (sallallahu alayhi wasallam) said: ‘He who plays with nardsheer is as if he has dyed his hand in the flesh (blood) of a pig.’ Muslim, Ahmad, Abu Daawood and Abu Musa narrated it. Maalik, Ahmad and others besides them narrated: ‘Nabi (sallallahu alayhi wasallam) said: ‘He who plays with backgammon, verily he has sinned against Allah and His Rasool.’”

Rejecting the conditional permissibility on the basis of benefit, which some Fuqaha have contended, it is mentioned in *Tabyeenul Haqaaq*: “With regard to its benefit which has been mentioned (by

some), it is overshadowed. Consideration is for the dominant element in the matter of haraam. What, are you not aware of Allah’s statement (in the Qur’aan): ‘Their (i.e. liquor and gambling’s) sin is greater than their benefit. Thus, consideration has been accorded to the dominant element with regard to it being haraam.....Permitting it (chess) is in fact aiding shaitaan over Islam and the Muslimeen.....It has been narrated that once Hadhrat Ali passed by a group playing chess. He did not make salaam. When he was asked for the reason, he said: ‘How can I make salaam to people who are devoted to idols?’ It has also been narrated that Hadhrat Ali (radhiyallahu anhu) struck them on their heads.”

In *Al-Bahrur Raa-iq* it appears as follows: “Playing chess, backgammon and every sport are not permissible by virtue of the statement of Ra-

sulullah (sallallahu alayhi wasalam): ‘Every sport of the son of Aadam is haraam except three – a man’s play with his wife; training his horse and practising with his bow.’ Imaam Shaafi has said that chess is permissible without gambling, and if it does not interfere with any incumbent obligation.....However, the proofs against him are the numerous *mash-hoor* Ahaadith. We have omitted narration of these Ahaadith here because they are so well-known. In *Al-Muheet* is mentioned that it is Makrooh (i.e. Makrooh Tahrimi) to play with chess and backgammon....”

In *Majmaul Anhaar* it is mentioned: “It is haraam to play with backgammon or chess.” In *Ad-Durrul Mukhtaar* it is mentioned: “It is Makrooh Tahrimi to play backgammon. Similarly (it is Makrooh Tahrimi) to play chess.”

*“He who plays backgammon is as if he has dyed his hand with the blood of swine.” (Hadith)*

*“Chess is worse than backgammon.” (Imaam Maalik)*

*“Chess is Makrooh (prohibited) according to Imaam Shaafi.” (Imaam Ghazaali)*

*“Legalizing chess is to aid Shaitaan over Islam and the Muslimeen.” (Tabyeenul Haqaaq)*

## CHESS – THE CORRECT SHAAFI’ AND MAALIKI VIEW

Imaam Nawawi (rahmatullah alayh) who is among the most prominent authorities of the Shaafi’ Math-hab states in his *Sharhul Muslim (Commentary of Muslim Shareef)*: “Our Math-hab regarding chess is that it is Makrooh.” *Makrooh* here means Makrooh Tahrimi which refers to a forbidden and sinful act. In practice it is just as haraam. However, there is a technical difference between *Makrooh* and *Haraam* as far as belief is concerned. But for all practical purposes they are the same.

Imaam Nawawi further says: “Imaam Maalik and Imaam Ahmad said that chess is Haraam. And, Imaam Maalik said that it is worse than *nard* (backgammon).”

In the Maaliki kitaab, *Al-Istithkaar*, the prohibition is stated as follows:

“Hasan said that *nard* (backgammon) is the gambling of the Ajamis. With regard to *shatranj* (chess), the Ulama have unanimously proclaimed that playing with it is *qimaar* (gambling), hence not permissible To accept wealth and to consume it is (in fact) gambling with it. It is not halaal. Imaam Maalik and his Ashaab (the Maaliki Fuqaha) have unanimously said that playing with backgammon is not permissible and also with chess. The shahaadat (testimony) of a habitual player of chess is not permissible. Imaam Abu Hanifah and his Ashaab said that

playing with chess and backgammon is Makrooh (i.e. Makrooh Tahrimi). Imaam Shaafi’ said: ‘I regard as Makrooh playing backgammon because of the Hadith. Regarding playing chess, although we abhor it (i.e. regard it Makrooh), its condition is lighter than playing with backgammon.

.....Ishaaq Bin Raah-wiyah said: ‘When one plays with backgammon or chess without *qimaar* (i.e. gambling with money) and with the intention of sharpening the wits, then (too) it is Makrooh. However, in this situation his testimony will not be refuted. But, Laith Bin Sa’d said that chess is more evil than backgammon. There is no goodness whatsoever in it. One who plays with chess, his shahaadat (testimony) is not permissible.’

Although Ibn Shuhaab disagrees with Laith Bin Sa’d on the inadmissibility of testimony issue, Imaam Maalik’s (rahmatullah alayhi) ruling is absolute on prohibition and the evil of chess. In *Al-Istikhaar* this prohibition is mentioned as follows: “Yahya said: ‘I heard Imaam Maalik saying: ‘There is no goodness whatsoever in chess and in other

## THE PROHIBITION OF CHESS

**BY Hadrat Maulana Ashraf Ali Thanvi**

“Some claim that chess is permissible according to Imaam Shaafi’ (rahmatullah alayh), hence those who indulge in chess will be following the ruling of Imaam Shaafi’. Know that it is not permissible to abandon the Math-hab of your Imaam, which is based on the Qur’aan and Hadith, and to act in terms of the Math-hab of another Imaam. To follow the Math-hab of another Imaam without dire need is to follow the desire of one’s nafs. This is not permissible. If there had to be such permission (i.e. to flit from Math-hab to Math-hab on the basis of whim and fancy), the Deen will become a great sporting event.

Regarding the claim that Imaam Shaafi’ (rahmatullah alayh) permitted chess, this was his first view. Even for its permissibility he had stipulated several conditions, e.g. indulgence in the game should not interfere with any duty or with Salaat; it should not become a habitual occupation; there should be no abuse, taking

oaths, etc. Today these conditions are not observed.

Besides this, is the fact of Imaam Shaafi’s retraction of his view of conditional permissibility. It is mentioned in *Nisaabul Ihtisaab* that Imaam Shaafi’ (rahmatullah alayh) had retracted his earlier view. It is therefore not permissible for anyone to perpetuate his first view of permissibility and utilize it as a shield for indulgence in chess. In his *Sharah Muslim*, Imaam Nawawi (rahmatullah alayh) says that according to Imaam Shaafi’ (rahmatullah alayh) playing chess is Makrooh (i.e. Makrooh Tahrimi).

In his *Sharhul Muslim* Imaam Nawawi states: “Imaam Maalik and Imaam Ahmad say that chess is haraam. In fact, Imaam Maalik said that it is worse than the game of nard (backgammon) and more destructive than gambling. Whoever plays chess and backgammon has immersed his hands in the blood of swine.”

Imaam Ahmad said: “The similitude of a person who performs

Salaat after having played backgammon is like a man who makes wudhu with pus and the blood of swine, then performs Salaat.”

Hadhrat Abu Musa Ash’ari (radhiyallahu anhu) said: ‘Only a sinner plays chess.’ “Chess is falsehood, and Allah does not love falsehood.” (Baihqi in Shu’bul Imaan)

Playing chess is haraam. If it is accompanied by gambling, it is unanimously haraam according to all Math-habs. If unaccompanied by gambling, the prohibition is with some difference of opinion. However, according to the Ahnaaf it is haraam even without gambling. According to others it is Makrooh. Makrooh here means Makrooh Tahrimi which is a prohibited practice.

Everyone is aware of the degree of absorption in these games. Indulgence in these games leads to neglect in worldly duties and Salaat. Disputes, abuse and even fighting are consequences of these games. There is no doubt that these games are haraam.

*“Chess even without gambling is idle sport (futility), and this is haraam on the basis of Allah’s statement (in the Qur’aan): ‘What, do you think that We have created you in idle sport?’ (It is also haraam) because Rasulullah (sallallahu alayhi wasallam) said: ‘Every sport of the Mu’min is baatil.’ (Nisaabul Ihtisaab)*

- Chess is Makrooh (prohibited and sinful) – Hanafi Math-hab
- Chess is Haraam – Hambali Math-hab
- Chess is Haraam – Maaliki Math-hab
- Chess is Makrooh – Shaafi’ Math-hab

**“Playing chess is haraam by virtue of the narrations of the Sa-haabah and on the basis of correct qiyaas.” (Nisaabul Ihtisaab)**



## NABI SULAIMAAN, HUD-HUD AND BILQUEES

*“And (when) he (Nabi Sulaimaan) inspected the birds, he exclaimed: ‘Why do I not see Hud-Hud or is he among the absentees? Either he brings to me a valid proof (explanation) or I shall most certainly give him a severe punishment or slaughter him. The Hud-Hud stayed away for just a short time. (Upon his return) he said: ‘I have discovered what you have not discovered, and I come to you from (the land of) Saba with reliable information. Verily, I found a woman ruling over people. She has been given everything (of worldly wealth) and she has a wonderful throne. I have found her and her people prostrating to the sun besides Allah. Shaitaan has adorned for them their deeds and has prevented them from the Path of Allah, hence they do not derive guidance.’” (Surah Namal, Aayat 20 – 24)*

**T**HESE ARE THE Qur’aanic aayaat commencing the story of Nabi Sulaimaan (alayhis salaam) and Queen Bilquees, the ruler of Yemen at that time. The story begins with an inspection of the birds by Nabi Sulaimaan (alayhis salaam). Allah Ta’ala had bestowed to Nabi Sulaimaan (alayhis salaam) the ability to understand and speak the variety of languages of even the birds. Mentioning this, the Qur’aan Majeed records the statement of Nabi Sulaimaan (alayhis salaam) who said: *“O people, we have been taught the speech of the birds and have been granted from everything. Verily, this is a clear bounty (of Allah).” – Aayat 16, Surah Namal*

On his expedition from Baitul Maqdis (Jerusalem) to Yemen, at one stage his army requested water. There was no water in sight and the soldiers were extremely thirsty. Nabi Sulaimaan (alayhis salaam) ordered the variety of birds to form their rows for an inspection. The purpose of the inspection was to issue a command to the bird Hud-Hud. What bird is the Hud-Hud?

Some say that it is the woodpecker whilst others say it is the hoopoe. Allah knows best. The reason for the search for the Hud-Hud was the bird’s inherent ability to locate water. Irrespective of how deep the water may be underground, the Hud-Hud would fly into the air, and from a height detect the presence of water. It would descend to the ground and indicate the location with its beak. Nabi Sulaimaan (alayhis salaam) would then order the Jinns who had been made subservient to him by Allah Ta’ala, to dig for the water. In this manner fountains and streams would form.

At that time, the bird known as Kulang (heron) was appointed the king of the birds. When he did not find the Hud-Hud in the ranks, Nabi Sulaimaan (alayhis salaam) was extremely annoyed. He demanded an answer from the Kulang who expressed unawareness of the Hud-Hud. He said that the Hud-Hud had in fact departed without even informing him. Thus, Nabi Sulaimaan (alayhis salaam) threatened to slay the Hud-Hud or punish him severely if he did not present a viable excuse for his absence. The severe punishment mentioned in the aayat refers to Nabi Sulaimaan’s cutting the wing feathers of birds to prevent them flying for a year. When he discerned the need to punish a bird, this would be his ‘severe’ punishment.

However, the Hud-Hud after a brief absence made his appearance. His companions among the birds informed him of the anger of Nabi Sulaimaan (alayhis salaam) and the threatened severe punishment. Then the Hud-Hud hastened into the presence of Nabi Sulaimaan (alayhis salaam), prostrated and offered a supplication (dua) for Sulaimaan (alayhis salaam). It pecked at the ground with its beak in submission and obedience. Simultaneously, it looked at Nabi Sulaimaan (alayhis salaam) and ex-

plained that it has come with such reliable news of which Nabi Sulaimaan (alayhis salaam) was unaware.

The Hud-Hud continuing with its story said that it discovered in the City of Saba’ a queen ruling over her people. It was a prosperous land. She had a massive, magnificent throne. She and her people were sun worshippers. According to some narrations her throne which was beautifully adorned with precious stones, diamonds and pearls was about 40 metres wide and 40 metres high. On hearing this news, Nabi Sulaimaan (alayhis salaam) instructed the Hud-Hud to locate water while he reflected on what he had just heard. After the army had quenched their thirst, Nabi Sulaimaan (alayhis salaam) handed the Hud-Hud a letter which he had written for Queen Bilquees.

The Hud-Hud flew with the letter and reached the City of Saba’ at midday when it was the time of *qailoolah* (the mid-day nap). All the doors of the magnificent palace were closed while Bilquees was taking her nap. Nothing and nobody could reach her in the securely closed palace. Guards were stationed all around the palace. Her huge army had 12,000 officers. It was her practice to emerge from the innermost recess of the palace every Friday to attend to the affairs of her people. Her massive and magnificent throne rested on four huge pillars of solid gold. She sat on

this huge throne in such a position which enabled her to see all the people gathered while no one could see her from where they happened to be. Whoever had any petition, request or problem was granted permission to step forward. He/she would advance and prostrate at the foot of the throne and remain in prostration until the Queen made her announcement.

At the end of the day after having attended to the affairs of the state, she would return inside her palace, and no one would see her again until the next Friday.

The Hud-Hud could find no way of entry. After prolonged search around the palace, it finally found an opening through which it entered. After passing through seven huge chambers, the Hud-Hud reached Bilquees who was deep in slumber. The bird dropped the letter close to her. When Bilquees finally rose from her slumber, to her surprise and astonishment she saw the letter. After opening the letter, she read: *“In the Name of Allah, The Most Kind, The Most Merciful. This letter is from Sulaimaan. Don’t rebel against me and come to me in submission.”* She went out and questioned the guards to ascertain if anyone had entered the palace while she was taking her nap. The guards assured her that no one had entered and all the doors were still securely closed and locked.

She assembled her army generals, courtiers, and advisors. She read the letter to them and sought their advice. They assured her of their allegiance and their power. They were prepared for war and only awaited her command. Bilquees was not in favour of war. She explained that when kings invade a land, they lay it to utter waste. They pillage, plunder, kill and humiliate the honourable citizens. She decided to send expensive gifts to Nabi Sulaimaan (alayhis salaam) to see his reaction. This course was decided on.

A large procession left Saba’ with valuable gifts and a letter from Bilquees. In the letter, Bilquees had posed many intricate questions to ascertain the integrity of Nabi Sulaimaan (alayhis salaam). When the impressive delegation with its entourage arrived, Sulaimaan (alayhis salaam) paid no heed to the valuable gifts. On the contrary, he instructed them to return with the gifts and convey to Bilquees that he would come with such armies which they will not be able to confront, and he will expel them from their land with humiliation. When the delegation returned with the gifts and described to her the pomp and splendour of Nabi Sulaimaan’s palace and kingdom, she decided to answer his summons. She then commenced her journey to Nabi Sulaimaan.

*(To be continued,  
Insha’Allah)*

## CONSUMING HALAAL - TAYYIB

**A**LLAH TA’ALA commanding the Ambiya (alayhimus salaam) says in the Qur’aan Shareef: *“O Rusul (Messengers)! Consume what is tayyib and practise righteous deeds.”* Halaal – Tayyib food exercises a decisive and a vital effect on the spirituality of the Mu’min. Even a morsel of haraam and even mushtabah (doubtful) food severely contaminate and damage Imaan. It is for this reason that Hadhrat Abdullah Bin Umar (radhiyallahu anhu) said: *“Besides the Muttaqeen (the pious), do not consume the food of anyone.”* He would never accept the invitation to attend anyone’s Walimah as long as he had not gained full confidence regarding the piety of the person inviting him. He also feared for any act in conflict with the Shariah occurring at the invited place.

Rasulullah (sallallahu alayhi wasallam) said: *“The flesh nourished with haraam will not enter Jannat.”* The consumers of haraam will first have to enter Jahannum for purification – to purify their bodies from all the haraam they had eaten here on earth. Only the Fire will purify them of all the haraam carrion, etc.

they used to devour on earth.

The duas of the consumers of haraam are rejected by Allah Ta’ala. Rasulullah (sallallahu alayhi wasallam) said to Hadhrat Sa’d (radhiyallahu anhu): *“O Sa’d! Ensure that your food is tayyib (halaal and wholesome). You will then become Mustajaabud Da’wah (i.e. your duas will be readily accepted).”* The barkat of halaal and tayyib rizq endears the Mu’min to Allah Ta’ala, hence his duas are swiftly accepted. On the contrary, among the many misfortunes and evils of consuming haraam, is the rejection of duas.

In addition to the moral damage and spiritual harms caused by haraam food, the physical health too suffers and ultimately breaks down. Many diseases such as cancer, heart problems, etc. are the consequences of consuming the halaalized carrion filth. Non-Muslim experts have established the physical damage caused by the diseased meat products which people devour like vultures and animals.

Everything which Allah Ta’ala has made haraam is unnatural and harmful for hu-

man beings. Allah Ta’ala is the Creator of all things. He knows what is good and bad for His creatures. Consuming even non-meat foods without Allah’s Name can be harmful. Slaughtering animals in violation of the divine rules of the Islamic system of Thabah is unnatural and harmful to human beings. Every step in this divine system has been instituted for man’s benefit although Muslims today have abandoned the divine system and opted for the unnatural, cruel and harmful system of the kuffaar.

The beneficial effects of ibaadat are all eliminated by consumption of haraam food. Haraam food is not fit for even dogs. Haraam food is the delicacy of only the shayaateen. Shayaateen can never eat food on which Allah’s Name was recited. On the occasion when Allah Ta’ala expelled Iblees from Jannat, he asked Allah about his food provisions on earth. Allah Ta’ala said to him: *“Your food will be that on which the Name of Allah is not recited.”* Muslims should therefore understand that all the carrion they are devouring is food fit for only the accursed devils.

## THE ANT AND INJUSTICE

**O**NCE an ant crawled on to the garments of Hadhrat Nabi Sulaimaan (alayhis salaam). As he brushed the ant off from his clothes, it spoke and said: *“On the Day of Qiyaamah, you will have your garment and I shall have hands. Either seek forgiveness now from me or prepare yourself for retribution on that Day.”* As the ant ended its reprimand, Hadhrat Jibraeel (alayhis salaam) appeared and said: *“Allah Ta’ala conveys Salaams to you and says: ‘What the ant said is correct. If*

*you do not seek pardon from the ant, you will be held liable on the Day of Qiyaamah. You will have to answer. Therefore do seek forgiveness from the ant.”*

Hadhrat Sulaimaan (alayhis salaam) overwhelmed with fear, profusely apologized and begged the ant for forgiveness.

The lesson of injustice and humility are vividly conveyed by this episode. The high and the great should not hesitate to humble themselves if they have wronged the weak and the lowly ones.



# QARDH HASAN AND AL BARAKA BANK'S RIBA 'QARD'

**Q**ARDH means loan – a loan given. Allah Ta'ala describes loans given to assist people with the terms *Qardh Hasanah* (Beautiful Loan). The Qur'aan Majeed says: "Who will give Allah a Beautiful Loan, for He will multiply it manifold for him." (Baqarah, ayat 245) Several verses in the Qur'aan Majeed mention and extol the virtue of *Qardh Hasanah*. Although giving a loan is a monetary act, it is to a greater degree an act of ibaadat, hence there is neither monetary nor any other mundane reward/profit for this particular monetary transaction.

Since *Qardh* is a pure act of *Ihsaan* (favour/kindness), its reward is only in the Akhirah, hence Rasulullah (sallallahu alayhi wasallam) said: "Every *qardh* which draws (generates) a benefit, verily it is *riba*." The remuneration of *Qardh* is *Thawaab* in the Akhirah. But Albaraka Bank following the system of the kuffaar capitalists is acquiring huge benefits from *Qardh* which debit card account holders deposit into their accounts.

The money which the account holder deposits is a loan given to the Bank. There are no separate cash boxes in the bank for safe-keeping of every individual account holder's money. For every debit card holder, the Bank stipulates a minimum amount which has to remain compulsorily in the Bank's coffers. The stipulation is haraam. As long as the client operates the debit card account, he is effectively deprived of the use of his own money. But the Bank utilizes it to generate income for itself. The callousness of the Bank is extreme. In the process of introducing the debit card system, Albaraka Bank has achieved the following haraam acts: (1) It has stopped paying *riba* to clients in order to plunder *riba* from account holders. This has been achieved by summarily terminating all the savings accounts which were ostensibly profit-sharing investment accounts. (2) It charges clients *riba* for the *Qardh* which they have advanced to the Bank. This *riba* is in the form of a variety of charges, fees and penalties.

With the debit card system

Albaraka Bank is guilty of perpetrating a callous *riba* system. It is haraam for the Bank to penalize or charge fees for loans which account holders have given. According to the Shariah, the account holders have the right to demand repayment at any time. Stipulating a time or due date for repayment of *Qardh* is not valid in the Shariah. When a debit card holder uses the card for a purchase, the Bank is merely called on to effect a repayment on the loan account. The Bank may therefore not charge the account holder for any of the services which it has listed in its Debit Card Fee Structure.

It is not permissible to charge for cash or cheque deposits nor for withdrawals, whether cash or by cheque. The vilest aspect of this *riba* system is to penalize the account holder for an unpaid cheque or for 'insufficient' funds. If the account holder has no balance, the Bank only has to refuse payment. It may not levy a penalty for refusing to pay. It is absolutely and Islamically ludicrous and haraam to charge R100 for

merely refusing to pay on account of lack of funds. This haraam callous stunt has been acquired from the conventional *riba* banks in the same way as Albaraka Bank has emulated them in every iota of their *riba* system.

When a client makes a withdrawal, he/she is merely accepting from the bank a payment on the loan which the Bank owes him/her. To pay back a creditor, the debtor who happens to be the Bank, has no right to charge a fee. Since according to the Bank's own admission the debit card account is a Loan Account – a loan given to the bank – each and every single charge levied on transactions is haraam *riba*.

It is accepted that the Bank's prime motive for operating a bank is to gain profit. It is not a charitable institution. However, it is haraam to earn in haraam ways as Albaraka is guilty of. The only way in which the Bank is allowed by the Shariah to earn benefit from account holders is to charge a stipulated fee for specified services. The monies deposited will then not be

*Qardh*, but will have to be kept as *amaanat* in the Bank's vaults. It will be haraam for the Bank to invest the *amaanat* funds. The funds will have to be kept physically intact. It will be haraam to adopt the capitalist system of investing the savings of account holders, deriving haraam benefit with it, then charge them a haraam fee/penalty for using their own money. If this prospect is impossible for the so-called 'Islamic' bank, it should then discard the deceptive 'Islamic' appellation which it has appropriated for itself. A bank will be Islamic only if it conforms 100% with the Shariah.

It should be clearly understood that while Albaraka Bank has dubbed its debit card account '*Qard*', it has done so only to justify its termination of the *riba* dividends which it was bound to pay in terms of the other savings accounts. While the Bank has attempted to show that it is "Islamic" with the term '*qard*', it has in entirety overlooked the Shariah's rules pertaining to *Qardh*. Albaraka Bank's debit card system is therefore Haraam.

Many of Albaraka Bank's clients feel conned by the Bank's termination of its savings accounts system and substituting it with a debit card account which deprives the savings account holders of the *riba* they used to obtain. Instead of gaining *riba*, they are now required to pay *riba* to the Bank. One irate Albaraka Bank client from Durban writes:

"I wish to bring to your notice a big con that Albaraka Bank is

## AN IRATE CLIENT OF ALBARAKA

doing. They have enticed Muslims to open savings accounts with them. They paid a profit on these accounts and there were few charges involved. Now that they have lured the people into these savings accounts, they are compulsorily closing all these accounts and transferring the balances to a 'debit card account'.

This account has many

charges and pays no 'profit'. They have adopted a 'take it or leave it' attitude. I have enclosed for your records the correspondence that they are sending to account holders. Please provide your comments so that all Muslims are made aware of this cheap con trick."

Was-salaam, Concerned Muslim. (Our comments appear elsewhere in these pages.)

## RIBA 'DEBIT' CARD

(Continued from page 1)

By cancelling one specific charge which the Bank terms 'administration charge', Al Baraka peddles the falsehood that its debit card account is free banking – no charges whatsoever. It tries to rationalise and interpret away this falsehood by classifying the plethora of administration charges as reflected in its Fee

Structure under a variety of designations. But intelligent persons are not befuddled by this administrative deception of the Bank. The Structure Fee is pure chicanery to camouflage the glaring *Riba*.

The lure of the future additional millions/billions of rands promised by the debit card system is so mouth-watering and irresistible to AlBaraka Bank that it is offering

'FANTASTIC' PRIZES ON A HARAAM 'LUCKY DRAW' competition for those who switch to the new *riba* debit card account by 30 June 2009. Just remember that this competition which AlBaraka is conducting to lure, dupe and ensnare clients into its *riba* debit card system is *Qimaar* (gambling) which is haraam. The prizes acquired will be haraam.

## PATIENCE AND CONCERN

There was a buzrug whose wife was extremely disobedient and insulting. She left no stone unturned in her perennial nagging, abusing and insulting her husband. However, the Buzrug patiently suffered her tormenting without retaliating in any way whatsoever. One of his companions urged him to divorce her. The buzrug said: "If I divorce her she will either marry or remain unmarried. If she marries, she will cause misery to her other husband just as she is doing to me. I shall then be the cause

of the misery for a brother Muslim.

On the other hand, if she does not again marry, there will be two probabilities. Either she will remain chaste or indulge in evil. If she indulges in immorality, I shall have been the cause for her sins since I had divorced her. If she restrains herself and remains chaste, it will be a difficulty imposed on her as a consequence of my action of having divorced her. It is therefore best that I patiently suffer her tormenting and save others from the consequences of my action of divorcing her."

## PROCLAIM THE HAQQ

Hadhrat Maulana Masihullah Khan (rahmatullah alayhi) said: "The Truth is bitter. However, it is my duty to deliver Allah's Law to you. Prior to the propagation of Islam, the people of Makkah gave Rasulullah (sallallahu alayhi wasallam) the titles of '*As-Saadiq*' (The Truthful One), and '*Al-Ameen*' (The Honest One).

But, when he commenced to proclaim the greatest Truth – Tauheed – all turned away from him in anger. Did he abuse anyone or misappropriate the wealth of anyone? He merely proclaimed the Truth which was bitter to the people. It was in conflict with their whimsical fancies.

Recognition of the Truth, reflecting on the proofs and adherence to the natural Truth are the obligations of a healthy-minded, intelligent person. The Truth courts the wrath and the displeasure of people, hence when Rasulullah (sallallahu alayhi wasallam) told them to expel the 360 idols from the Ka'bah, they all became his enemies. It is our obligation to only proclaim the Haqq whether it be bitter or sweet to people."

## DERIVE ADMONITION

Allah Ta'ala says in the Qur'aan Majeed: "Verily, only the people of intelligence derive lesson." The people of intelligence according to Rasulullah (sallallahu alayhi wasallam) are they who make preparations for the sojourn beyond the pale of this earthly life, for the stay in Barzakh – the life in the Grave. Hadhrat Haatim Asamm (rahmatullah alayh) said: "A person who does not derive admonition from the janaazah leaving his home will not benefit from knowledge, wisdom and admonition (naseehat)."

The heart of such a person is spiritu-

ally fossilized. When he fails to acquire admonition from even a death in his own house, it is evidence for the total corruption of his heart. Once when Hadhrat Basri (rahmatullah alayh) saw a man eating in the qabrastaan (graveyard), he commented: "This man is a munaafiq." When a man is totally oblivious of the inmates of the graves which he passes by and fails to understand that soon his body will become nourishment for worms in the grave, he displays signs of hypocrisy, for while he claims to be a Muslim, his conduct is completely at variance with the demand of Imaan. One of the purposes for visiting the qabrastaan is to be reminded of

one's own ultimate abode on this earth, namely, the grave.

Hadhrat Malik Bin Dinaar (rahmatullah alayh) said: "The man whose physical sight (eyes) and spiritual vision do not derive lesson from this transitory abode of the world and he does not incline towards the everlasting abode of the Akhirah, his heart is deprived of all goodness and he is a man whose deeds are insignificant."

Allah Ta'ala says in the Qur'aan Majeed: "This worldly life is but play and amusement while the abode of the Akhirah is best for those who fear. What, do you have no intelligence (to understand this reality)?"



# WHO IS QARDAWI?

## PART 1

### A HIDDEN ENEMY OF ISLAM – AN AGENT OF THE ORIENTALIST ENEMIES OF ISLAM

In his eye-opening book, *SUBVERTING ISLAM – THE ROLE OF THE ORIENTALIST CENTRES*, Shaikh (Dr.) Ahmad Ghorab states: 'Centres for so-called 'Islamic Studies' now exist in the prestigious academic settings of universities of Harvard, Princeton, New York, Oxford, Cambridge and Paris. Many of them are, in significant measure, financed and also very directly patronised, sponsored and supported by Arab governments, especially the Saudis. The support from Arab governments includes the appointment to the board of these centres of Ulama as- Sultan (court scholars) in the role of 'trustees' or 'consultants'. These Muslim names help to legitimise the 'Islamic studies' and so deceive the Muslims further.'

Among the Muslim 'court scholars' (the ulama recruited by the Saudis and the kuffaar 'centres of Islamic studies', Shaikh (Dr.) Ahmad Ghorab names **Yusuf Qardawi**. Insha'Allah, in articles written by Shaikh Ahmad Ghorab, the hidden role of Qardawi in the Orientalist plot to undermine Islam is exposed. These articles will, Insha'Allah, be published for the benefit of Muslim who are totally in the dark regarding the dark global plot to undermine and destroy Islam.

This series of pamphlets which is being initiated is a *Refutation* of Qardawi's book on music, musical instrument and singing which Qardawi has legalized. The *Refutation* is a 500 page book, titled, *Ar-Radd alal Qardawi wal Jadee'* (A *Refutation of Qardawi and Jadee'*) written by Shaikh Ibn Ramadhaan.

In his book, Shaikh Ramadhaan who has for more than 20 years studied and taught the various branches of Islamic Uloom (Qur'aan, Hadith, Usool Fiqh, Usool Hadith, Usool Lughat – Language–, etc.) reveals that Qardawi in his book on music and singing has violated the principles (Usool) of Fiqh, Hadith and even Lughat (the Arabic language). Proficiency and 'eloquence' in the spoken language do not confer upon a man the qualifications requisite for an Aalim of the Deen.

**AR-RADD ALAL QARDAWI WAL JADEE'**  
**(REFUTATION OF QARDAWI AND JADEE')**  
Bismillaahir Rahmaanir Raheem

## PREFACE

by the Author

Praise be to Allah, the *Rabb* of the Universe. Special blessings and peace be upon His Rasool, the Truthful, the Trustworthy.

There is consensus of the Ulama of the Ummah in the principles (*Usool*) of *Usoolul Fiqh*, *Hadith* and *Lughat* (Linguistics). In the light of these principles *Shar'i Ahkaam* (Laws) are deduced from the *Nusoos* (clear texts) of the Qur'aan and Sunnah.

For approximately twenty years I have had a special interest in the study of the science of *Usoolul Fiqh*. I have completed almost twenty years of study in this field and I was under the impression that a person who applies himself to *Fatwa* will not audaciously venture to oppose these principles which are accepted unanimously by the Ulama of the Ummah since time immemorial. However, my heart was rent asunder with grief and sorrow when I read the words of Duktoor Qardawi in his book, *Fiqhul Ghina Wal Moosiqi Fi Dhaw-il Qur'aan Was Sunnah* (Understanding Singing and Music in the Light of the Qur'aan and Sunnah). I could never expect such words emanating from him; words with which deviates are beside themselves with joy and appropriated by those who desire to dismantle the *Shariah* of Allah brick by brick which in fact is the dismantling of the Deen of Islam brought by Rasulullah (sallallahu alayhi wasallam).

Duktoor Qardawi has a position in the hearts of the Muslim public. I would not have believed for a day that he would write with his own hands words which will be used to utterly demolish Islam. I am referring to what he said in his book mentioned above, on p.7, viz.,

*"It is obligatory on a Faqeeh who discusses a mas-alah to consider all these lands. He should not restrict his gaze to one side and one group forgetting that the whole of Africa cannot do without singing and its accompanying acts, and that the whole of Europe – in fact the entire West – regard music, in particular some of its varieties, to be a means of elevating the soul and sentiment."*

Duktoor Qardawi states further in his book (p.148):

*"We, today, wish to present Islam to the world and for its (Islam's) da'wah to reach all nations, whereas there are nations and people who*

*view singing, music, dancing and entertainment as inseparable parts of their lives. They cannot live without it. Life will bring them no pleasure if they are deprived of that... So how are we going to encourage them to Islam when we make haraam upon them singing and music, and we warn them of molten lead which will be poured into their ears on the Day of Qiyaamah and other forms of dreadful punishment whilst they consider music to be their life-blood?"*

By Allah! The Being besides Whom there is no deity! This talk of his (Qardawi) is utterly despicable and disgraceful. We have not been afflicted with a greater calamity in these times than the calamity of Allah Ta'ala testing us with a man who is under the spell of European and other (western) lifestyles, with their glamour and beauty. So much so that he demands from the Muslim Faqeeh when employing his *ijtihad* to focus his gaze on these miserable people whose lives will (supposedly) come to a complete halt in the event we declare dancing, singing and music *haraam* upon them.

Agnes have passed by and centuries have elapsed. Now (in this belated age) we hear and see a man who alleges that it is incumbent for a Muslim Faqeeh to determine the *Ahkaam* of the *Shariah* in the light of the customary practices of the *Nasaara*, *Yahood* and *Malaahidah* (heretics)! He postulates that hardship should not be brought upon them by prohibiting the practices they are accustomed to and from which they derive pleasure.

The Shaikh (i.e. Qardawi) has been unmindful of Allah Ta'ala's declaration:

**"Then we established you (O Muhammad Sallallahu Alaihi wa Sallam) on a *Shariah* with regard to affairs. Therefore, follow it and do not follow the vain desires of those who do not know. Verily they cannot avail you before Allah in the least. Verily the wrongdoers are friends amongst themselves. And Allah is the Friend of the *Muttaqeen*."** (Al-Jaathiyah, 18-19)

He furthermore was forgetful of the fact that Allah had decidedly settled this matter of compliance with the kuffaar. Thus, Allah Azza wa Jall declares:

**"And say (O Muhammad sallallahu alayhi wasallam): 'This is the Haqq from your Rabb. Therefore, whosoever wishes, let him believe and whosoever wishes, let him disbelieve.'" (Al-Kahf, 19)**

In fact, Duktoor Qardawi finds it surprising that while a *Nasraani* or *Yahoodi* or *Mulhid* enjoys himself with some (unlawful) act, we come along and warn him of severe punishment. The Duktoor finds it very strange! Indeed he finds it strange that they are threatened with the *Athaab* of Allah. I ask you O Readers with Allah as Witness over you: Is this not the clear purport of Duktoor Qardawi's words?

After what he had said and written, it does not avail him to conclude: *"I do not mean by this that we interpolate Islam and declare lawful that which is unlawful."*

*Subhaanallah!* In fact this is precisely what you are saying, O Duktoor! This is the path you have plodded in certain of your compilations, O Duktoor!

We ask him: If this is not your intention, then why did you write so? What have you intended thereby? *Wa laa haula wa laa quwwata illa Billahil Atheem.*

We pose a question to Duktoor Qardawi: When Allah Ta'ala declared liquor to be *Haraam*, did He consider that the kuffaar Quraish were accustomed to drinking it and that it was not possible for them to dispense with it? Did Allah not warn them with severe punishment in the *Aakhirah*?

When this is the methodology of Duktoor Qardawi in extravasating *Ahkaam* of the *Shariah* (thereby extravagating into *dhalaal*), then it comes as no surprise that in his book he has violated the Principles formulated by the *Jumhoor* Ulama of *Usoolul Fiqh*. Similarly, he has violated the Principles formulated by the *Jumhoor* Ulama of *Hadeeth*. In fact he has even violated what the *Jumhoor* Ulama of *Lughat* (Linguistics) agree upon. You will see plenty of such violations soon in the course of this *kitaab*.

The Duktoor thus did not find any inhibition in violating all of these accepted Principles. He did however find inhibition in violating the (evil) trends of the nations of Europe and America! *Wa laa haula wa laa quwwata illa Billahil Atheem.*

Amongst the ridiculous exercises of Duktoor Qardawi is his toil and effort to weaken established and authentic Ahaadith. An example of this is the Hadith in *Saheeh* of Imam Bukhari, which will be mentioned soon. At the same time he did not apply the

slightest effort to confirm the falsehood of *baatil* and forged narrations which he amassed to extravasate a ruling of permissibility for musical instruments which the Ulama of Islam have unanimously declared *haraam*. Details shall be forthcoming. Study our *Kitaab* carefully and you will be convinced of what has been said.

We say to our brother Muslims who take exception at what we say that Allah Ta'ala is witness to the fact that we have exerted ourselves to our capacity in the refutation of Duktoor Qardawi in a manner befitting his position which commands a place in the hearts of the general Muslim public. But, regrettably, his errors, oversights and violations of Principles unanimously agreed upon by the Ulama of *Usoolul Fiqh*, by the Ulama of *Hadith* and by the Ulama of *Lughat* in his aforementioned book are prodigious. These mistakes and violations have agitated and pained us tremendously at certain places due to our sense of honour for our Deen of Islam, and for fear of his dangerous methodology which has led to making lawful music which is prohibited by the *Ijma'* (unanimous ruling) of the Ulama of the Ummah.

If we are not going to do that (i.e. stand up for the Haqq and refute Qardawi's *baatil* views) we will surely be regarded to be among those in regard to whom Allah declares:

**"Verily those who conceal what Allah has revealed of the *Kitaab* (Qur'aan) and they trade it for a cheap price, they are filling their bellies with nothing other than the Fire (of Jahannum). Allah will not speak to them (gently) on the Day of Qiyaamah and He will not purify them (of their sins). And for them is a painful punishment."** (Al-Baqarah, 174)

Similarly, we fear being among those whom Allah Ta'ala castigated:

**"They took their Ulama and Mashaikh as gods besides Allah."** (At-Taubah, 31)

Reflect with humility at the words of Imam Ibnul Qayyim; words that deserve to be written with liquid gold. He says:

*"It is known to all and sundry that the fitnah (mischief) of listening to singing and musical instruments is much greater than the fitnah of wailing over the deceased. (Exaggerated and prolonged wailing over a deceased relative was a custom among the pagan Arabs. Islam forbade)"* (Continued on page 12)



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
PORT ELIZABETH  
SOUTH AFRICA 6056

(Continued from page 5)

**Q. It is said that when hearing an ass braying, one should recite *Ta-awwuth*. Why?**

A. Yes, *Authubillaah*... should be recited when hearing the braying of a donkey. Its harsh braying is a shaitani effect. The Qur'aan Majeed says: 'Verily, the worst of sounds is the braying of an ass.' The same applies when hearing human beings braying with their vuvus. Recite *Authubillaah*, for such horrible braying is the effect of shaitani manipulation.

**Q. Does an internal medical examination break the fast of a woman?**

A. Yes, it breaks her fast.

**Q. I set aside a sum of money as my Zakaat payment. Before distributing this sum is it permissible for me to use it?**

A. Setting aside the money does not eliminate your ownership. You still remain the owner. It is therefore permissible for you to use it.

**Q. A man has saved money for Hajj. Does he have to pay Zakaat on this amount?**

A. Yes, he has to pay Zakaat on this amount.

**Q. If a husband becomes a murtad,**

**what is the status of his nikah?**

A. The Nikah immediately and automatically is cancelled. After the wife's iddat of three haidhs or after delivery of the child if she is pregnant, she will be free to marry another man.

**Q. Someone is slaughtering a cow for eating purposes. Will Aqeeqah be valid if two shares are purchased in this cow? The other five shares are for eating.**

A. The Aqeeqah will not be valid. It is necessary for all seven shares to be for ibaadat, e.g. Qur'baani, Sadqah.

**Q. Instead of two goats will one cow be valid for Aqeeqah of one boy child?**

A. Yes, it will be valid.

**Q. Is hunting and fishing for sport Makrooh Tanzeehi?**

A. Hunting for sport is haraam. Allah Ta'ala says in the Qur'aan Shareef: "What, do you think that We have created you in vain and that you shall not be returned to Us." Life is a serious affair. For every halaal there will be hisaab (reckoning), and for every haraam there will be athaab (punishment). Those who hunt for sport are sadists who derive joy and pleasure out of the suffering of Al-

lah's *makhloq* (creatures).

**Q. Some people say that only the Athaan should be recited in the ear of the newborn child, not the Iqaamat. Is this correct?**

A. It is Sunnat to recite both the Athaan and Iqaamat. Athaan in the right ear, and Iqaamat in the left ear.

**Q. After death do the souls of human beings return to earth?**

A. While it is not the rule for souls to return to earth, with Allah's permission it is possible. However, Islam does not teach that the souls come for visits to the earth.

**Q. Is Khidhr (alayhis salaam) still alive?**

A. There is difference of opinion among the authorities of the Shariah regarding Khidhr (alayhis salaam). While the Sufiya believe that he is alive, many others, especially among the Muhadditheen, do not accept that he is still alive. Allah knows best. Numerous Auliya have reported meeting him.

**Q. Is it permissible to kill ants?**

A. Ants and bees should not be killed unnecessarily. Hadhrat Abdullah Ibn Abbaas (radhiyallahu anhu) said that Rasulullah (sallallahu alayhi wasalam) prohibited killing ants and bees.

Therefore, as far as possible refrain from killing them. When there is a real need for killing them, never use fire. Once Rasulullah (sallallahu alayhi wasalam) saw a burnt-out anthill. Nabi-e-Kareem (sallallahu alayhi wasalam) was annoyed and said that it befits only Allah Azza Wa Jal to punish with fire.

**Q. Are Bahais a sect of Islam?**

A. Bahais are not Muslims. They are among the worst kuffaar. The founder of the Bahai religion was a murtadd who claimed that he was the incarnation of Allah Ta'ala – Nauthubillaah! All the Aqaaid and Ahkaam of Islam are rejected by these shayaateen in human form.

**Q. When should the dua for entering the toilet be recited?**

A. It should be recited before entering the toilet.

**Q. It has been noticed that dogs howl when the Athaan is recited. Is there any reason for this?**

A. According to the Hadith shaitaan flees in leaps and bounds when he hears the Athaan. Animals are able to see the flight of shaitaan, hence they become scared and howl.

## WHO IS QARDAWI?

(Continued from page 11)

bade this custom.) We and others have witnessed and we have perceived through experience that whenever musical instruments and devices of fun and entertainment

appeared and became rife in a nation with people preoccupying themselves with that, Allah Ta'ala subjugated them at the hands of their enemies and they were afflicted with drought, wa-

ter-shortage and evil rulers. Let the intelligent reflect over the conditions of this world and judge. And Allah is the Being from Whom aid is sought."

(To be continued, Insha'Allah)

## QARDAWI'S KUFR

Rasulullah (sallallahu alayhi wasalam) said: "Verily, I fear most for my Ummah such aimmah (scholars, sheikhs and molvies) who will mislead (them into deviation)."

According to Qardawi, the spread of Islam is dependent on legalizing the haraam immoral practices of the kuffaar nations, especially of the western people. Making halaal

what Allah has made haraam is *KUFR* – *kufir which expels from the fold of Islam*. This then is the methodology of Qardawi. His evil philosophy underlying his conception of Islam will, Insha'Allah, be thoroughly exposed

## THE SHAYAATEEN

THE NAME OF the shaitaan appointed to mislead Ulama with greed and desire is *Mudhish*. *Hadeeth* is the name of the shaitaan whose duty it is to divert the attention of musallis from Salaat. He attracts them to sport, deceives them, causes them to yawn much and to fall asleep. *Zal-banoon* is the shaitaan in charge of market places. He lives in the commercial centres night and day, and induces peo-

ple to be dishonest in their trading activities. *Batr* is the shaitaan who induces impatience in people in times of calamity thereby depriving them of the reward of patience. *Man-shoot* is the name of the shaitaan who instructs people to speak lies, gossip, scandal and slander. *Waasim* is the shaitaan who lures men and women to commit zina. *A'war* is the shaitaan who is the instructor of steal-

ing and robbery. *Walhaan* is the name of the shaitaan who is present at the time when a person makes wudhu. These are merely the names of some of the shayaateen. The shayaateen are innumerable and at all times they are constantly lying in ambush of people. Allah Ta'ala therefore warns us in the Qur'aan to be alert and to regard the shayaateen as our enemies.

### WASTEFUL BUILDINGS

Rasulullah (sallallahu alayhi wasalam) said: "When there is no barkat in the wealth of a person, he squanders it in water and sand." In other words, he wastes his wealth in the construction of unnecessary buildings as is the trend nowadays.

### BENEFITS OF TA-AWWUTH

(Continued from page 1)

tion) of Allah Ta'ala. Abundance of recital of *Ta-awwuth* extinguishes the power of shaitaan, and it sends his army fleeing helter skelter. For the acquisition of the benefits of *Ta-awwuth*, sincerity and a firm resolve to submit to the Shariah and follow the Sunnah are imperative. Mere reciting without resolving to reform oneself is not sufficient.

RAJAB 1431  
June 2010

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"The beauty of a man's Islam is that he shuns what is futile." (Hadith)

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# The Mallis

## "VOICE of ISLAM"

P. O. BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 20 NO. 02



Roses have thorns  
The Haqq too has thorns!  
"We strike baatil with the Haqq.  
Then it crushes the brains of baatil."  
(Qur'aan)

### The Mallis

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"Your walking to the Musjid and your return (from the Musjid) to your family are equal in thawaab (reward)." -- Hadith

# NOW AWAIT HIS ATHAAB!

*"When We intend to destroy (the people of) a city, We command its affluent (i.e. the transgressors to transgress all bounds of evil and immorality). Then they (wantonly) indulge in immorality. The decree (of punishment) is then established on them. We then utterly destroy them." (Qur'aan)*

**THE** RECKLESS and flagrant indulgence in the world cup fisq and fujoor by thousands of Muslims will not pass by Divine Reckoning without some disastrous sequel. The most frightening dimension of this evil indulgence is the licence of permissibility issued by many so-called ulama or more appropriately ulama-e-soo of the munaafiq class. These shayaateen masquerading as ulama in addition to issuing their licences of permissibility, have themselves actively participated in the fisq and fujoor by gracing the games with their physical presence.

Thousands of Muslims have squandered tens of millions of rands for promoting satanism, immorality and

vice of a variety of sorts. Almost every act of immorality associated with western culture was indulged in by the Muslim supporters of the greatest act of Immorality organized in the history of mankind.

The participation of Muslims, and in particular of so-called ulama, is particularly fearful and bodes evil for the country. This participation is a sure sign of major calamities which will befall communities in this country, especially Muslim communities. Disheartening, disconcerting and most lamentable is the satanic silence which the majority of the Ulama had adopted. Barring two or three Ulama, 99.9% transformed themselves with their vile silence into dumb devils.

With regards to such ulama who had abstained from providing the imperative Waajib guidance to the errant community, Rasulullah (sallallahu alayhi wasallam) said: **"He who remains silent regarding the Haqq is a dumb shaitaan."** The form of this admonition is significant. Nabi-e-Kareem

(sallallahu alayhi wasallam) did not say that the silent one is 'like a silent devil'. Rasulullah (sallallahu alayhi wasallam) said that **"he is a veritable dumb shaitaan."** With their Satanism the silent ulama are destroying the future of the ignorant masses—their future in this world and their everlasting future in the Aakhirah. But they should not become complacent with themselves. They will be the very first devils to be apprehended by the Chastisement of Allah Ta'ala. Then will come the turn of the flocks of fujjaar and fussaag who had made the ulama-e-soo' a front and a shield for providing justification and permissibility for their indulgence in immorality.

The *Athaab* of Allah Ta'ala is inescapable. Allah Ta'ala revealed to Nabi Yusha' (alayhis salaam) that He would soon be destroying 100,000 people of his (Nabi Yusha's) nation. Of the 100,000, sixty thousand were immoral transgressors and forty thousand very pious worshippers (Sulaha). With

considerable surprise, Nabi Yusha' (alayhis salaam) supplicated: **"O Allah! The punishment overtaking the 60,000 transgressors is understandable. But why will the 40,000 Sulaha also be eliminated?"**

The Divine Response was that although the forty thousand were pious worshippers, the colour of their faces did not change with indignation nor did they suffer pangs of anger and grief when Allah's Shariah was being flagrantly violated by the sixty thousand. On the contrary, these Sulaha would dine and enjoy themselves with the fussaag and fujjaar. They participated in their wedding function and occasions of merriment just as the ulama in our time are doing. Since they had aligned themselves with the fussaag and fujjaar, the Divine Chastisement utterly destroyed them as well.

While the fussaag and fujjaar are enjoying themselves in their fisq and fujoor, the Qur'aan Majeed warns us: **"What! Are the people of the cities confident that Our punishment will**

**not overtake them during the night while they are (enjoying themselves) in their sleep? What! Are the people of the cities confident that Our punishment will not overtake them during the day while they are indulging in sport? It is only a nation of losers who have confidence regarding the plan of Allah."**

A further warning for the silent Ulama who believe in the correctness of their satanic silence when they observe the people trampling flagrantly and cruelly on the Shariah of Allah Ta'ala, is stated in the following Qur'aanic aayat:

**"Beware of such a punishment which will not befall only the transgressors among you."**

While the self-proclaimed ulama-e-soo' had promoted the immoral games and hallowed liquor, zina, music, nudity, intermingling of sexes, dancing, haraam sport, gambling, hooliganism and many other evils associated with the haraam event, innumerable Ulama who believe themselves to be righteous and sincere, had condoned these very evil acts with their silence.

## THE FIQH ACADEMY'S MPL ABSURDITY

*A lawyer from England writes:*

"I have spoken to Maulana Yaqub Qasimi in Dewsbury, England and he informs me that he met Maulana Khalid Saifullah (of India's Fiqh Academy) when he visited the country recently. He (Maulana Qasmi) privately asked him how a sitting judge could ever become a party's representative (wakeel).

Maulana Khalid explained that Talaaq ensues from a civil divorce because it is irrelevant whether the judge accepts or assumes the formal role of a representative. If a man makes a petition to a civil court then the judge, from a Shar'ee viewpoint, is now a Wakeel. It is not necessary for the sitting judge to formally acknowledge his role as anyone's representative. Indeed, Maulana Khalid Saifullah argues that the role of Wakalat is superimposed on the judge even though it is well-established generally in Islamic and English law that a judge can never

become anyone's representative.

I said to Maulana Yaqub Qasmi that this was not the basis of the original decision from the Fiqh seminar and in correspondence with Mujlisul Ulama he had never argued in such form nor has he provided the Shar'ee basis for now arguing as he does privately.

I wish to share this information with you as Maulana Khalid Saifullah refuses to respond to any e-mails and it is interesting to note how there is no logical answer or arguments to the resolution adopted by the India Fiqh Academy."

### COMMENT

The contention **"that the role of Wakalat is superimposed on the judge even though it is well-established in Islamic and English law that a judge can never become anyone's representative"** is bizarre irrationality and absurdity. Despite conceding that a sitting judge **can never** be any party's agent, Maulana Saifullah,

irrationally clings to his ludicrous 'wakalat' contention.

Maulana Khalid Saifullah with his latest argument has degenerated further into his rut of absurdity. The averment that a person, be it a judge, becomes a wakeel without him accepting the appointment, (in fact he rejects it by virtue of his office and position), then too he is the wakeel of the petitioner, is an absolutely weird specimen of absurdity and irrationality.

His contention that the judge becomes the wakeel **"from the Shariah viewpoint"** is totally baseless. He has to furnish Shar'i evidence to substantiate this preposterous and absurd claim. There are numerous rules which govern the Shar'i concept of Wakaalat which has *Arkaan* and *Shuroot* (*Fundamentals and Conditions*) for its validity. One of the fundamentals for the validity of Wakaalat is acceptance. The acceptance may be expressed verbally or by action. But Wakaalat is not valid if there is no acceptance and even more so if there is  
(Continued on page 6)

## REWARD OF SABR

Hadhrat Ka'b Ahbaar (rahmatullah alayh) said: "The man who bears with Sabr (patience) the distress caused to him by his wife will gain the reward which Nabi Ayyoob (alayhis salaam) had received (for his years of patience in his state of suffering). The wife who bears with patience the oppression of her husband will receive the reward of Aasiyyah Bint Mazaaham." Hadhrat Aasiyah was the wife of Fir'oun. He had brutally tortured and killed her when she had accepted Islam from Nabi Musaa (alayhis salaam).



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
PORT ELIZABETH  
SOUTH AFRICA 6056

**Q. I am encountering problems regarding the Qiblah direction in the U.S.A. I go out with the Tabligh Jamaat. Most of the brothers follow the north-east Qiblah. What should I do when I am out with the Jamaat and all of them face north-east? The Musjids where we stay over also face north-east. Presently, I face north-east with the group, and later I repeat my Salaat. Please advise.**

**A.** As far as the Qiblah is concerned at your end, we advise that you study all the arguments of those who say that the Qiblah is north-east. Then study our arguments. If you find that the arguments of the north-east group are more convincing than ours, then follow the north-east direction. We are not dogmatic regarding our view. However, if after studying the different viewpoints with their arguments, if you are convinced that south-east is the correct direction, then it will not be permissible to attend Jamaat Salaat in the north-east Musjid even if you will be repeating it afterwards. The Qiblah issue is of fundamental importance. Therefore study the two viewpoints carefully and adopt the viewpoint which appears to you to be the most convincing. If after being convinced that the Qiblah is south-east, it will be sinful to face north-east for Salaat. Whether out with Tabligh Jamaat or any other Jamaat, the Shariah is very clear and emphatic that each one should face the direction which he believes is the correct direction even if it means that he has to perform alone.

**Q. Is it permissible to sleep with socks on?**

**A.** It is permissible to sleep with socks on. There is nothing in the Shariah to prohibit sleeping with socks.

**Q. A few days after I purchased an item, I discovered a defect in it. This defect came with the item. It did not develop by me. When I returned with it to the seller, he asked me to keep the article and he would refund a few dollars to compensate for the defect. Is this permissible?**

**A.** You may not insist on the owner to refund you a few dollars for the fault/damage in the article. You can however return the item and take back the full amount you had paid. However, if the seller of his own accord happily wishes to give you a few dollars for the damage as he is not keen to take back the item, then this will be permissible.

**Q. Is it correct that dolls will be permissible if the eyes and nose are removed?**

**A.** Merely taking out the eyes and nose does not make the doll permissible. The whole head has to be removed. Nothing changes in the type of dolls one finds nowadays if only the eyes and nose are taken out. The image remains 99.9% the same. Images were the root cause of idolatry, hence haraam.

**Q. In our Qabrastaan people put even artificial flowers, small solar lights and even teddy bears on the graves. Is this permissible?**

**A.** It is not permissible to adorn graves with flowers whether real or artificial. Artificial flowers are worse. Adorning graves with solar lights is worse and a greater sin than the sin of flowers on graves. Placing teddy bears is worse than even the solar lights. Images of animate objects are haraam at all times. These practices are totally haraam. All these objects should be removed from the graves.

**Q. A man has only one son, brothers and sisters. He has no wife and no parents. How should his estate be distributed to his heirs?**

**A.** In the case concerned, the one son will inherit the whole estate of his father. The brothers and sisters of the deceased will not inherit anything. However, if this person wishes, he could make a wasiyyat for his brothers and sisters. The wasiyyat amount should not exceed one third the value of his assets.

**Q. A man is taking his aunts for Hajj. One of the aunts has a daughter, i.e. this man's cousin. Can she go with them for Hajj?**

**A.** While the nephew is a valid mahram for his maternal aunts, his female cousin may not accompany them since she has no mahram. It is haraam for her to go with them, and it is haraam for the nephew to take her with.

**Q. I have understood the reasons for viewing the Ka'bah's Kiswah not being permissible. What if a fee is not charged? Will it then be permissible?**

**A.** With regard to viewing the Ka'bah's Kiswah, if a fee is not charged and if there are no haraam and bid'ah acts accompanying the display, then it will be permissible to view it. It will not be permissible if the occasion is converted into a merrymaking function as the organizers have done.

**Q. Is Pakistan Daarul Islam?**

**A.** Pakistan is Daarul Kufr despite the majority being Muslim.

**Q. The driver of a vehicle accidentally knocked down a man who died instantly. Fearing arrest, he drove on. Although the accident happened in Pakistan, the law is not the Shariah. The man is extremely remorseful. He wants to pay the 'blood money' to the relatives, but he fears that he may be arrested if his identity is known. Will the obligation be discharged if he gives the money to a Madrasah or any other worthy Islamic charitable institution, e.g. an orphanage?**

**A.** He should arrange for the *Diyat* (Blood Money) to be delivered anonymously to the heirs of the deceased. The obligation will not be discharged if the money is given to a Madrasah. He should try his best to get the money to the heirs without revealing his identity. But he must explain that it is the *Diyat* for the one whom he had accidentally killed and that the money should be distributed to the heirs. Since the money is the right of the heirs, it may not be given to another institution. Giving the money to chari-

## IN THE PATH OF REPENTANCE

“When the Mu'min in the Path repents and cleanses his heart, Allah Ta'ala eliminates from him everything that is harmful and evil. Allah fortifies him and saves him from returning to evil. His appearance is beautified And his emotions become pure. He is in the Divine Presence, and Allah watches over him. Allah Ta'ala accepts his supplications and

grants his wishes. His tongue is guarded against futile words and only purity emanates from his tongue. The tongue is indeed a wonderful instrument to praise Allah Ta'ala, to make His Thikr and to testify to His Tauheed. Allah Ta'ala has warned against indulgence in futile talk. Thus He says: *“Verily, the Mu'minoon have attained success; those who shun vain talk.”* (Sayyid Abdul Qaadir Jilani)

ty will be permissible only as a very last resort if there is absolutely no way of him handing the money to the heirs.

**Q. Following the instructions of our Mufti, our Muath-thin only recites the Iqaamah when the Imaam reaches his musalla. Immediately after the Iqaamah, the Imaam commences the Salaat while the musallis are still busy joining the saffs. Someone suggests that the Iqaamah should begin as soon as it is the time provided the Imaam is present. When should the Muath-thin recite the Iqaamah?**

**A.** Usually a time is fixed for the Muath-thin to step forward and recite the Iqaamah whether the Imaam has reached the musalla or not. What your Mufti has implemented is also correct. There is, however, no valid excuse for the lagging musallis. It is not permissible for them to lazily file into the sufoof (rows) as was the practice of the munaafiqeen. They must ensure that they are in the rows in time and that they all begin the Salaat with the Imaam's Takbeer. Those who are sitting at the back should move forward quickly the moment the Muath-thin steps forward or begins the Iqaamah. Many musallis have the evil attitude of sitting and waiting for the end of the Iqaamah or for the Salaat to begin. Only then do they get up like the munaafiqeen (hypocrites) used to practice. The Qur'aan Majeed severely rebukes them for such indolence.

**Q. Some Ustaadhs teach their Hifz students inside the Musjid occasionally even though there are vacant classrooms as well as the *sehen* section at the back of the Musjid. Sometimes musallis come to the Musjid to perform Salaat. The class continues noisily and disturbs the musallis. Further, is it permissible to the Ustaadhs who are paid a monthly salary to teach inside the Musjid?**

**A.** It is improper for these Ustaadhs to teach inside the Musjid for two reasons: (1) The musallis are disturbed. The primary purpose of the Musjid is Salaat. Any activity which disturbs or interferes with Salaat in the Musjid is not permissible. (2) The Musjid may not be used to earn. If the Ustaadh is paid a salary, then it is not permissible for him to sit inside the Musjid to teach.

**Q. Is it permissible to be a bookkeeper for a bottle store?**

**A.** It is not permissible to be the bookkeeper of a bottle store or of any haraam institution.

**Q. Is it permissible for my wife to shake hands with my stepfather?**

**A.** It is not permissible for your wife to shake hands with your stepfather and even with your true father.

**Q. I married recently. However, due to cultural restriction in our community in Gambia, I am not allowed to be with my wife. The family will allow my wife to live with me only after all the cultural restrictions/customs have been observed. Is there any Islamic proof for this?**

**A.** The cultural restrictions/customs which prevent your wife from being with you are haraam. Such customs are not permissible. A husband is allowed to take his wife immediately after the Nikah.

**Q. At the back of the Musjid, on Musjid property the Imaam and some musallis play basketball. For fun. Is this allowed?**

**A.** Playing basketball for fun or for whatever reason is not permissible. The Imaam of the Musjid becomes a faasiq for indulging in this kuffaar sport. All sport is forbidden in Islam.

**Q. Is it permissible to sell dead chickens for feeding crocodiles which a company breeds for skins, etc.? Or can we allow the company to collect the dead chickens from our plant for this purpose?**

**A.** It is not permissible to sell dead chickens even if it is for feeding crocodiles. It is also not permissible to allow a company to collect the dead chickens if it is known that the carrion will be used as feed for any animals. Carrion is fit for only the shayaateen and vultures. Carrion is not permissible for even dogs. In other words, it is not permissible to feed even dogs with carrion. Yet nowadays, millions of Muslims devour halaalized carrion.

**Q. In our country (Gambia) when a soldier is buried, he is given a military/state burial which involves a gun salute, blowing flutes, marches, etc. If the soldier is one of a senior rank, the ceremonies are more elaborate. Does Islam allow such forms of honouring the dead?**

**A.** The flute and the salute ceremony, etc. carried out when a soldier is buried are haraam. Islam has its own sacred system of burial which applies equally to the Auliya, Sultans and paupers. There is absolutely no difference in the funeral and burial system



# Questions and Answers

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of Muslims regardless who they are and what rank they hold. All the customs attached to the burial service are haraam. Only the Masnoon ghusl, kafan, and Janaazah are permissible. Everything else associated with the burial is baatil and not permissible. The Qur'aan Majeed says: *"And from it (the soil) did We create you. Unto it shall We return you, and from it shall We resurrect you."* No matter what worldly rank a man may hold, his body will be the nourishment for worms just as the body of a donkey will become food for the worms in the grave.

**Q. As part of his work, my uncle who is a maulana, attended a function where priests were being initiated into their role. A reading of the bible took place. He did not verbally participate in it. Does his conduct constitute kufr?**

**A.** Interfaith is kufr. Your uncle's participation is kufr. Ask him to renew his Imaan and his Nikah if he is married. He should repent and abandon the kufr work.

**Q. Is Takaful insurance permissible?**

**A.** Takaful insurance too is unlawful in terms of the Shariah. Takaful is the same as conventional insurance. Giving fancy, 'Islamic' sounding names does not change the nature and reality of the product. Insurance is haraam because of two elements: (1) Riba (Interest) and Qimaar (gambling).

**Q. Is it correct that according to the Shaafi' Math-hab if the Dua is not recited in Janaazah Salaat or instead of four Takbeers only three are said, then too the Salaat will be valid?**

**A.** According to the Shaafi' Math-hab, four Takbeer and Dua are among the *arkaan* (fundamentals) of Janaazah Salaat. Omission of even one of the *arkaan* invalidates the Salaat. Therefore according to the Shaafi' Math-hab, the Janaazah Salaat will not be valid. According to the Hanafi Math-hab, four Takbeers are Fardh. The Salaat will not be valid if four Takbeers are not recited in Janaazah Salaat. However, Dua according to the Hanafi Math-hab is Sunnat. Hence if it was omitted, the Salaat will be valid although it is not permissible to unnecessarily omit it.

**Q. Qur'baani of a number of animals was made on a farm. The owner stored the carcasses in his fridge. There was a power failure and the meat went off. Is he liable for the loss? Should he reimburse the owners?**

**A.** The Qur'baani of all the animals is valid. The owner is not to be blamed for the power failure. The carcasses in his fridges were aamaanat. He cannot be held liable for the loss of the carcasses due to the power failure. The Waajib obligation of Qur'baani has been discharged. However, the Masnoon distribution of the meat did not take place, and this was not due to the negligence of the owner of the farm. The loss of the meat does not

affect the Qur'baani obligation in any way whatsoever.

**Q. Why are men not allowed to wear red colour clothes?**

**A.** The reason why men are not allowed to wear red colour garments is the very same why Muslims are not allowed to consume meat if Allah's Name is not recited on the animal at the time of slaughter. And, that reason is that it is Allah's Command. When the Shariah (Qur'aan and Sunnah) issues a command, Muslims are obliged to say: *"We hear and we obey."* The quest for reasons is the effect of deficiency in Imaan.

The *ahkaam* of the Shariah were handed down and commanded by Rasulullah (sallallahu alayhi wasallam) without explaining the reasons. The reasons we or other Ulama proffer for the *ahkaam* are products of opinion. The Ulama say that red and all bright feminine colours are prohibited for males because such colours are meant for females just as gold and silver are permissible for only women. Feminine wear, feminine colours and feminine styles in general create feminine attitudes which are reprehensible for men, hence not permissible. Emulation of female styles and attitudes invoke Allah's Curse on the men.

**Q. Is it permissible for women to wear colour contact lenses?**

**A.** The purpose of colour contact lenses is adornment and attraction. It deceptively makes the female's eyes more attractive. The underlying intention is corrupt. It comes within the scope of the Hadith: *"A woman who applies perfume and passes by a gathering (where there are males) is like this and like that (i.e. like an adulteress)."* Just as the purpose of perfume is to attract the attention of males, so too is it with colour contact lenses. Thus, it is not permissible for women, whether single or married, to wear such lenses and emerge into the public where ghair mahram males will view them. It will be permissible for a married woman to wear colour lenses within the home environment where she will not be exposed to strangers. Adornment and make-up for women are permissible for their husbands. But this permissibility for married women is not a licence for them to emerge into the public with adornment.

**Q. If the wheels of a wheelchair are napaak (impure/dirty) will it be permissible for the person to enter into the Masjid with the chair or should he perform Salaat at home?**

**A.** It is not permissible to bring a najis wheelchair into the Masjid. If the disabled person has no way of first getting the wheels cleaned, then he should remain at home for Salaat.

**Q. I mistakenly performed Salaat in front of a full-length mirror. Should I repeat the Salaat?**

**A.** It is Makrooh to perform Salaat in front of a mirror. It is not permissible. However, the Salaat is valid although defective.

**Q. Many Muslims sporting topis, kurtas and purdah women, includ-**

**ing moulanas attended the recent world cup matches. Please comment.**

**A.** Perhaps you too were there, hence you observed them. If so, then you are the first tinder of Jahannum and the others will be your muqtadis in Hell-Fire.

**Q. I swam in a napaak public swimming pool. I have been told that that some vulgar persons even urinate in the pool. Is ghusl necessary?**

**A.** In addition to 'several' ghusls, you need to make Taubah for your love for filth and indulgence therein.

**Q. Is it permissible to wear the new moza socks?**

**A.** Describe what these socks are, and what are your doubts regarding permissibility of wearing the 'new moza socks', whatever this means. Are they made of pig skin that causes you to doubt?

**Q. A person misses one raka't of Jamaa't Salaat. In the last raka't the Imaam after reciting Tasahhud mistakenly goes into the fifth raka't. He and the muqtadis complete the fifth raka't, and the Imaam makes Sajdah Sahw. What should the masbooq muqtadi who had missed one raka't do when the Imaam rises to perform the fifth raka't?**

**A.** The Masbooq muqtadi should not follow the Imaam in the fifth raka't. When the Imaam rises towards the fifth raka't, the masbooq should get up and complete his raka't and make his own Salaam.

**Q. When should the Masbooq stand to perform his missed raka'ts - after the Imaam's first or second Salaam?**

**A.** The masbooq should stand up just as the Imaam is about to make the second Salaam. It is not necessary to wait for the completion of the second Salaam. The rule in this regard is that the Masbooq should stand when he realizes that there is no Sajdah Sahw. Thus when the Imaam begins to make the second Salaam, he will understand that there will be no Sajdah Sahw. However, another valid view is to stand after the Imaam's second Salaam.

**Q. Someone gave me a free ticket. Is it permissible to sell the ticket?**

**A.** If the ticket you are referring to relates to a haraam function, e.g. sports, then you have to tear it up and throw it away. It is haraam to aid and abet in the commission of sin. If the ticket pertains to a halaal matter, e.g. a bus ticket, a plane ticket, etc., then you may not make a profit on it. The profit will not be halaal. You can only give it away free or sell it for the price you had paid.

**Q. A patient is unable to move in his bed, and there is no one to turn his bed in the direction of the Qiblah. Can he perform Salaat in any direction?**

**A.** If there is no one to move the patient's bed towards the Qiblah, and if he is unable to turn towards the Qiblah, then he may perform his Salaat facing any direction.

**Q. A person joined the Jamaa't in Zuhr or Asr in the Imaam's last raka't. The Imaam is a musaafir. How should this Masbooq who is not a musaafir complete the Salaat?**

**A.** This Masbooq when fulfilling the missed raka'ts, should not recite Qiraa't in the first two raka'ts which he performs alone. He should remain in Qiyaam for a minimum duration of three Tasbeehs. In the last raka't he has to recite Qiraa't. He is known as *Laahiq-Masbooq*.

**Q. Is it permissible to form a jamaat with a Masbooq?**

**A.** According to the Hanafi Math-hab it is not permissible to make Iqtida' (to follow) a Masbooq. However, this is permissible for Shaafis.

**Q. If one manages to join the Jamaa't just as the Imaam begins the first Salaam, will the Salaat be valid?**

**A.** If one joins before the Imaam said the *Meem* of the word *Assalamu*, then the Salaat will be valid otherwise not.

**Q. Is Salaat valid behind a faasiq Imaam? He indulges in acts of bid'ah and trims his beard less than a fist length.**

**A.** Salaat behind a faasiq is Makrooh, and it is haraam to appoint a bid'ati/faasiq to be the Imaam. Rasulullah (sallallahu alayhi wasallam) said: *"He who honours a man of bid'ah aids in the demolition of Islam."*

**Q. The Imaam of the Musjid dyes his grey hairs (beard and head) black. What is the position of Salaat behind him?**

**A.** The Salaat behind him will be valid, but Makrooh. It is not permissible to allow this faasiq to be the Imaam. The trustees should emphasize that he should desist from the haraam act of dying his hair black. If he persists in this sin, he should be dismissed.

**Q. The musaafir Imaam performed four raka'ts Zuhr instead of two. The muqtadis followed him and completed four raka'ts. Is the Salaat valid?**

**A.** The Salaat of the muqtadis is not valid. They have to repeat the Salaat. If the musaafir Imaam had sat in Qa'dah Ula (the first sitting after two raka'ts), then in error performed another two raka'ts, he was required to make Sajdah Sahw. His Fardh is valid, but discharged defectively if he did not make Sajdah Sahw. If he had not sat after two raka'ts, then his Salaat is also not valid. If he had intentionally performed four raka'ts, but sat in Qa'dah Ula, then although his Fardh will be valid, he has committed a major sin which the Fuqaha say is punishable with the Fire of Jahannum.

**Q. Is it necessary for the musaafir to perform Sunnat Salaat?**

**A.** Yes, it is necessary. If there is no rush and the facilities for performing Salaat are convenient, then it is necessary to perform the Sunnat Salaat. If there is a valid reason, the Sunnat Salaat may be omitted.

**Q. A man was in a coma for several days. Does he have to make qadha of all the Salaat?**

**A.** When a person is unconscious for



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six or more Salaat, then there is no Qadha. The Salaat is waived. If he remains unconscious for five Salaat, then qadha has to be made.

**Q. Some Ulama are saying that there is no significance for fasting on the 15<sup>th</sup> Day of Sha'baan nor is the 15<sup>th</sup> Night of Sha'baan a Night of special significance. They say that the Ahaadith in this regard are fabrications. Please comment.**

**A.** The 15<sup>th</sup> Night of Sha'baan is a night of significance and so is the 15<sup>th</sup> day. Fasting on that day is Sunnah. The claim of fabrication is incorrect. The significance of Sha'baan, i.e. the 15<sup>th</sup> Night and Day, has been the view and practice of all our Akaabireen since time immemorial. Deviates are at pains to create confusion with their concocted views.

**Q. The Qur'aan mentions 'Al-Aamileen' (Zakaat collectors) as one of the eight categories to whom Zakaat can be given. So why do you say that it is not permissible nowadays to pay Zakaat collectors from the Zakaat funds they collect? Also, Salafis say that Zakaat monies may be used to fund any kind of Da'wah movement, publications, etc. since all of this come within the scope of 'Fisabeelillaah' (in the path of Allah).**

**A.** We are Muqallideen of Imaam Abu Hanifah (rahmatullah alayh). We are not Mujtahids. We don't deduct masaa-il of the Shariah from the Qur'aan and Hadith. That era of formulation of masaa-il from the Qur'aan and Hadith terminated with the ending of Khairul Quroon. We don't have the ability to go directly to the Qur'aan and Hadith for masaa-il. Allah Ta'ala had arranged for the Deen to be fully expounded fourteen centuries ago. We do not follow the corrupt methodology of the Salafis of this age.

*Aamileen* are the Zakaat collectors employed by the Islamic state. They are not self-appointed persons who have assumed the responsibility of collecting Zakaat. Nowadays, Zakaat-collecting has become a money-making racket. Modernist organizations are having a field day lining their pockets and stomachs with Zakaat monies. People should not entrust their Zakaat contributions to these modernist bodies who are misappropriating the Zakaat funds in a variety of channels which are all excluded from the eight classes specified in the Qur'aan Majeed.

*Fi-Sabeelillaah* according to all the Fuqaha refers to specific categories. If *Fi-Sabeelillaah* had a literal and general meaning, the very specification into eight categories would be superfluous and meaningless.

**Q. In the Haramain, the Imaams recite exceptionally long Qunoot Duas in the last raka't of Witr during Ramadhaan. Is this Sunnah?**

**A.** The exceptionally long Qunoot which the Imaams recite in the Haram Shareefain in Ramadhaan is in conflict with the Sunnah.

**Q. A father invested in stocks for his son when he was young and then**

**gave it to his son. The son never dealt in stocks. He received it as a gift. Can he sell the stocks and use the money?**

**A.** These stocks are haraam. He should give the money to the poor and not use it for himself. The stocks are in the category of *riba* (interest).

**Q. My wife who is a Shaafi' followed me in Zuhur Salaat. After the completion of the Salaat, she made two Sajdah. When I questioned her, she said that in Qa'dah Ula she forgot to recite Durood, hence she had made Sajdah Sahw. Was she correct? What is the Shaafi' and the Hanafi view?**

**A.** According to the Shaafi' Math-hab, reciting Durood in the first Qa'dah (sitting position after two raka'ts) after Tashahhud is among such Sunnats called *Ab'aadh*. Omission of such a Sunnat necessitates Sajdah Sahw according to the Shaafi' Math-hab. However, your wife erred in having made Sajdah Sahw because even if a muqtadi makes a mistake behind the Imaam, there is no Sajdah Sahw for him/her. Yes, if she was performing alone and had missed the Durood, then Sajdah Sahw would have been necessary.

According to the Hanafi Math-hab, it is not permissible to recite Durood in Qa'dah Ula of Fardh and Witr Salaat. If mistakenly it is recited, then Sajdah Sahw is necessary. If mistakenly it is omitted in the last sitting, then there is no Sajdah Sahw. Durood is among the Sunnats according to the Hanafi Math-hab.

**Q. Recently World Cup Muslim fans, supporters and spectators performed Jumuah Salaat at a hired yard in proximity to the stadium. To ensure that they are punctually in time for the games and the fanfare, Jumuah Athaan was at 12.15 pm. The Khutbah commenced at 12.20 pm. By 12.30 pm everyone was heading and rushing to the stadium. What is the Shar'i status of this Jumuah Salaat?**

**A.** There was no Jumuah Salaat performed. It was an immoral mockery of Allah Ta'ala and His Deen perpetrated by the fussaag and fujjaar scoundrels who denuded themselves of their Imaan with their flagrant participation in history's worst event of *fisq*, *fujoor* and *kufr* and their justification of all the major sins perpetrated. If any of the participants realize the appalling act of mockery and *kufr* in which they had indulged, they should make Taubah (repent), and perform two raka'ts Salaatut Taubah. This Salaat should however, be preceded by renewal of Imaan. The following Hadith applies most appropriately to the crowd of miscreants who had participated in the mock 'jumuah': *"Ibn Umar (radhiyallahu anhu) narrated: 'There will dawn an age over the people when they will congregate in their Musajjid and perform Salaat whilst not a single one among them will be a Mu'min.'*" The following Hadith also brings these debauchers of Imaan within its scope: *Rasulullah*

## HORMONE-LACED MILK

"The FDA allows genetically engineered recombinant bovine hormone (rBGH or rBST) to be used on dairy cows to increase milk production. I strongly advise you to avoid *rBGH-containing milk* like the plague, as it contains high levels of a natural growth factor (IGF-1), which has been incriminated as a major cause of breast, colon, and prostate cancers.

Labeling is not required by law, but some brands will state that their milk is "rBGH-free". Organic milk

also will not contain rBGH. Either of these are certainly preferable to milk that contains this dangerous hormone, but I still don't recommend drinking any kind of pasteurized milk, organic or otherwise.

You can avoid both the risks of rBGH and pasteurization by only drinking raw milk, preferably from a trusted local farmer. This is really the only way to drink milk if you're interested in protecting your health and certainly that of your growing children." (Dr. Mercola)

(sallallahu alayhi wasallam) said: "Of every 1,000 of my Ummah only one will enter Jannat."

**Q. Is Taraaweesh Salaat valid behind a na-baaligh (minor)?**

**A.** Taraaweesh is not permissible behind a na-baaligh. The Salaat of an adult behind a na-baaligh is not valid. This is according to the Hanafi Math-hab. According to some other Math-habs, Taraaweesh is valid behind a na-baaligh who has full understanding. But Hanafis may not follow this ruling.

**Q. If a fardh act, e.g. Ruku' or one Sajdah is mistakenly omitted, what should be done?**

**A.** If a Fardh is omitted in Salaat, then it should be compensated by performing it as soon as one recalls the omission. Then Sajdah Sahw has to be made. If a Waajib is missed out, then there is no compensation besides Sajdah Sahw. The omitted Waajib act does not have to be repeated later. Only Sajdah Sahw should be made.

## STUNNING & MAKROOH

**Q. Zaid argues that since stunning animals before slaughter is only Makrooh Tahreemi, it is permissible and the slaughtering cannot be labelled haraam. What is the Shari'ah's view regarding Zaid's contention?**

**A.** Zaid has mentioned the term 'Makrooh Tahreemi' without understanding what this term signifies. Zaid should be told to first learn the meaning of the term, then comment. We do not know from whence he obtained this term. If Zaid has any *Ilmi* expertise then he should check up the definition and consequences of Makrooh Tahrimi.

The notion that *perpetration of Makrooh Tahreemi is acceptable because it is not 'haraam'*, is absolutely preposterous, baseless and tantamount to *kufr*. In fact ascribing the word, only to describe Makrooh Tahreemi is by itself *kufr*. The Ulama of the Shari'ah have categorically said that *Istikhfaaf* of any Deeni act, be it a *Mustahab*, is *kufr*. Thus, Imaam Abu Yusuf threatened to slay a person who had mentioned eating *dub-baa'* (marrow, a kind of pumpkin)

with *Istikhfaaf* despite the fact that consuming marrow is not even technically *Mustahab*. This is mentioned in the kutub of *Aqaaid*.

Zaid should be asked to provide his Shar'i daleel for his idea that perpetration of Makrooh Tahreemi is acceptable. This view testifies to Zaid's gross ignorance of Shar'i issues.

Stunning and the meat being halaal are two separate issues. But Zaid out of ignorance is confusing the two. He is in fact arguing that every act which accompanies a halaal effect is halaal, hence he avers: *"Had stunning been prohibited then the Ulama would not have classified Halaal the meat of pre-slaughter stunned animals."* In this statement Zaid is contending that stunning is not prohibited. But in the same breath he concedes that stunning is Makrooh Tahreemi, albeit 'only' so. This displays his ignorance of the meaning of Makrooh Tahreemi. He should be asked from just where did he gain the notion that Makrooh Tahreemi is not prohibited?

A man marries a prostitute after indulging in zina with her. The Nikah following the zina is halaal. Does it stem from this *hillet* that the pre-Nikah zina is not prohibited, and that it is acceptable? Three Talaaqs administered in one statement are valid. Does it stem from this validity that this form of issuing Talaaq is not prohibited? Although the effect is validity, the three Talaaq act is prohibited regardless of the classification of the prohibition whether it be Haraam-e-Qat'i or Makrooh Taheemi. Either of the two classifications is practically prohibited and acts of both classification (Haraam and Makrooh Tahrimi) warrant *Uqubat bin Naar* (Punishment in Jahannam) according to the Fuqaha.

Defining Makrooh Tahreemi, Hadrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) says in Beheshti Gauhar: *"Makrooh Tahreemi is such a law which is evidenced by Daleel-e-Zanni. The denier of it is a Faasiq just as the denier of Waajib is a Faasiq. The one who abstains from it (Makrooh Tahreemi) without valid reason is a sinner and deserving of athaab."*

The severity of Makrooh Tahreemi has constrained our Fuqaha to refer to such acts as being Haraam. In Shaami,



# Questions and Answers

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## ILM, ULAMA, TALABA AND CARRION

**Q. I am a student at a Darul Uloom and am presently suffering tremendous mental agony. It has come as a shock to many of us at the Madrasah that for years we have been eating haraam chickens supplied by a Muslim who has even signed a confession that he had been supplying haraam chickens. I have always tried my utmost to abstain from even mushtabah food, but now that it has been confirmed that we had been consuming haraam chickens for years, I am feeling nauseous, mentally, physically and spiritually. It is a very traumatic experience. I can't imagine the harm that has been caused to our Imaan by eating haraam for several years. Please offer some advice.**

**A.** Your contention that you had 'always tried your utmost to abstain from even mushtabah (doubtful) food', is baseless. You languished in self-deception. If you had truly been concerned about abstention from even mushtabah food, you would not have fallen in shaitaan's trap of devouring the haraam, rotten, diseased carrion chickens. Rasulullah (sallallahu alayhi wasallam) said that when a person indulges in mushtabah, he will ultimately become ensnared in haraam. This is precisely what has happened to the Ulama and the Talaba at the Darul Uloom.

You have no excuse to mitigate the evil of the carrion consumption. You are supposed to be a Taalib-e-Ilm in the quest of Ilm-e-Wahi. Do you understand what this means? No, you don't. If you did, you would never have devoured the haraam carrion with which you all had nourished and contaminated your bodies and souls for several years. What type of Talaba (Students of Deeni Knowledge) are you fellows? What type of Asaatizah do you have? Years of devouring carrion chickens went by undetected! This is a sign of Allah's

Displeasure with you all.

There are no factors to mitigate the villainy which all of you -- Talaba and Asaatizah -- had committed with your devouring of the haraam carrion chickens. For years the controversy surrounding these rotten, diseased broiler chickens pumped with poisonous chemicals, even pork substances, and the 100% haraam system of killing have been intense. The wide and intense publicity which the chicken carrion industry received is not a secret. Every Muslim is fully aware of the controversy and the claims made by the Ulama-e-Haqq -- those Ulama who are not paid by anyone to make pronouncements. True and honest Ulama have sustained the controversy and have always kept in the full glare of public knowledge. Despite this intense publicity, you deemed it appropriate to gratify the inordinate gluttony of your nafs with the haraam carrion.

The Talaba strut about the Darul Uloom holding big kitaabs in their hands -- Bukkhaari Shareef, Muslim Shareef, Abu Daawood, Nisaa'i, Ibn Majah, Tirmizi, Qur'aan Tafaaseer, Kutub of Fiqah, etc. You are supposed to mount the pedestal of *Waraathat-e-Nubuwwat*. You are supposed to eliminate Akhlaaq-e-Razeelah and adorn yourself with Akhlaaq-e-Hameedah. You are supposed to become paragons of virtue and Taqwa. But you devoured carrion chickens for years! When even one mustabah date destroys weeks of the ibaadat of even Auliya, what do you expect is the consequence of devouring haraam carrion chickens for years?

Ulama and Talaba are incumbently required to abstain from consuming even confirmed halaal meat obtained from animals which were no faced towards the Qiblah at the time of Thabah, or from animals which were subjected to kuffaar cruelty during the killing process. The Ulama

and Talaba who are supposed to be the representatives of Rasulullah (sallallahu alayhi wasallam) are supposed to cultivate Taqwa and Wara'. But you talaba of this era consume freely mushtabah and haraam, and you hit and kick balls like the kuffaar, and you imitate baboons with your antics when you chase after balls. Do you expect to even cultivate the fragrance of Ilm in yourselves? Never will you acquire anything of the *Noor* of Ilm. In fact, you will forever remain an alien to this *Noor-e-Ilm* as long as Taqwa remains an alien concept to you.

Taqwa is nowadays mocked at by the Ulama and Asaatizah of the Madaaris. They have become the helpers of shaitaan and among the vilest specimens of creation with their halaalization of haraam -- not only haraam carrion meat and chickens, but with a range of other haraam practices. The Deen has in our era slid within the scope of the Hadith: *"Verily, the Deen started off ghareeb (forlorn), and soon will it return to being ghareeb as it was in the beginning. Therefore congratulations to the Ghuraba."* Those who endeavour to live a life of Taqwa in this age are the *Ghuraba* who are mocked at by the carrion consuming 'ulama' who legalize *rijs, fisq and fujoor*.

The Ulama, Talaba and Asaatizah nowadays have become slaves of passion, slaves, of the stomach and slaves of money, hence they are unable to distinguish between right and left, light and darkness, Haqq and baatil. The ingestion of haraam carrion and indulgence in *fisq and fujoor* have completely extinguished the glitter of Imaan in their hearts and have blocked the entry of Noor-e-Ilm into their heart. Ilm is a Noor from Allah Ta'ala in the heart of the Mu'min. But this Noor cannot subsist in a substratum darkened with *mushtabah, haraam, laghw and la'b*. If the haraam which is devoured is carrion broiler chickens and meat halaalized by the carrion purveyors

such as SANHA, MJC, NIHT, ICSA, etc., then the spiritual damage is multiplied manifold. The moral and spiritual damage the haraam rotten meat and chickens cause is worse than the non-halaalized mushtabah processed foods manufactured by the kuffaar. The word of non-Muslim manufacturers is more reliable than the assurances and approval of these miserable carrion halaalizing bodies.

It will indeed take a long time to cleanse your physical and spiritual systems of the poisons of the carrion chickens which you had consumed. Your entire body and soul have become filthied, polluted and contaminated with the haraam carrion chickens. The process of purification and detoxification while time-consuming will, Insha'Allah, purify you if you adopt stringent methods of Taqwa. Taubah and total abstention from mushtabah and all meat and chickens killed commercially even if the killer is a Muslim, and abstention from all futility are essential requisites for all Muslims in general, and in particular for the Talaba. If the system of killing chickens and animals is not 100% Islamic, then don't touch such meat with a barge pole. There are numerous varieties of halaal food. There is no incumbent need to consume the carrion chickens and the dead meat which the commercial butcheries sell.

The Ulama and the Talaba are the first persons who are supposed to strive diligently and zealously to uphold every detail of Allah's Shariah. All those who had devoured the carrion chickens for years don't have the haziest idea of the meaning of Ilm-e-Deen. It is precisely for this reason that they churn out corrupt carrion fatwas to halaalize carrion, riba, *fisq*

"The world is a home for him who has no home (in the Hereafter)." (Hadith)

(Continued from page 4)

Vol.5, page 213, it is stated as follows:

*"Every Makrooh, i.e. Karaahat-e-Tahreem is Haraam, i.e. it is like Haraam in punishment with the Fire according to Imaam Muhammad (rahmatullah alayh)." In other words, the effect of perpetration of Makrooh Tahreemi is identical with the effect of perpetration of Haraam. The consequence of both is Uqubat bin Naar. Can any intelligent person now claim that Makrooh Tahreemi is acceptable? Can Zaid find Uqubat bin Naar acceptable?*

In Shaami, Vol. 6, page 197 it appears: *"Verily, Muhammad has explicitly said that every Makrooh is Haraam (i.e. every Makrooh Tahreemi)."*

Shaami states in Vol.1, page 79: *"Makrooh Tahreemi is that which is*

*closest to Haraam (i.e. the technical meaning of Haraam). Imaam Muhammad has named it Haraam Zanni. ....In Sharhul Muniyah it is said that when they (the Fuqaha) use Makrooh alal itlaaq (i.e. without specifying whether Tahreemi or Tanzeehi) then it means Tahreem (Makrooh Tahreemi)."*

The kutub of Fiqah are replete with masaa-il which technically are Makrooh Tahreemi, but which are described with the term Haraam. Thus, Zaid's averment or his assumption that Makrooh Tahreemi is acceptable is totally baseless. It is haraam to perpetrate an act which is Makrooh Tahreemi. The punishment for such perpetration is the Fire of Jahannum. This is the Ijma' of our Fuqaha.

The meat being classified 'halaal' despite the act of stunning does not

mitigate the impermissibility and *hurmat* of stunning. With regard to stunning, Hadhrat Thaavi (rahmatullah alayh) states that if the animal is rendered unconscious with a haraam substance, e.g. an intoxicant, then *"This act is Haraam."* (Imdaadul Fataawa, Vol. 3, page 606)

*"And, if the animal is rendered unconscious by some lawful method (before thabah), then too it is not jaa'iz...."* (Imdaadul Fataawa, Vol.3, page 606)

Then this 'na-jaa'iz' act is so abominable that Hadhrat Thaavi (rahmatullah alayh) says: *"Assigning preference to an innovated method over the Mansoos method is close to kufr.....This method is bid'ah sayyiah (a dark, evil innovation) and tahreef fid-deen (interpolation in the Deen), hence in conflict with the Sha-*

*riah."* (Imdaadul Fataawa, Vol.6, page 606)

No where in his Fataawa does Mufti Mahmood (rahmatullah alayh) state, as Zaid contends, that *"stunning is acceptable."* On the contrary he says: *"This method (of stunning) is in conflict with the Tareeq-e-Sunnat-e-Mutawaarathah and the Tareeqah of the Shariah, hence Makrooh Tahrimi."* (Fataawa Mahmoodiyyah, Vo. 17, page 248)

Thus, there is no basis whatsoever for contending that Makrooh Tahreemi is acceptable. There is not a single Faqeeh who had ever averred that Makrooh Tahrimi is acceptable. How could it ever be acceptable when its consequence is like the consequence of Haraam which is *Uqubat bin Naar (Punishment with Fire)?*

(Continued on page 12)



THE QUR'AAN  
Majeed empha-

## HAVE MERCY ON YOUR SOULS

sizes the consumption of halaal food in numerous places. In every aayat which mentions halaal food, the term *TAYYIB* (pure and wholesome) is used to describe 'halaal'. Halaal food will be *TAYYIB* only if all the Sunnah rules and regulations pertaining to food are adhered to. Abandonment of the Sunnah denudes the halaal food of its *TAYYIB* attribute.

Even if it be assumed momentarily that all four neck vessels of commercially killed chickens are being severed, the meat will not be *TAYYIB* because besides this one aspect every single requisite of the system of Thabah ordained by Allah Ta'ala

is discarded, abandoned and abrogated as if Allah Ta'ala had never revealed the Shar'i system of Thabah to Rasulullah (sallallahu alayhi wasallam). Observance of just one aspect of a complete and perfect system which is among the *Shi'aar* (prominent, outstanding features of Islam), and abandonment of 99% of the requirements of the divine system render the meat accursed and diseased. Consumption of such diseased flesh causes physical and spiritual diseases which ruin both the body and soul of the consumer.

As far as the certified commercial chickens are concerned, not even the

one fundamental aspect, namely, the severing of the neck, is correctly executed. Thus, all commercially killed chickens mangled in the kuffaar killing system are HARAAM MAITAH (CARRION).

In addition to the local carrion chickens certified by the carrion halaalizers, millions of haraam chickens are imported from Brazil and most deceitfully stamped 'halaal' and fed to Muslims. Muslims should struggle to overcome their addiction to these diseased haraam carrion chickens. Have mercy on your own souls and abstain from these haraam carrion chickens.

## THE FIQH ACADEMY'S MPL ABSURDITY

(Continued from page 1)

rejection as in the case of a sitting judge. It is glaringly in conflict with the Shariah to argue that a man who refuses to be your wakeel is nevertheless your wakeel. The non-existence of Wakaalat in so far as the sitting judge is concerned is emphasized by his position which is a conspicuous denial of him being a wakeel of any party whose dispute he has to adjudicate. In fact we are labouring an issue to the degree of monotony. This matter is clearer than daylight. That a sitting judge is never the wakeel of one of the parties whose dispute/case he has to adjudicate is an obvious and a simple fact which any layman in the street can also understand.

His claim that Wakaalat is superimposed on the judge is devoid of Shar'i, logical and rational substance. He should be asked to provide his Shar'i proof for the figment of his superimposition theory. There is no such superimposition concept in the Shariah. The Maulana has grievously erred in

his presentation of this absurdity.

He will refuse to respond to your letters because he knows deep down in his heart that his theories are legless and can not be substantiated with Shar'i daleel.

The whole MPL clique has become irrational in their arguments. They are like drowning men grasping desperately at passing straws to save themselves from the quagmire of the irrational debacle in which they are mired. Thus, you will find even the lawyer Mr. M. S. Omar who is supposed to acquit himself rationally and logically also conducting himself with absurdity. He too blurts out the stupidity of the sitting judge being the wakeel of the husband who has petitioned for cancellation of the civil contract. When even a secular lawyer who has practised almost two decades in the legal profession has failed to understand this very basic and rudimentary fact, then his practising as a lawyer boggles the mind.

## THE MU'MIN

Hadhrat Sayyid Abdul Qadir Jilaani (rahmatullah alayh) said:

"Rasulullah (sallallahu alayhi wasallam) said: 'The Mu'min is he from whose hands and tongue other Muslims are safe.' Indeed he (the Mu'min) seals his tongue from futile talk, for Rasulullah (sallallahu alayhi wasallam) said: 'A man's salvation comes from his tongue and his evil and disgrace also come from his tongue.' The Muslim closes his eyes

on the unlawful so that the treachery and deceit (of the eyes) do not fall on what

belongs to others. He prevents his ears from listening to falsehood and evil. He restrains his feet to prevent them from taking him to sin.

Rasulullah (sallallahu alayhi wasallam) said the parts of the body sin. The eyes commit adultery.' When one of your bodily parts sins, a dark ugly creature will come into existence out of the sin on the Day of Qiyaamah. Then it will be cast into the Fire (along with the sinner).

## HARAAM SPORT AND SALAAT

**Q. A scholar says that to combine two Salaats (Zuhr and Asr/Maghrib and Isha) will be permissible for those who fear that they will miss any Salaat when they go to watch the world cup matches.**

**A.** Indeed Qiyaamah cannot be too far off. When Salaat is being made subservient to fisq and fujoor – to an event of vice and immorality, then we can state with confidence that the following Ahaadith are fully applicable:

\* Rasulullah (sallallahu alayhi wasallam) said that of his Ummah 999 from every thousand will enter Jahan-num.

\* Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) said that there will dawn an age when people will congregate in the Musaa'jid and perform Salaat but not a single one of the musallis will be a Mu'min.

The fellow who answered the satanic question by digging out permissibility for

combining Salaat for a haraam purpose and without the essential conditions for validity, is an absolute jaahil or a member of the Ulama-e-Soo' who treacherously betrays Allah Ta'ala, the Rasool (sallallahu alayhi wasallam), the Ummah and Islam. How can a learned man with healthy Imaan ever condone a concession for people whose sole purpose for availing themselves of the concession is the perpetration of vile acts of haraam? Combining Salaat is not permissible at all according to the Hanafi Math-hab even on a journey. Those who had availed themselves of the jaahil's 'fatwa' should make qadha of the Salaat.

While according to other Math-habs combining of Salaat is permissible in certain cases, the 'learned men' of the other Math-habs who legalize it for the haraam games are members of the fraternity of evil ulama. In the circumstances *Jama' Baines Salaatain* (combining two Salaat) is not permissible according to all Four Math-habs.

## SOY AND CANCER

"This so-called "health food" is anything but healthy, especially for infants and children. Sadly some misinformed moms feed their vulnerable babies soy infant formula, which exposes their child to the equivalent of five birth control pills worth of estrogen every day.....Limiting or eliminating processed foods from your family's diet would clearly be one of the best health investments you could ever make, for a number of reason besides reducing your soy intake." (Dr.Mercola)

## FAECES - THE PUNISHMENT OF THE YAHOOD

According to the Christian bible, the Yahood (Israelites) were commanded to eat bread baked with their own faeces and urine as a punishment for their kufr and disobedience. In this regard, the bible states: "*....and thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight. And the Lord said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.*" (Ezekiel 4:12-13)

Elsewhere in the bible it reads as follows: "*...Rabshakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? Hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own \*\*\*\* (i.e. urine) with you.*" (11 Kings 18:27)

(We have omitted the actual vulgar expletive mentioned in the bible, and have substituted it with the term

'urine').

According to the bible, when the Israelites had exceeded all bounds in transgression, wickedness, immorality and vice, they were divinely punished with banishment from the land they had ruled. Enemies were appointed to severely punish them. One further punishment was eating bread in which they had to mix their own faeces as the abovementioned biblical verses confirm. According to some bible commentaries, bread baked with human faeces even today is consumed as holy bread by the ultra-orthodox Yahood.

Since their brains have become coprophiled with all the 'holy' human dung they consume -- faeces produced organically in the way commanded by the bible, namely, "*that cometh out of man*", the brutalities which they are inflicting on the Palestinian Muslims should come as no surprise.

## THREE FORMS OF THIKR

Hadhrat Abu Saeed Kharraaz (rahmatullah alayh) said: "There are three forms of Thikr.

(1) Thikr only with the tongue. The heart is oblivious. While the tongue is engaged in Thikr, the heart dwells elsewhere. This is Thikr by habit.

(2) Thikr with the tongue with the heart being present. This is Thikr of high merit.

(3) Thikr only with the heart. In this form the tongue remains inactive. This is the highest form. Only Allah Ta'ala is aware of its rewards and its lofty stage."

**Comment:** The first form of Thikr is actually the Masnoon (Sunnat) way. This form has been prescribed for the entire Ummah – for the ordinary folk as well as for high ranking Auliya. Rasulullah

(sallallahu alayhi wasallam) said: "*Maintain your tongue moist (and fresh) with the Thikr of Allah.*" All Masnoon forms of Thikr are *Thikr-e-Lisaani* (Thikr with the tongue).

Thikr with the tongue is the first stage. Without this first stage it is impossible to reach the second stage in which the heart co-operates with the tongue and attentively listens to the proclamation of the tongue. Therefore, regardless of the heart being inattentive, Thikr should not be abandoned. The Qur'aan and Hadith command perpetual Thikr – Thikr at all times and in every walk of life. Perpetual verbal thikr will embed the Remembrance of Allah in the heart.

Even if the second stage is not attained after even a lifetime of verbal thikr, this Thikr should not be abandoned on account of the non-co-operation of the heart.

Thikr even with only the tongue is not futile, and it will not go unrewarded even in this world. One of the primary functions of the tongue is *Thikrullaah*. It is therefore Waajib to ensure that this wonderful organ (the tongue) is perpetually engaged in the Remembrance of Allah Ta'ala. It should not be wasted and ruined in futility, nonsense, falsehood and sinful utterances. One should be grateful to Allah Ta'ala for the ability (taufeeq) to keep at least the tongue employed in His Thikr.

The second stage will, Insha'Allah, be attained gradually if the first stage is diligently implemented and steadfastly sustained. The third stage is the practice of the Auliya of lofty ranks. Ordinary people may not practice the third stage for it will be pure deception of Shaitaan to make them forgetful of Thikr.



# ARSENIC IN HALAALIZED

## CARRION CHICKENS

### DISEASES CAUSED BY THIS POISONOUS CARRION

**“Inorganic arsenic is considered one of the prominent environmental causes of cancer mortality in the world. Arsenic is a human carcinogen linked to liver, lung, skin, kidney, bladder and prostate cancers. It can also cause neurological, cardiovascular, gastrointestinal and immune system abnormalities. Diabetes has also been linked to arsenic exposure.”**

—Michael Greger, MD

Have you ever wondered why there are so many serious diseases spreading like wildfire especially among westernized people? Everything unnatural brings in its wake disastrous consequences for human beings. Broiler chickens are an unnatural, diseased and poisonous product., hence the array of the very serious diseases listed above. In order to gratify the evil gluttonous addiction of haraam broiler chicken carrion halaalized by SANHA, MJC and other carrion vendors, people are exposing themselves to the many extremely grave **CANCEROUS** diseases associated with diseased, poisonous carrion chickens., etc. Experts in this field have established that the arsenic content in broiler chickens is the cause of all the cancer and the numerous other diseases listed above.

In an article, *ARSENIC IN*

*CHICKEN*, Doctor Michael Greger writes:

“After viewing 5000 chicken samples, researchers from the National Institutes of Health and the USDA’s Food Safety Inspection Service recently calculated alarmingly high levels of arsenic contamination in the flesh of broiler chickens. These government researchers found that the amount of arsenic in chicken greatly exceeded the Environmental Protection Agency’s new upper safety limit of arsenic allowed in drinking water. In fact, the amount of arsenic found in chicken was 6 to 9 times that allowed by the EPA. A bucket of Kentucky Fried Chicken would be expected to have up to almost fifty times the amount of arsenic allowed in a glass of water.

How did the arsenic get into the chickens? The poultry industry fed it to them. Most broiler chickens (which constitute 99% of the chicken meat that people eat) are fed arsenic in the United States. Although fish and shellfish also present significant dietary sources of arsenic, according to the Food and Drug Administration arsenic compounds are extensively added to the feed of animals – particularly chickens and pigs – to make them grow faster.

Dr. Ellen Solbergeld, a researcher from the John Hopkins School of Public Health, said the poultry industry’s practice of using arsenic compounds in its feed is something

# MOTHER AND SON - KILLED BY DIVINE LOVE

Hadhrat Hasan Basri (rahmatullah alayh), addressing a group of people, said: “I take oath by Allah! One day I passed by a very pious lady who was supplicating to Allah Ta’ala. She was expressing her love to Him. While she was absorbed in her supplication, her little son whose name was Zaigham appeared on the scene.

The mother said to her child: “O Zaigham! What do you think about yourself and me. Will I be able to see you on the Day of Resurrection or will there be a barrier between us.”

Hadhrat Hasan Basri continuing with his story said: “When the child hear this, he let out a piercing scream and fell down. I thought that he had died. The

mother began crying and I was overwhelmed with grief and I shed tears. When the child recovered, his mother said: “O Zaigham! He responded: ‘Yes. Mother.’”

Mother: ‘Do you love Maut (death)?’

Child: “Yes, mother, I do.”

Mother: “My beloved baby! Why?”

Child: “So that I return unto Him Who is more caring than you. He is the Most Merciful. What! Have you not heard that Allah Azza Wa Jal saying (in the Qur’aan): “*Inform My servants: ‘Verily I am Most Forgiving, Most Merciful.’” “Verily, My punishment is a painful punishment.”*

Continuing the story, Hadhrat Hasan Basri said: “Then

the child began crying profusely. While he was wailing, he said: ‘If tomorrow I am not saved from Allah’s punishment, then there is nothing but destruction.’” He continued crying until he collapsed on to the ground. His mother went to him and when she touched him, she discovered that his soul had already departed. The mother began to cry. Whilst crying she exclaimed: “O Zaigham! You were killed by the Love of Allah Ta’ala.

Suddenly she let out a piercing scream and collapsed to the ground. I went forward to examine her. She too had died. She too was killed by the Love of Allah Ta’ala. May Allah Ta’ala have mercy on the child and his mother, and by their virtue may He have mercy on us.

that has not been studied. “It’s an issue everybody is trying to pretend doesn’t exist,” she said. “Arsenic acted as a growth stimulant in chickens – develops the meat faster – and since then, the poultry industry has gone wild using this ingredient.”, says Donald Herman, a Mississippi agricultural consultant and former Environmental Protection Agency researcher who has studied this use of arsenic for a decade, “And they’ve tried everything to refrain it from becoming public knowledge.”

The poultry industry argues that the organic form of arsenic given to chickens isn’t toxic. “This study appears to be much ado about nothing”, says Richard Lobb, the public relations Director of the National Chicken Council. He says the less toxic form of arsenic is

used responsibly and safely by poultry producers. The researches, however, found not only elevated levels of highly organic arsenic in chicken meat, they found elevated levels of highly toxic inorganic form typically used only in insecticides and weed killers. And cooking the muscles of these animals may create additional toxic arsenic by-products.

The feeding of arsenic to chickens in the U.S. releases hundreds of tons of arsenic into the environment every year in the form of poultry manure which is spread on fields as fertilizer. In fact there is currently a coalition of families suffering serious health conditions suing chicken producers like Tyson after researchers showed cancer rates as much as 50 times above the

national average in communities neighbouring factory farmed poultry operations.

Levels of arsenic in chicken are so high that other sources may have to be monitored carefully to prevent undue toxic exposure among the population.”

This information makes it imperative for Muslims to abandon the carrion-consuming addiction. The Haraam broiler chickens halaalized by SANHA and MJC are clearly prime causes of a variety of **CANCER** forms – cancer of the liver, cancer of the lungs, cancer of the kidneys, cancer of the bladder, cancer of the skin, and prostate cancers. In addition to **CANCER**, the haraam broiler carrion chickens also cause serious heart diseases, diabetes and many other sicknesses.

## SECLUSION

“Seclusion is a fort protecting you against the enemy of sin. Inside this fort your purity is maintained. The inner meaning of seclusion is to banish from the heart the world, evil and the ego..... Rasullullah (sallallahu alayhi wasallam) said: Fame and what it brings in its wake is a calamity, and fleeing from fame and what it brings is comfort.’ He who intends to enter into the state of spiritual seclusion should banish from his heart pride, arrogance, vengeance, anger, envy, and their like (i.e. all the Akhlaaq-e-Razeelah – the evil attributes). These attributes soil the heart and the spiritual state of seclusion is ruined. The soul of the one in seclusion dives into the ocean (of celestial and spiritual wisdom) and brings forth to the surface pearls of wisdom and corals of grace.” (Sayyid Abdul Qaadir Jilaani)

## ANIMOSITY

“It is not justice that you have animosity for people when they disobey Allah Ta’ala, but when you disobey Him, you bear no animosity for your own nafs.” (Hadhrat Haatim Asam)

Commenting on this *naseehat*, Hadhrat Allaamah Sha’raani (rahmatullah alayh) said: “Animosity with one’s nafs means to impose the penalty of hunger

## TAUHEED

**“Tauheed is to banish all things from the heart and to turn in entirety to Allah Ta’ala.”** (Shaikh Abu Saeed Kharraaz). *Tauheed* is a special and elaborate concept in Islam. It is not restricted to the mere belief in the Unity of the Creator. Other baatil religions also propagate the Oneness of the Creator. In fact, the Mushrikeen of Arabia who had 360 idols of worship also believed in the Unity of the Creator.

*Tauheed* is to believe in Allah Ta’ala with all His Sifaat (Attributes) of excellence. Then each attribute has

on oneself, to deny oneself the comfort of the bed and to impose similar acts on oneself as a punishment and a reminder.”

It was a practice of the Auliya to impose some sort of penalty on themselves if they committed a sin or an act of futility. The nafs should not be allowed to remain unfettered. Hadhrat Maulana Ashraf Ali Thaani (rahmatullah alayh) advised that in this age a good penalty would be performance of Nafil Salaat. For example, if the nafs does not restrain the eyes from staring at females, then perform 20 raka’ats Nafil Salaat for each such sin committed. Insha’Allah, the nafs will then understand and submit to obedience.

its own concept, belief in which is imperative. For example, Allah Ta’ala is *Razzaaq* (The Provider). The concept of His *Razzaaqiyat* (Providence) demands that the Mu’min believes that He is the Sole Provider; that He has predetermined and sealed our Rizq; that while in this material world the acquisition of sustenance (rizq) is related to ways and means, these are not the providers. The ways and means are all subservient to Allah’s Command. The ways and means are merely the physical media via which the predetermined Rizq reaches us. No amount of effort,

expertise and qualification in the ways and means will be able to increase our Rizq by one cent.

With this concept and belief in mind, the Mu’min is never despondent and frustrated in difficulty and hardship for he firmly believes that every thing happens by His decree, and not an atom can move without His command.

The Qur’aan Majeed succinctly encapsulates *Tauheed* in the aayat: “*And not a leaf falls (from a tree) but He is aware of it.*” Even the ant’s movements is the effect of Allah’s direct intervention.

## ANSWER THESE RIDDLES

**WHOSE STATEMENTS ARE THESE?**

1) “Due to excessive speed of the line (96 birds with two slaughterers on line) many birds passed the slaughter point only having one or two of the required four vessels severed. These birds are Haraam (unlawful) in

terms of the Shariah.”

2) “Several birds passed the slaughter point unslaughtered, resulting in exposure to an inhumane, torturous death in the boiling water of the scalding/defeathering tank.”

3) “Upon the inspection

of thirty chickens, one had its head completely severed, one not slaughtered at all and twenty five of them improperly slaughtered with one or more of the necessary pipes not completely cut and in some instances intact.”

(For answers see page 8)



# THE MISCONCEPTIONS OF A SHEIKH

## OUR RESPONSE TO THE COMMENTS MADE BY SHEIKH DAWOOD TER-BLANCHE ON THE HALAAL-HARAAM ISSUE

It is clear from his responses to the questions that Sheikh Dawood is a liberal. In addition he has misunderstood the Hanafi-Shaafi' issue.

It appears that he has not understood the significance and importance of following one Math-hab. *Math-hab* in reality is Islam. But the Sheikh refers to it as if there is no imperative need to adhere to the Math-hab one follows. Consider the following example: According to the investigation of Scholar Zaid, a certain food item contains pig fat. According to Scholar Bakr the item does not contain pig fat. Both Zaid and Bakr have their respective followers who refer to their respective guides for rulings of the Shariah. Zaid proves to his followers that Bakr's investigation was defective, hence he failed to discover that the item does contain pig fat, hence haraam.

Both Zaid and Bakr are uprighteous Aalims. Now if Zaid's followers consume the haraam item on the basis of Bakr's fatwa, then it shall be said that they are making a mockery of the Deen because they do so to satisfy their nafs. It will be wrong for the followers of Zaid to aver that since both Zaid and Bakr are Aalims, anyone's fatwa may be adopted.

Regarding the Math-habs, we follow one particular Math-hab because despite our belief that all Four Math-habs are the Haqq, we do not believe that they all are correct. We are Hanafis because we believe that the Hanafi interpretation of the Qur'aan and Hadith is correct with the possibility of there being error, and the possibility of the other Math-habs being right. But essentially we believe that the other Math-habs have incorrectly interpreted the Qur'aan and Hadith, hence we follow Imaam Abu Hanifah (rahmatullah alayh).

This very stance of the Hanafis is also the principle of

the other Math-habs. They too believe that their interpretation is correct while the other Math-habs have erred despite them being the Haqq.

We do not make a joke of the Math-habs. Treating lightly adherence to a Math-hab, is to treat Islam as being an insignificant ideology which could be bent and made compliant with our desires at whim and fancy.

The 'broader public interest' about which the sheikh speaks cannot abrogate the Shariah. What Allah and His Rasool have made haraam may not be altered to satisfy the 'broader public interest'. This '*maslahah*' principle which the sheikh has misunderstood and to which such a wide parameter has been assigned that abrogation of inviolable Shariah masaa-il come within its scope, is not acceptable to the Shariah.

The 'impact of modernization' cited by the sheikh has totally obliterated the Shariahs of Nabi Musaa (alayhis salaam) and Nabi Isaa (alayhis salaam). Today we see nothing of these two divine Shariahs remaining among their respective followers. That is because of the 'impact of modernization' which subjected the previous Shariahs to a sustained onslaught of distortion, mutilation, re-interpretation and ultimate obliteration. The sheikh and all modernist scholars are advocating the very same system of change and re-interpretation of the Qur'aan and Sunnah as was perpetrated by the Yahood and Nasaara.

What precisely does the sheikh mean by a 'non-dogmatic approach'? Non-dogmatism leads to kufr. It is this accursed approach which extinguishes true Deen. The 'liberal' approach which the sheikh refers to and which he obviously advocates is in emulation of the Yahood and Nasaara who had subjected their Deen to this satanic ideology.

The rigid 'Deobandi interpretation' is a deception and a myth peddled by the sheikh. This 'rigid Deobandi interpretation' is nothing but the

Hanafi Math-hab which is as old as Islam. Either he lacks expertise in the Shariah or he has made a gross miscalculation regarding what exactly the Deobandi 'interpretation' is. There is no such thing as 'Deobandi interpretation'. The Ulama of Deoband, i.e. the Akaabireen – the Seniors – taught and followed nothing but the Hanafi Math-hab. The so-called interpretation of the Deobandi Ulama does not differ from the interpretation of the Qur'aan and Hadith presented by the Aimmah-e-Mujtahideen of the Hanafi Math-hab almost fourteen centuries ago. The Ulama of Deoband's only function has been to narrate the Shariah as it had been revealed more than fourteen centuries ago. Whoever contends a variance between the Hanafi Math-hab and the so-called 'rigid Deobandi interpretation' should present his Shar'i evidence. It serves no beneficial purpose to proffer a figment of personal opinion – an opinion bereft of Shar'i basis.

With regard to new developments, the Ulama of Deoband issue Fatwa on the basis of *Usool* (Principles) of the Qur'aan and Sunnah, as evolved by the Aimmah-e-Mujtahideen fourteen centuries ago. There is no new 'Deobandi interpretation'. This is a false notion which the liberals are peddling. Since they do not wish to concede that their interpretation is in fact a *kufr* re-interpretation of the Qur'aan and Sunnah – a re-interpretation widely diverging from the original Shariah – they have coined the 'Deobandi interpretation' designation to mislead the masses into believing that the 'Deobandi interpretation' has no basis in Islam.

The Qur'aan and Sunnah encapsulating the Shariah is inviolable. This Shariah cannot be mutilated to conform to modernization and liberalism. The fact that *Nubuwwat* terminated more than fourteen centuries ago is more than adequate proof for the validity of the 'dogmatic' ideology of the

Ulama of Deoband. If there is a need for a new understanding and the abrogation of the dogmatic 14 century old Shariah, then in terms of this fallacious postulate there is a need for a new nabi.

Opinion may not be employed to transmute the Shariah and make it conform to the evil of modernization or the liberal ideology which in fact is kufr.

We agree with the sheikh regarding '*a slice of that pie*' – the Carrion Pie which the halaalizers of haraam maitah are insanely coveting and for which they are bartering away even their Imaan. In fact, SANHA has become so greedy that it wants to gobble up the whole haraam halaalized pie. The entire halaal certificate operation is nothing but one of the worst examples of commercialization of the Deen for the sake of filling pockets and gratifying the inordinate monetary cravings of the halaalizing bodies.

The sheikh has displayed gross ignorance with his averment: "*There was a broader conciousness in the north that the Hanafi Math-hab was superior.*" This idea is the effect of rational bankruptcy. Hanafis do not believe that the Hanafi Math-hab is 'superior' to the Shaafi' Math-hab. Our belief is that all Four Math-habs are the Haqq and constitute the Ahlus Sunnah Wal Jama'ah. But this belief does not allow Hanafis to follow even valid Shaafi' fataawa if such fataawa are in conflict with our Math-hab.

For example, it is compulsory form the Shaafi' to recite Surah Faatihah even whilst the Imaam is reciting. On the contrary, this is forbidden for Hanafis. Now when we follow the Hanafi ruling, it does not follow that we do so because we believe the Shaafi' Math-hab to be inferior.

Intentional omission of Tasmiah at the time of thabah renders the animal haraam according to the Hanafi Math-hab. While intentional omission of Tasmiah is not permissible according to the Shaafi' Math-hab, nevertheless

the technical ruling of 'Haraam' will not be applicable to the meat although it will be Makrooh to eat such meat even according to the Shaafi' Math-hab. Now when Hanafis say that the animal is haraam if Tasmiah is intentionally omitted, it does not follow that we are saying that the Hanafi Math-hab is superior.

As far as the Cape has always been concerned, the difference with the MJC has never been a Hanafi-Shaafi' issue. However, when MJC sheikhs are unable to produce Shar'i evidence for their stance, they always resurrect the Hanafi-Shaafi' bogey to dupe their flocks. The attitude of the MJC has always been irreligious on some issues. Their fatwas are products of their desires, not the products of the Shaafi' Math-hab, and they are appallingly deficient in Fiqah. Thus their halaalization of the chickens for example, is haraam even according to the Shaafi' Math-hab.

'Obsession' and 'dogmatism' mentioned by Sheikh Dawood, are in fact adherence to the Qur'aan and the Sunnah in the way in which Rasulullah (sallallahu alayhi wasallam) propagated, and demanded by the Qur'aan Majeed. While the western kuffaar have gravitated from the appellation of 'fundamentalism' which they had ascribed to those who perform Salaat five times a day, who do not consume pork and wine, who keep beards and who observe Hijaab, etc., – gravitated from it to 'terrorism', i.e. those who follow the Shariah correctly are 'terrorists', the liberal, modern sheikhs and molvis have gravitated from the term 'orthodox' to 'obsession' and 'dogmatism'. Tomorrow they too will start labelling as 'terrorists' Hanafis who keep beards, perform Salaat five times, do not combine Salaat, do not eat carrion, do not intermingle with women, do not devour riba, do not consume alcohol, etc. They will be echoing the voice of their western masters from who they acquired the lesson and ideology of modernization and liberalism.

## ANSWERS TO THE RIDDLES

- 1) SANHA – after inspecting an MJC certified carrion chicken plant.
- 2) SANHA - after inspecting the same carrion plant
- 3) NIHT - after inspecting a SANHA certified carrion chicken plant

After conclusively establishing that the chickens were Haraam --established by SANHA and NIHT, not by The Majlis, the Muslim

public was never informed. The Carrion Halaalizers were contented with feeding the Muslim community the Haraam carrion which continued to be marketed 'halaal' – the carrion chickens which they themselves had branded HARAAM.

If these answers had not been provided, every reader at first glance would have said that these are the statements of The Majlis.

During their internecine warfare when SANHA and MJC were clawing at each oth-

er's faces, the SANHA carrion halaalizer made lightning checks of the MJC carrion purveyor certified plants and discovered massive 'irregularities' and 'discrepancies' which rendered the killed chickens haraam carrion. But, the haraam proclamations made by SANHA were not meant for the consumption of the Muslim carrion-consuming public.

Indeed, these carrion halaalizers are involved in dark and dastardly carrion plots which perpetuate the consump-

tion of diseased, rotten, poisonous (poisoned with arsenic, pork substances and antibiotics), HARAAM carrion chickens. And the underlying motive for sustaining the Carrion industry is nothing but the haraam millions of rands which they suck from the business people for their halaalization of the haraam products. Let them beware of Allah's Curse. The molvis and sheikhs who are all in cahoots with the riba-devouring carrion halaalizers should take heed of the following Qur'aanic reprimand:

**"Why do their ulama and their mashaikh not prohibit them from consuming haraam and from their statements of sin? Indeed, vile is that which they used to perpetrate."**

### A SPECIAL SHAITAAN

"Whoever refrains from the Thikr of Allah, We appoint for him a shaitaan who becomes his constant companion." (Qur'aan)



# NABI SULAIMAAN AND BILQEEES

(Continued from previous issue)

After Nabi Sulaimaan (alayhis salaam) rejected the gifts which Bilqees, the Queen of Saba' had sent, she set out in person to meet him. Before she set out on her journey, she assembled her council members and explained that it was clear to her that Sulaimaan (alayhis salaam) was no ordinary worldly king. He was backed by divine power and confrontation with him would be disastrous.

She made extraordinary arrangements for the protection of her throne. She arranged for many more soldiers to guard the seventh chamber of the palace where the throne was. This chamber was securely locked and no one would be able to enter in her absence.

Meanwhile the Hud-Hud had informed Hadhrat Sulaimaan (alayhis salaam) of the journey of Bilqees towards him. Addressing the chiefs who consisted of men and jinn, and who were all his subordinates, Nabi Sulaimaan (alayhis salaam) enquired whether any one of them was able to bring the throne of Bilqees to him before her arrival. Present in the gathering was Ifreet, a giant and the most powerful of all the jinn. He said: "I shall bring her throne to you before you end the proceedings of your court." Usually, Hadhrat Sulaimaan (alayhis salaam) court proceedings endured until about midday. The jinn added that he would execute the task with honesty, therefore trust should be reposed on him in this matter.

Immediately after the jinn advanced his proposal, Aasif Bin Barkhaya who was an Aalim of the Allah's Book, and who had the knowledge of the *Ism-e-A'zam* (A Name of Allah Ta'ala known to only a few select Auliya), said that he would make dua to Allah Ta'ala, and he was confident that he would deliver the throne quicker than the jinn.

Although some Mufasssireen say that Aasif was also a jinn, the majority view is that he was a human being. The name of his mother was Baatura and she was from Bani Israaeel.

Nabi Sulaimaan (alayhis salaam) said to Aasif: "If you are able to accomplish this feat, you will be victorious. If you fail, you will humiliate me among the jinn although I have been appointed the ruler of men and jinn."

Aasif renewed his wudhu, went into Sajdah, recited the *Ism-e-A'zam* and supplicated to Allah Ta'ala. As he supplicated, the throne of Bilqees disappeared into the earth, and instantaneously appeared outside where Hadhrat Sulaimaan (alayhis salaam) was seated on his throne. Referring to the miraculous appearance of the throne of Bilqees in the presence of Nabi Sulaimaan (alayhis salaam), the Qur'aan Majeed says:

*"When he saw it (the throne) lodged firmly in his presence, He (Nabi Sulaimaan) said: 'This is of the fadhl (grace) of my Rabb to test me whether I am grateful or ungrateful. And, whoever is grateful is grateful for his own good, and whoever is ungrateful, then verily, my Rabb is Independent (and) Gracious.' (Surah Namal, aayat 40)"*

Then Hadhrat Sulaimaan (alayhis salaam) ordered some changes to be effected to the throne. The purpose for this exercise was to gauge the intelligence of Bilqees to see if she recognized her throne or not. The desire to test her intelligence was because some of the jinn told Nabi Sulaimaan (alayhis salaam) that she was of defective intelligence. There are several stories surrounding this episode and the reason for this claim made by the shayaa-teen who were under the control of Hadhrat Sulaimaan (alayhis salaam). Some of the stories pertaining to Bilqees are weird and far-fetched. The-

se stories are the narrations of Bani Israeel. It is alleged that her mother was a jinn. But this is not supported by reliable evidence whether narrational or rational.

Regarding the variety of queer stories related to Bilqees, Imaam Ibn Abi Shaibah (rahmatullah alayh) said: "Although the story is interesting, I have to say that it is to be rejected totally. It is extremely weird. It is the imagination of Ata Bin Saaib which constrained him to ascribe the story to Ibn Abbaas (radhiyallahu anhu). In all likelihood these stories have been acquired from the volumes compiled by Bani Israaeel. These stories are unreliable. Bani Israaeel were fabricators of novelties (fairy tales). It was their profession to change, interpolate, add and delete. We are grateful to Allah Ta'ala that He has not made us reliant on them (for ascertaining the Truth). He has bestowed to us His Kitaab via His Nabi (sallallahu alayhi wasallam). He has delivered to us such information which is beneficial. This divine information transcends greatly what they (Bani Israaeel) narrate while at the same time it is very beneficial and cautious. All praise be unto Allah."

After Bilqees had arrived, Hadhrat Sulaimaan (alayhis salaam) asked her: "Is your throne like this?" She said: "It appears to be the very one." (Surah Namal, aayat 42) When Bilqees saw the throne whose appearance had been slightly altered, she responded with caution. She did not blurt out an emphatic affirmation to the effect that it was her throne. On the one side, she felt certain that it was her throne. However, she had left her throne securely locked and under 24 hour guarded protection. How could her throne be here? From her guarded response Hadhrat Sulaimaan (alayhis salaam) understood that she was not deficient in intelligence as claimed by the jinn.

The first and foremost proposal in his dialogue with the Queen was Hadhrat Sulaimaan's *Da'wat of Tauheed*. He

emphasized to her the belief in Allah Azza Wa Jal. Referring to his invitation, the Qur'aan Majeed says: "He prevented (prohibited) her from (worshipping) what she used to worship besides Allah. Verily she was from a nation of kaafireen." (Surah Namal, aayat 43).

This dialogue took place in a glass palace which Hadhrat Sulaimaan (alayhis salaam) had ordered the jinn to construct before the arrival of Bilqees. It was a palace of exquisite beauty constructed with the highest quality glass. The floor of the main hall where visitors would enter to meet Hadhrat Sulaimaan (alayhis salaam) was made of solid glass with water flowing underneath. The water was filled with fish and other forms of sea life. The glass floor was so magnificent and transparent that it created the illusion that the entire hall was filled with water. Nabi Sulaimaan's throne together with the seating arrangement of his courtiers and the other members of his counsel were set out in this hall.

Bilqees was told to enter. As she entered, she believed the floor was a river. Although she could not understand why Hadhrat Sulaimaan (alayhis salaam) had instructed her to walk through water, she nevertheless obeyed. But she raised her dress and her calves were exposed. As she did so, Nabi Sulaimaan (alayhis salaam) said: "Verily, it (the palace) is constructed of glass." She said: "O my Rabb! Verily, I have wronged myself. I submit with Sulaimaan to Allah, the Rabb of all the worlds." (Surah Namal, aayat 44)

The objective of the glass palace was to impress Bilqees and to shatter the image of her own grandeur and the glory of her kingdom. When she witnessed the external/material pomp, splendour and power of Nabi Sulaimaan (alayhis salaam) she understood the inferiority of her own kingdom. This had convinced her that Hadhrat Sulaimaan (alayhis salaam) was indeed the Nabi of Allah Ta'ala, hence she

readily accepted Islam and surrendered her kingdom to him.

According to some narrations, Nabi Sulaimaan (alayhis salaam) married Bilqees while according to other versions he did not. However, he had entrusted a kingdom to her. In all likelihood it was Saba' in Yemen which she had ruled. But now she ruled as a vassal of Nabi Sulaimaan (alayhis salaam).

Hadhrat Sayyid Abdul Qaadir Jilaani (rahmatullah alayh) states in his famous book, *Ghunyatut Taalibeen*: "Sulaimaan (alayhis salaam) married Bilqees. A son was born and named Daawood. However, this child died during the lifetime of Nabi Sulaimaan (alayhis salaam). After a short while, Nabi Sulaimaan (alayhis salaam) also died. A month thereafter, Bilqees too departed from this world. Hadhrat Sulaimaan (alayhis salaam) would visit her once every month in the kingdom which was assigned to her."

His monthly journeys were made possible by a wonderful *Mu'jizah (Miracle)* which Allah Ta'ala had bestowed to him. Describing this *Mu'jizah*, the Qur'aan Majeed say:

*"We made subservient to Sulaimaan the wind. (Its travel) in a morning was the equivalent of a month's journey, and (its travel) in the evening was the equivalent of a month's journey." (Surah Saba', aayat 12)"*

Nabi Sulaimaan (alayhis salaam) would command the wind to transport him and his entourage along with his throne wherever he wished to go. In a single morning or evening he would accomplish a journey which would normally take a month. Hadhrat Hasan Basri (rahmatullah alayh) narrated that Hadhrat Sulaimaan (alayhis salaam) would depart from Damascus in the morning and reach Istakhar by the evening. From there he would reach Kabul by the next morning. At times he would have breakfast in Ray and supper in Samargand. (Ma'aalimaatut Tanzeel) ----- (Concluded)

## HALAAL AND HARAAM

HADHRAT Sayyid Abdul Qaadir Jilaani (rahmatullah alayh) said: "Allah Ta'ala does not care for a person who does not differentiate between halaal and haraam, whether he will enter Jannah. Man should adopt taqwa so that he remains safe from shaitaan. Shaitaan finds an abode inside the heart and breast of a person who abstains from taqwa. Al-

lah Ta'ala says in the Qur'aan Majeed: "He who is oblivious of the thikr of Rahmaan, We impose a shaitaan over him. Thus, he (the shaitaan) becomes his constant companion." This shaitaan then constantly misleads him with evil causing him to be a loser in both worlds, and on the Day of Qiyaamah he will be resurrected with this shaitaan."

## THE DISEASED, POISONOUS, ROTTEN, HALAALIZED CARRION YOU DEVOUR

ABOUT THE haraam carrion, Hadhrat Mufti Mahmoodul Hasan Gangohi (rahmatullah alayh) said:

**"This medicine is haraam (referring to a medicine containing haraam ingredients).**

**It is not permissible to use it nor to give it to others to use, neither to a Muslim nor to a non-Muslim. It is forbidden to feed even animals with haraam things.**

**The Fugaha have written that a dead mouse should not be thrown in front of a cat."**

(Fataawa Mahmoodiyyah, Vol. 14, page 409)

From this fatwa the abomination of the halaalized carrion chickens could be understood. The addiction to devouring carrion chickens has reduced human beings to a sub-animal level. The carrion

pedlars – the carrion halaalizers – those vile specimens of creation who market rotten, diseased, poisonous carrion chickens with 'halaal' certificates – are in the same category as drug pedlars. Both classes of pedlars addict and hook the consumers on to poisonous filth which ruins their Imaan and moral character, and destroys their physical health.



# THE ORIGINS OF IDOLATRY

*“And they (the leaders of the mushrikoon) said (to their followers):*

*‘Don’t ever abandon (worshipping) your gods, and don’t ever abandon (worshipping) Wadd, nor Suwaa’, nor Yagooth, Ya’ooq and Nasr.’*

*(Surah Nooh, Aayat 23)*

These five, viz., Wadd, Suwaa’, Yagooth, Ya’ooq and Nasr, were the first idols made on earth. These were the names of righteous men – Auliya – who lived from the time of Nabi Aadam (alayhis salaam) until the age of Nabi Nooh (alayhis salaam).

They were renowned for their worship and piety, and the people followed their teachings which they had inherited from Nabi Aadam (alayhis salaam) and Nabi Sheeth (alayhis salaam), the eldest son of Hadhrat Aadam (alayhis salaam) who had become the Nabi after Hadhrat Aadam (alayhis salaam).

While these Auliya were alive, all the people were following the one true path of the Deen. There was no shirk, kufr or any other religion or ideology. The people had profound love for these Auliya and they followed their teachings. After they died, their followers were grief-stricken. There was much crying and mourning.

Shaitaan appeared in human form to the people and presented his plot to deceive them from Siraatul Mustaqeem (the Straight Path). He took advantage of their love and yearning for these Auliya, and he prepared perfect pictures which closely resembled these Auliya. He convinced the people to keep the pictures solely to refresh their memories of their noble Guides and to derive greater inspiration. This would enhance the quality of their ibaadat.

The simple folk readily fell into this satanic trap. Initially the pictures were not worshipped. They were only kept and viewed to create greater enthusiasm for worshipping Allah Ta’ala in the way in which these Auliya had taught them. When the next generation arrived, Shaitaan con-

vinced the people that their predecessors used to actually worship these pictures. The arguments and interpretations of shaitaan convinced the people that their predecessors had actually worshipped these pictures of the Auliya. Thus they resorted to actually worshipping the pictures. This was the origin of idolatry.

The pictures ultimately led to the making of stone idols. Shaitaan again arrived and convinced the people that a better way of worshipping these Auliya was to erect their likenesses in stone. Thus, came into origin the worship of stone images.

According to one tafseer, Wadd was actually the title of Nabi Sheeth (alayhis salaam). This word means ‘love’. It was the profound love which people had for him that he was given this title.

Nabi Nooh (alayhis salaam) according to the Qur’aan Majeed lived for 950 years. This was not the average age of the people. Allah Ta’ala had granted him this long age. During his lifespan several generations came and departed from the world. Despite his tableegh, every successive generation obstinately clung to the worship of these five idols.

The Mushrikeen of Makkah had adopted these five idols for their worship. The tribe of Kalb had taken to the worship of the idol named Wadd. The tribe of Huzail worshipped the idol Suwaa’. The tribes of Muraad and Banu Ghateef had adopted for their worship the idol Yagooth while Ya-ooq was the idol of the tribe Hamdaan. Nasr was worshipped by the Zil Qalaa’, an offshoot of the tribe of Humayr.

More corrupt beliefs developed with the passage of time. Wadd was believed to be the god of male virility and became the god of love. Suwaa’ was made the god of beauty, hence the idol was erected in the form of a woman. Yagooth was their god of strength and power. This idol was therefore moulded in the forms of a lion and a bull. The god of speed was Ya-ooq which was made in the form of a horse (perhaps a horse with

wings). Nasr was believed to be the god of powerful vision hence the form of this idol was an eagle. Today in India, these idols are also worshipped generally symbolizing the same issues.

The original idols did not have these forms nor were these beliefs attached to them. These doctrines of shirk were later accretions which developed among the Arab mushrikeen after the idols were retrieved.

During the Great Deluge of Athaab (Divine Punishment) which destroyed the people in Nabi Nooh’s time, these idols were buried under the earth, and the Arabs of Makkah had discovered them. After unearthing them, they were set up by the different tribes as their special deities.

After steadfastly with the greatest toleration and perseverance engaging in tableegh for more than nine centuries, Allah Ta’ala informed Hadhrat Nooh (alayhis salaam): *“Never will your people accept Imaan accept those who have already believed.”*, Hadhrat Nooh (alayhis salaam) supplicated to Allah Ta’ala invoking curses on his mushrik nation since all hope of their reformation had now receded into oblivion. Thus he supplicated: *“O My Rabb! Do not leave on earth even a single house of the kaafireen. Verily, if You should leave them, they will only mislead your servants and give birth to only immoral unbelievers.”* (Surah Nooh, Verses 26 and 27)

Then came the mighty and tumultuous Athaab of the Great Flood which utterly wiped out the mushrikeen. Islam’s uncompromising stance against all forms of picture-making of animate objects and its severe prohibition are therefore readily comprehensible. Rasulullah (sallallahu alayhi wasallam) said: *“The worst-punished people on the Day of Qiyaamah will be the picture-makers.”*

The story of the origin of idolatry also illustrates the deception of Iblees. He approaches sincere and pious men to swerve from Siraatul Mustaqeem with ‘pious’ and ‘logical’ arguments. May Allah Ta’ala save us from such talbees of Iblees.

# WORKING FOR NON-MUSLIMS?

**Question:** *I am surprised to read in The Majlis that it is not permissible for Muslims to work for non-Muslims. I have never heard of such an extreme view from any Ulama. Millions of Muslims are working in non-Muslim factories and other business institutions. Do they all have to abandon their jobs?*

**ANSWER:** Many things will appear surprising to you when you hear of them the first time, especially when the mind is inebriated with westernism and modernism and aggravated by the abstention of the Ulama in general from proclaiming the Haqq. Everything of Islam is ‘extreme’ to minds shattered by kufr influences. Millions of Muslims are committing zina, consuming liquor, indulging in riba and in many other major sins. 90% of the Ummah abstains from Salaat. But the wicked indulgence of the millions does not render permissible what Allah’s Shariah ordains impermissible.

To understand why it is not permissible for Muslims to work as underlings of non-Muslims, one is not in need of much knowledge nor an excess of brains. If you are unbiased and try to understand the issue logically and rationally, you will have no difficulty in comprehending why Islam prohibits working for non-Muslims.

Take the Rainbow chicken plant as an example. SANHA, a supposedly Muslim outfit has halaalized this chicken killing facility. The slaughterers are appointed by SANHA who is supposed to be in charge of the entire plant since the end products can be halaal only if the Shariah’s complete system of Thabah is observed. Now the two dozen Muslim slaughterers working at Rainbow supposedly under SANHA’s supervision are required to set aside their religion (Islam) while working under non-Muslim domination in the same way as ‘Muslim’ university products, especially lecturers, are required to suspend their Imaan and Islamic beliefs when they speak and write on any Islamic topic. They are not permitted to dis-

play a bias in favour of Islam or Allah Ta’ala or Rasulullah (sallallahu alayhi wasallam). In consequence of non-Muslim domination, the Muslim workers perpetrate the following haraam acts:

- 1) No daily Salaat on time.
- 2) No Jumuah Salaat. The slaughterers have to compulsorily kill chickens during Jumu’ah Salaat time.
- 3) No Eid Salaat
- 4) Eating haraam food at the non-halaal canteen.
- 5) Male and female staff all mix.
- 6) During Ramadhaan, slaughterers allowed only five minutes for a quick ‘iftaar’, but no Maghrib Salaat.
- 7) No Taraaweesh Salaat for those on night shift killing duty.

Now what does your intelligence decree? What can be the state of the Imaan of men who for years are not allowed to perform Jumuah and Eid Salaat?

Now this vile state of affairs, despite a so-called Muslim outfit (SANHA) being in charge, should be more than adequate to make you understand why it is not permissible for Muslims to work for non-Muslims. This state of affairs is not restricted to the chicken killing and carrion producing plants. Numerous non-Muslim firms do not allow their employees off for Jumuah Salaat, and for even the daily Salaat.

Muslim workers are in a subordinate position. They cannot make demands. They have to submit and accept the kufr acts and ethos of their workplace. The liquor, music, intermingling of sexes, vulgar language, etc. have to be tolerated by Muslim workers. Their Imaan becomes corroded and their moral character totally collapses into the cauldron of immorality. Numerous non-Muslim firms do not allow Islamic dress. In short, the Muslim worker has to suspend his Imaan and Islamic character in order to survive as subordinates of non-Muslim bosses and co-workers. The domination of kufr culture is total.

# THE KUFR CONCEPT OF ‘ISLAM’

**THE EMBRACE** of the Kufr cult of liberalism by Muslims has transformed innumerable Muslims into *mulhids* and *zindeeqs* (these are classes of kuffaar). The influence of western secular education which spawns the cult of liberalism has ruined not only the morals of Muslims, but has extinguished the very Imaan of Muslims. It is therefore not at all surprising

to read the Hadith narrated by Hadhrat Ibn Umar (radhiyallahu anhu): *“There will dawn an age over the people (Muslims) when they will gather in the Musajjid and perform Salaat whilst not a single one of them will be Mu’min.”*

It is obvious to those who understand the meaning of Imaan and what effaces it that the time predicted in this Had-

ith has overtaken us. People believe that they are Muslim; they perform Salaat; they fast; pay Zakaat, perform Hajj and believe themselves to be Muslims while in reality they are *murtaddeen* (renegades who have reneged from Islam with kufr.). Their idea of Islam embraces almost every brand of kufr. Commenting on this lamentable state of kufr, Hadhrat Mufti Muhammad Shafi (rahmatullah alayh) writes in

his book, *Takfeer ke Usool (The Principles of Takfeer)*:

“In opposition to the other group, there is another group who believes that Islam and Imaan have no defined reality. They believe every such person to be Muslim who (merely) claims to be a Muslim even if he rejects and even insults the entire Qur’aan, the Hadith and the laws of Islam. Their conception of Islam includes every type of kufr. Like Hindus and the followers of other baatil religions, they too portray Islam as a national

title. Regardless of the kind of beliefs and actions, a person may be free and still remain a Muslim.

They say that this attitude (of embracing even kufr) is broad mindedness, and they have made this idea the pivot for all political expediencies.”

The “other group” mentioned by Mufti Shafi refers to the Qabar Pujaari (Grave-Worshipping) sect. These grave-worshipping bid’atis specialize in branding as kaafir all the Ulama who criticize their acts of shirk and bid’ah.



# WHO IS QARDAWI?

## PART 2

### WHO IS QARDAWI?

Radd alal Qardawi wal Judai' What aggravated our grief and regret were the following praises which Duktoor Qardawi lauded in his kitaab upon Duktoor Thaqafi:

*"The Saudi scholar, Dr. Saalim Bin Ali Ath-Thaqafi – Ustaaz of Fiqh and Comparative Fiqh at the College of Education Taif – extensively discussed the Hadith reported by Hishaam Bin Ammaar which appears here. His discussion is flawless. It appears in his kitaab Ahkaamul Ghina Wal Ma'aazif (Laws Pertaining to Singing and Musical Instruments). Do refer to it."*

It is indeed astonishing that Duktoor Qardawi calls on Muslims to rely on Duktoor Thaqafi's kitaab! Are you aware of Thaqafi's methodology in his kitaab? You will find the answer hereunder.

### Duktoor Thaqafi and His Kitaab Ahkaamul Ghina Wal Ma'aazif

Duktoor Thaqafi adopted in his kitaab a methodology which is vile according to all the Ulama. His methodology is wholesale interpolation and substitution of the words of the Aimmah. It is just as a person who claims Salaat to be forbidden and he advances the following words of Allah Ta'ala as proof: *"Woe to the Musalleen"* (Al-Ma'oon, 4)! Or he holds the notion that Allah Ta'ala has commanded us to stay far away from Salaah and has forbidden us from it! He cites the following *Aayat* as proof: *"O Believers! Don't venture near Salaah."* (An-Nisaa, 43)

In the first example he (the one who proscribes Salaat) conceals the Words of Allah Ta'ala: *"...who are neglectful*

*of their Salaat,"* (Al-Ma'oon, 5). And in the second example he conceals the words: *"...when you are intoxicated,"* (An-Nisaa, 43).

Let us now cite two examples from his (Thaqafi's) kitaab to corroborate what we are saying.

#### Example One

He says on pp. 282-283:

*"Insofar as Maalik Bin Anas is concerned (i.e. his view in regard to music and singing), Qurtubi has said: 'Zakariyya Saaji narrated from him (Imam Maalik) that he sees no harm in singing'...Ibn Khuwaiz Mandaad said: 'It is said regarding Maalik that he knew the art (of singing). Then his mother advised him to abandon it. He thus adopted the company of (Imam) Rabi'ah.'"*

I now pose the question to you: What have you learnt just now about Imam Maalik by reading the words of Duktoor Thaqafi? Your response will surely be that Imam Maalik condones singing and in fact he was qualified in the art of singing. Is this not what Duktoor Thaqafi has put across to you? I will herewith reproduce the original text of Imam Qurtubi's words from his Tafseer so that you can ascertain for yourselves the gravity of what Duktoor Thaqafi has perpetrated.

Imam Qurtubi said:

*"Abu Tayyib Taahir Bin Abdullah At-Tabari mentioned: 'As regards Maalik Bin Anas, he has prohibited singing and listening to it. He said: If a person purchased a slave-girl and found her to be a singer, he has the right to return her on account of the defect (of her being a singer). This is the math-hab of all the people of Madinah, except Ibraahim Bin Sa'd, for Zakariyya Saaji narrated from him that he sees no harm in sing-*

*ing.' Ibn Khuwaiz Mandaad said: 'It is said regarding Maalik that he knew the art (of singing). His math-hab however was its prohibition.'"*

So Zakariyya Saaji reported from Ibraahim Bin Sa'd, not from Imam Maalik. Furthermore, the duktoor and ustaaz of comparative fiqh audaciously omitted: **"His math-hab however was its prohibition,"** sufficing on: *"...he knew the art."* I leave every Muslim reader to pass judgement as he deems befitting over Duktoor Thaqafi for this shenanigan of his. (And what must be said about Dr. Yusuf Qardawi who advocates the study of Thaqafi's appalling and haraam book!!!)

#### Example Two

Duktoor Thaqafi falsely and slanderously ascribed to a number of Shaafi' Aimmah the permissibility of music. These lies of his are impregnated with several spurious assertions. He says (p. 227):

*"Group One of the First Math-hab are those who view singing and musical instruments to be lawful without any restriction."*

Among them he cites the following (p. 230):

*"This is the math-hab of Imam Shaafi' and his senior As-haab (students and associates), ...Hafiz Baihaqi and Izzud Deen Bin Abdus Salaam."*

He further adds (p. 232):

*"Maawardi reports from some Shaafi' Fuqaha the permissibility of the lute (an ancient stringed musical instrument). He wrote this in his encyclopaedic kitaab, Al-Haawi. Abdul Fadhl Bin Taahir reported it (the permissibility) from Abu Is-haaq Ash-Shiraazi and Maawardi. It is confirmed with clear proof from the latter as I have witnessed and repro-*

*duced from him. Idfawi also reported it from Shaikh Izzud Deen Bin Abdus Salaam. In fact I saw it with my own eyes in his Qawaa'id. All of them said that samaa', i.e. singing accompanied by the popular musical instruments, is lawful."*

Duktoor Thaqafi's dissertation is impregnated with a number of lies which he fabricated without shame or fear for Allah Ta'ala. Soon we will throw light on and expose these lies from various angles, *Insha' Allahu Ta'ala*. I cannot fathom – but Allah knows – how a 'scholar' of the Shariah can conjure such disgraceful lies without any sense of shame of his misdeed being exposed. This will be evident to you from the following facts:

Duktoor Thaqafi named Hafiz Baihaqi among those who view musical instruments to be permissible. This is among the disgraceful lies of Duktoor Thaqafi. Hafiz Baihaqi has clearly stated in numerous places in his *kutub* that instruments of music are **haraam**. In *Shu'abul Imaan* Hafiz Baihaqi states:

**"And even if one does not perpetuate singing (i.e. one does not form a habit of singing), but it is accompanied by music, then verily this is not permissible in any circumstances. The reason for this (prohibition) is that playing music even without singing is not permissible due to the Ahaadith in this regard."**

In *Al-Aadaab* Hafiz Baihaqi furthermore states: **"Playing the lute is haraam."**

Duktoor Thaqafi named Al-Izz Ibn Abdus Salaam among those who view music to be lawful. *Wallah!* I do not know how this man could be so audacious to speak such a blatant lie. Imam Al-Izz Ibn Abdus Salaam has very clearly spelt

out in his *Qawaa'id* that musical instruments are **haraam**.

Then Duktoor Thaqafi suddenly appears with a shockingly false allegation without any shame or fear for Allah Ta'ala. On the ruling of music Al-Izz Bin Abdus Salaam says in his *Qawaa'id*:

**"One who participates in these occasions when musical instruments are played and people dance to the tune of haraam entertainment...is guilty of committing a flagrantly haraam act in gratification of his nafs."**

This then is the unequivocal prohibition of music stated by Al-Izz Bin Abdus Salaam. But Duktoor Thaqafi brazenly lies and alleges that he saw with his own eyes in the Kitaab of Al-Izz, *Qawaa'idul Ahkaam* that he (Al-Izz) declares singing lawful!!! Now I call on you, O Reader, to pass judgement over this "scholar" with that which you think befitting of him.

Duktoor Thaqafi says about those who view music to be lawful: *"Abul Fadhl Bin Taahir reported it (the permissibility of the lute) from Abu Is-haaq Ash-Shiraazi."*

This is pure mendacity and calumny levelled against Imam Shiraazi. Imam Shiraazi has clearly stated in his kitaab, *Al-Muhath-thab* that music is **haraam**. He states regarding the lute and regarding the drum used for entertainment: **"If a person bequests his drum... the bequest (wasiyyat) is baatil as it is a wasiyyat of something forbidden (haraam)... And if he bequests a lute... the wasiyyat is baatil as it is a wasiyyat of something forbidden (haraam)."**

More of his (Thaqafi's) deliberate distortions later when the view of Imam Ahmed Bin Hambal (Rahimahullahu Ta'ala) will be stated.

## ISM-E-A'ZAM

*Ism-e-A'zam* (The Greatest Name): This is a Name of Allah Ta'ala Which has tremendous miraculous power. It is a divine bestowal to some select

Auliya. Aasif, the Minister of Nabi Sulaimaan (alayhis salaam), transported the throne of Bilqeas from Yemen to Jerusalem in seconds by virtue of the *Ism-e-A'zam*. Those Auliya who have been fortunate to

receive this wonderful gift also perform with Allah's permission wonderful miraculous deeds by invoking the *Ism-e-A'zam*.

The *Ism-e-A'zam* is mysteriously encoded or concealed

in the following Qur'aanic verses: Aayatul Kursi, the last four aayats of Surah An-Noor and the last three aayats of Surah Al-Hashr. It may also be encoded in other verses. It is advisable to daily recite in the

home the first three sets of Qur'aanic verses mentioned above. There is great blessings (barakaat) in such recitation. The shayaateen also flee from the home.

## THEIR MAGNANIMITY

*"A perfect forgiveness is to abstain from taking revenge from a zaalim (oppressor)."*

(Abu Saeed Al-Muqbari)

Imaam Maalik (rahmatullah alayh) was apprehended and severely flogged. Before the flogging began he forgave the flogger. Imaam Ahmad Bin Hambal (rahmatullah alayh) had also forgiven those who had flogged him severely. These illustrious Ulama were arrested and punished for their stance on the Haqq.

Allaamah

Sha'raani

(rahmatullah alayh) said: "An attribute of the Salf-e-Saaliheen (the Pious Predecessors) was to always forgive those who oppressed them. This was their attitude in obedience to the lifestyle of Rasulullah (sallallahu alayhi wasallam) who never took revenge for any personal harm. He would extract vengeance only when violations of Allah's laws were committed."

*"Ward off evil with what is better..." (Qur'aan)*

## AVERTING ALLAH'S ATHAAB

Despite all the evil – fisq and fujoor – in which the community has flagrantly indulged and which makes halaal the *Aam* (universal) punishment of Allah Ta'ala, the Qur'aan Majeed offers a prescription for averting the Divine Punishment. Proffering this prescription, the Qur'aan Majeed says:

*"And turn in repentance to Allah and submit fully to Him before there comes to you the punishment from Allah, for then you will not be helped. And, follow the most beautiful (Shariah) which has been revealed to you before there comes the punishment to you whilst you do not even understand it."*

## YOUR UTENSILS

*In view of the dangers of plastics leaching out a variety of poisons, contaminating everything coming into contact with it thereby exposing people to grave diseases, the experts advise that all plastic utensils should be replaced with glassware, enamelware, stainless steel utensils and utensils made from other kinds of non-poisonous material. Water in plastic bottles is specially harmful. In fact they exhort changing even the plastic shower curtain with a fabric one.*



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
PORT ELIZABETH  
SOUTH AFRICA 6056

## FITRAH

Hanafis  
Shaafis

R10  
R20

(Continued from page 5)

meat will be halaal *per se* if the *Arkaan of Thabah* have been correctly executed. But if the entire

Wajib system of *Thabah* has been abandoned and substituted with the haraam system of the kuffaar, then the *hurmat* (prohibition/being haraam) of the meat will be on the basis of the principle of *Hurmat Li Ghairihi*.

## TASAWWUF / TAREEQAT IS DEAD

(Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi)

The *Maqsood (Objective)* of the Akaabir (Senior) Mashaaikh was *islaah (reformation) of the nafs*, adherence to the commands of the Shariah and abstention from its prohibitions. *Islaah* (Reformation of the Nafs) is an independent science. A person will be accepted as a true Shaikh of this science only if he is a qualified expert in the sphere of recognizing, diagnosing and prescribing the spiritual and moral ills and deficiencies of the mureeds, and at the same time he ensures that the mureed follows his ta'leem and pre-

scriptions. Only then will the guide be a true Shaikh of Tareeqat. The Shaikh should not allow the mureed laxity in these matters of *islaah*.

There has been such a revolution in this field that gradually this science (Tareeqat) has reached the brink of extinction. It is almost dead. Forget about the masses, even the majority of the elite (*khawaas*), and in fact, also the elite among the elite (*akhas-sul khawaas*) who are occupying the posts of *Irshaad* (moral and spiritual guidance) are unaware of the *haqeeqat* (reality and nature) of this science (of Tareeqat / Tasawwuf).

When even the doctors (i.e. the Mashaaikh) are ill or they do not prescribe and treat patients (the mureeds) according to the *Usool* (principles of Tareeqat), what hope is there then for the cure of their patients?

In the understanding of the Mashaaikh of this age, *Irshaad (guidance)* and *Tarbiyat (moral training)* are confined to *athkaar* and *ashghaal* (forms of non-Sunnah thikr / incantations, and spiritual exercises). The Mashaaikh (nowadays) believe that only these practices are required of them for the discharge of their obligations. And, the muredeen have gained the understanding that *Wusool ilallaah (Reaching Allah Ta'ala)* is attainable by adherence to these incantations and

the experiencing of *ahwaal* and *kaifiyaat* (spiritual states and experiences) even if their *baatin* (souls / moral character) is soiled with the despicable traits of pride, jealousy, show, anger, malice, etc., etc.

The attainment of *kaifiyaat (spiritual experiences)* is not proof of divine acceptance (*Maqbooliyat*). In fact, by virtue of specific exercises such *kaifiyaat* are attainable by even fussaah, in fact by even kuffaar.

COMMENT: *The preponderance of public thikr sessions in the Musaqjid and public functions during these times attests to the correctness of Hadhrat Maulana Ashraf Ali Thanvi's diagnosis of the diseases from which the Shaikhs and their Khalifahs are suffering.*

## THE SUB-BARBARIAN WESTERN CULT

The West is planning to dissolve it dead in caustic solution and flush the remains down sewerage drains. In the sub

'resomation', dead bodies are dissolved in a chemical solution in a steel chamber at high pressure and a temperature of 180 degrees centigrade (350 F).

The end product of this sub-barbaric process of desecrating and destroying the human body is a small quantity of green-brown liquid and some soft porous white bone remains which are quite easily crushed. The liquid can be simply flushed down sewerage drains.

Utilizing it for ingredients in industry and in processed foods is not a far-fetched assumption since the end product of this inhuman process will contain amino acids, peptides, sugars,

salts, etc. all of which could be put to 'lucrative' use by the technological cult of the sub-barbarian species of mankind which has developed by a rapid system of evolution since the era known as the industrial revolution.

## FOOD - COLD WATER

ACCORDING to researchers drinking cold water while eating causes cancer. In an article, *Heart Attacks*, it is said: "It is nice to have a cup of cold drink after a meal. However, the cold water will solidify the oily stuff that you have just con-

sumed. It will slow down the digestion. Once this sludge reacts with acid, it will break down and be absorbed by the intestine faster than the solid food. It will line the intestine. Very soon, this will turn into fats and lead to cancer...."

## THE DANGERS OF PLASTICS

Dr. Mercola says: "I still remember the days when the greatest perceived danger of plastic was the potential for suffocation. Since then, we've learned that plastics contain a number of estrogen-mimicking, gender-bending chemicals that easily leach out, contaminating everything it touches, such as food and beverages. Three of the primary culprits include:

1. Bisphenol A (BPA),
2. Phthalates
3. Perfluorooctanoic acid (PFOA).

**Bisphenol A** – This industrial petrochemical act as a synthetic estrogen and is a common plastic component that can be found in everything from the linings of canned foods and soda cans, to plastic bottles, to baby teething rings, baby bottles and sippy cups, just to name a few.

Its so pervasive that recent laboratory tests commissioned by the Environmental Working Group (EWG) detected

BPA in the umbilical cord blood of 90 per cent of newborn infants tested – along with more than 230 other chemicals.

BPA is an endocrine disruptor, which means it mimics your body's natural hormones and can trigger major changes in your body. Some of the greatest concern surrounds early-life exposure to BPA. This can lead to chromosomal errors in the developing fetus, which can cause spontaneous miscarriages and genetic damage.

Being exposed to just 0.23 parts per billion of BPA is enough to disrupt the effect of estrogen in a baby's developing brain. Avoiding BPA-containing plastic products is an important step to limit your BPA exposure. These chemicals have become increasingly associated with changes in development of the male brain as well as with genital defects, metabolic abnormalities and reduced testosterone in babies and adults.

## ENEMIES

"Thus have We made for every Nabi enemies (from among) the shayaateen and human beings who whisper adorned statements of deception to each other. And, if your Rabb had wanted, they would not have been able to do so. Therefore leave them and that (falsehood) which they are fabricating." (An'aam aahay 112)

Just as Allah Ta'ala has created special jinn devils and human devils to molest and insult the Ambiya (alayhimus salaam) and to place impediments in the Path of the Haqq, so too have special jinn and human devils been appointed to cause distress to the Ulama-e-Haqq. This alliance of jinn and human shayaateen exists in every age and they will be there until the Day of Qiyaamah because Allah Ta'ala has made this world the arena for the conflict between Haqq and baatil.

The Ulama-e-Haqq should therefore not be deflected nor cowed nor distressed when the hoards of devils in the community insult and criticize them. It is all part of the mission of Haqq to be vilified by the league of human and

jinn devils. In the tafseer of this aayat is mentioned: "These enemies (human and jinn devils) camouflage their speech just as people adorn ugly objects so that they appear pleasing and palatable." The objective of these devils is to prevent people from accepting the Haqq.

This aayat was revealed to console Rasulullah (sallallahu alayhi wasallam). It is also a wonderful consolation for the Ulama-e-Haqq who take with dignity and toleration the flak from the human and jinn devils. Further consoling the Men of Haqq, the Qur'aan Majeed says: "Do not grieve because of them nor become distressed over what they are saying. Verily, Allah is with those who adopt taqwa and who practise righteousness."

Ramadhaan 1431  
August 2010

ZAKAAT NISAAB R3,140  
MEHR-E-FATIMI R9,050

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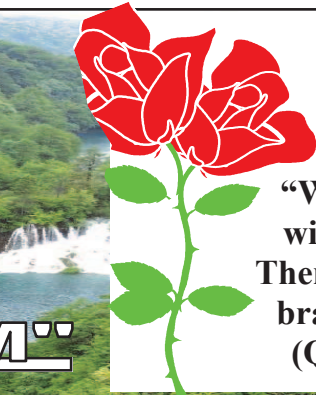
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# The Majlis

## "VOICE of ISLAM"

P. O. BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 20 NO. 03



Roses have thorns  
The Haqq too has thorns!  
"We strike baatil with the Haqq.  
Then it crushes the brains of baatil."  
(Qur'aan)

### The Majlis

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"Don't be like an evil worker. When he fears, he works, and when he has no fear, he does not work." -- Hadith

## -THE GHAASIQ- THE DARK OBSESSION OF UUCSA

**A**BOUT THE MOON, Rasulullah (sallallahu alayhi wasallam) instructed that when seeing it, supplicate: *"I seek refuge in Allah from the sharr (evil) of this DARK (sinister) object."*

Once while looking at the moon, Rasulullah (sallallahu alayhi wasallam) said to Hadhrat Aishah Siddiqah (radhiyallahu anha): *"O Aishah! Seek protection in Allah from the evil of this object because it is the GHAASIQ when it arrives."*

Notwithstanding its borrowed brightness, the moon has been described by our Nabi (sallallahu alayhi wasallam) as 'ghaasiq' which means darkness. Due to the sinister dimension associated with the moon, it has been described as 'ghaasiq', and ghaasiq is decidedly evil, hence in Surah Falaq, Allah Ta'ala commands us to say: *"I seek refuge in the Rabb of the Morning... from the evil of GHAASIQ when it arrives."* In the context of the Hadith this 'ghaasiq' is the moon, and it could also refer to darkness.

Just as the moon exercises a strong effect on even the

waters of the ocean and in the consequence of the tides, so too does it exercise a detrimental effect and influence on the brains of the UUCSA crowd. Perennially hypnotized by the moon, the paper body known as UUCSA made the following announcement: *"A new committee has been established under the auspices of the United Ulema Council of South Africa (Uucsa) which will play an oversight role for all hilaal matters in the country."* The radio reporting the alleged formation of the Ghaasiq Committee, states: *"According to the Convenor Moulana Ebrahim Bham (more popularly known as The Lt. Reverend Abraham - The Majlis), the National Hilaal Committee (NHC) is a formalisation of an already existing working relationship between six different theological and ulema councils in the country. The NHC brings together the three main theological bodies situated in the main city centres in South Africa i.e. Cape Town, Johannesburg and Durban. Member bodies are the Muslim Judicial Council (Cape Town), Jamiatul Ulama (Gauteng), Jamiatul Ulama KZN, Eastern Cape Ulama*

*Council, the Sunni Ulama Council and the Sunni Jamiatul Ulama."*

Let it be known that the UUCSA clique or elements in this paper structure have been labouring for the past few years, right from the time of its abortive birth, to portray itself as the sole representative of the Ulama of South Africa and of the Muslim community. In its pursuit for recognition it had run hither and thither to create its much desired image which has eluded it to this day. UUCSA neither represents the Ulama of South Africa nor the Muslim community. The hilaal committee drivel is old hat. Having failed in other avenues, UUCSA is now trying its luck with the moon stunt, little understanding that this GHAASIQ will overwhelm it with its evil.

Reverend Abraham has falsely claimed that the Jamiatul Ulama of Gauteng is a member of their 'newly established' hilaal committee. Jamiatul Ulama Gauteng is NOT a member of UUCSA's hilaal committee. The so-called NHC does not represent the Muslim community of South Africa. The best organized Hilaal Committee is the one which Waterval

Islamic Institute (Mia's Farm) has been operating for several decades. This senior and well-established Hilaal Committee is not party of UUCSA's NHC. Numerous towns are not affiliated with this NHC. The Mujlisul Ulama of S.A., Jamiatul Ulama Gauteng, Jamiatul Ulama Eastern Cape, P.E. Halaal Committee, and others are aligned with the Hilaal Committee of Mia's Farm. UUCSA should understand this fact clearly so that it may divest itself of its grandiose illusion of being the representative of the Ulama and the Muslims of South Africa.

While there is no objection to the formation of a halaal committee, the motives of UUCSA are Islamically not healthy. The inordinate craving is aggrandizement, especially when a chap of the Reverend's calibre becomes involved. The sinister motive is to appear as the representative of all the Ulama and all the Muslims of the country. Their activities are bereft of Deeni ethos. But this craving is a goal which the paper body will not attain with its gimmicks. UUCSA has no history of constructive Islamic work. It only wastes money and time convening futile meetings and functions of merrymaking. It has to this day miserably failed to

take off from the ground. It has remained a paper entity and so will it perish.

UUCSA should understand well that its NHC will not be able to impose its will on the community if its announcements about the Ghaasiq are in conflict with the Shariah. If it seeks to impose Saudi hegemony on us by unifying Ramadhaan and Eid with Saudi pronouncements, it (UUCSA) will be sadly disillusioned. UUCSA's radio announcements pertaining to moon sightings will not be accepted if the Shariah has not been complied with. We issue this timely warning to UUCSA and its NHC that if necessary there will be different days for Eid and Ramadhaan if it attempts to side step the Shariah in the interests of its corrupt concept of 'unity'. The Muslim community will be governed by the criteria of the Shariah regarding the commencement of Ramadhaan and celebration of Eid.

It is therefore essential for avoiding dissent that UUCSA should acquit itself intelligently and maturely otherwise there will be the spectacle of Eid being celebrated on two different days in the same town/city. Just stick to the Shariah and there will be no problems, Insha'Allah.

## RAINBOW CARRION

**B**itterly complaining about the Haraam conditions prevailing at Rainbow chicken-killing plant halaalized by SANHA, Mohammed Swaleh Adam, wrote to the Jamiatul Ulama KZN who at that time was still a senior executive member of the SANHA Maitah outfit:

"Dear Respected elders/brothers in Islam, My name is Mohammed Swaleh Adam. Regarding the halaal conditions at Rainbow Farms, it is so disgusting. The people who are running the slaughterers' department have no concern for halaal. I was a 33% part-owner of the contract.

I sold out my share to them because of their attitude towards halaal and the Deen. They have no Deen in

their lives and no concern for halaal. They undermine everything and everybody, and do as they please.

Rainbow and them have a good relationship. Why? The kuffaar can see that these people are not interested in Islamic rites. Rainbow seems to be pleased. I beg of you to please do something to alter the conditions at Rainbow where our Deen is being brought down."

The above is a verbatim reproduction of Mohammed Swaleh Adam's complaint. He was a partner in the company which hired and fired 'halaal' workers. His complaint which was lodged several years ago was buried under the mountains of haraam carrion chickens which SANHA halaalizes.

## THE SACRIFICE FOR ALLAH'S LOVE

The *Thabah* (Slaughtering) of animals is not without the dimension of Divine Love. Expounding this concept of love of which almost all people are ignorant, Hadhrat Maulana Qasim Nanotwi (rahmatullah alayh) wrote in his Kitaab, *Hujjatul Islam*:

"In *Thabah* the sacrifice of life is made by the animal, and the sacrifice is for the sake of *Mahboob Asli* (The True Beloved). The one who is the medium of the sacrifice (the slaughterer) executes it for the sake of Allah Ta'ala, The True Beloved. A man sacrifices an animal which he has reared and cared for. He does so solely for the sake of Allah Ta'ala. His act of sacrifice is not meaningless.

Allah Ta'ala is the *Mahboob* (Beloved) of all mankind as well as the *Mahboob* of animals. Allah's Love for mankind and animal kind is *Asli* (true

and original). Divine Love is not external nor transitory. Man's love for Allah is dependent on His Love for man. Thus, besides Allah Ta'ala no one else can be a claimant to such Love.

In most aspects man and animal resemble one another. This striking resemblance demands that the animal's life be sacrificed with *Muhabbat* (Love), and such a sacrifice is possible and permissible only for the Sake of Allah Ta'ala.

Allaamah Sha'raani (rahmatullah alayh) narrating from his Shaikh, Hadhrat Ali Al-Khawwaas (rahmatullah alayh) said that animals possess perfect *Ma'rifat* of Allah Ta'ala. However, only a Wali who has attained the loftiest spiritual stage is able to recognize this reality.

Love is embedded in the heart of every animal. Every animal has love for  
(Continued on page 11)



# Questions and Answers

THE MAJLIS Q & A  
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**Q. Is it Sunnat after the Fardh Salaat to move away to another spot for the Sunnat Salaat? Is it permissible to perform the Sunnat Salaat on the same spot where Fardh is performed?**

**A.** It is Mustahab to move and perform the Sunnat at another spot. It is permissible to perform the Sunnat in the same place where the Fardh is performed.

**Q. Is it permissible to make Salaam to a man who wears such shorts which expose his thighs?**

**A.** The thighs are part of a man's satr. The one who wears such shorts is a faasiq. It is not permissible to greet with Salaam such an immoral person nor is it permissible to respond to his salaam.

**Q. The children wish to give their shares of inheritance to their mother. How should this be effected?**

**A.** The only way in which the children can give their assets to their mother, is after the finalization of the distribution and taking possession of their respective shares. Then only will it be valid for them to give their shares to their mother. This will not be permissible nor valid if done prior to finalization of the distribution.

**Q. A son inherited shares (stocks) from his father. What is the Shari'ah's ruling?**

**A.** The money which the son acquired from the stocks should be given to charity. It is not permissible for the son to inherit it.

**Q. Is it permissible for a man to make a wasiyyat of property/cash for his grand children?**

**A.** It is permissible for a person to make a wasiyyat (bequest) for his non-inheriting grandchildren. The amount of the wasiyyat must not exceed one third the total value of his assets.

**Q. Is it permissible to sell hair extensions, braids, weaves and wigs?**

**A.** Selling hair extensions, braids, weaves and wigs is not permissible. Rasulullah (sallallahu alayhi wasallam) cursed women who adopt such methods of adornment. The income derived from the sale of such items is not permissible.

**Q. Is Tayammum valid with talc (powder)?**

**A.** Tayammum is not valid with talc/powder. Tayammum is valid only on a substance which is naturally produced by the earth such as sand, soil, lime, stone and the like. Tayammum is not valid on manmade substances.

**Q. Some Ulama say that cheese containing animal rennet acquired from even such animals not Islamically slaughtered is halaal because Rasulullah (sallallahu alayhi wasallam) and the Sahaabah had consumed cheese with such rennet. Please comment.**

**A.** The fundamental error of those who proclaim cheese containing the rennet of ghair mathbooh animals to be halaal is that they are confusing rennet with the substance known as *infahah*. They have failed to understand the difference between *infahah* and *rennet*, hence their error. Cheese

containing the *infahah* of halaal ghair mathbooh animals is halaal. We say that cheese with such *infahah* is halaal, and this hukm is *khilaaf-e-qiyaas* (in conflict with analogical reasoning). Since Rasulullah (sallallahu alayhi wasallam) and the Sahaabah had consumed such cheese, we say and believe that it is halaal.

However, it will be wrong to say that cheese in which haraam fat has been added is halaal. Since the *hillat* of the ghair mathbooh *infahah* cheese is *khilaaf-e-qiyaas*, it (the hukm of *hillat*) cannot be made *ta'diyah* (extended) to another haraam substance. The error of the halaalizers of such cheese is that they say that rennet from ghair mathbooh animals is halaal because *infahah* is halaal. And, this is manifestly erroneous. We too say that cheese containing *infahah* from ghair mathbooh animals is halaal. But *infahah* is not rennet as the dictionaries say. We have to look at the *haqeeqat* (reality) of *infahah*, not at the erroneous or customary meaning given to it by the present-day dictionaries.

**Q. Salafis and modernists claim that it is permissible to eat meat obtained from non-Muslims. One should simply recite Tasmiyah and eat as the Hadith allows. Is this correct?**

**A.** The Salafis are dwelling in a deception regarding the Tasmiyah issue. The Hadith in which Rasulullah (sallallahu alayhi wasallam) said that the meat should be eaten after reciting Tasmiyah refers to meat which Hadhrat Aishah (radhiyallahu anha) had received from a newly converted Muslim tribe. The meat was not meat given to her by the kuffaar. However, in view of the recent acceptance of Islam by the tribe, Hadhrat Aishah (radhiyallahu anha) had doubts: are they reciting Tasmiyah when they slaughter or not? Rasulullah (sallallahu alayhi wasallam) ordered her to eat the meat implying that she should not unnecessarily doubt the *hillat* because it came from Muslims, and there was no strong reason to believe that they did not recite Tasmiyah.

The argument that Tasmiyah renders halaal any haraam meat is an insult to intelligence and in conflict with the teachings and spirit of the Shariah. If a Muslim tells you clearly that he did not recite Tasmiyah intentionally when he slaughtered the animal, then by reciting Tasmiyah on the meat, it will not become halaal. The very fact of Hadhrat Aishah (radhiyallahu anha) making the query adequately confirms that Tasmiyah was regarded as an essential requisite for the meat to be halaal. If this was not the case, she would not have sought a fatwa from Rasulullah (sallallahu alayhi wasallam) on this issue.

**Q. When a woman misses rozas (fasts) on account of pregnancy or breast-feeding, can she compensate by paying the Fidyah?**

**A.** The woman who had missed her Rozas due to pregnancy or breast-

## CLOSWA BILTONG

**Q.** A warning about Closwa Biltong made in Namibia is circulating on the internet. The warning states that although Closwa biltong is not halaal a toothpick certified by SANHA is inserted in the biltong to give the impression that the biltong is halaal. Please let me know what is the position? How can a halaal certified toothpick by Sanha be used to trick Muslims into believing that the biltong is halaal.

*The above is a question which a brother posed to SANHA, the Maitah Halaalizer. We are not aware if SANHA has responded or not. The brother did not again contact us. Be aware that ALL SANHA HALAALIZED MEAT AND CHICKEN PRODUCTS ARE HARAAM. The utilization of SANHA's halaalized toothpick is a despicable trick to ensnare stupid and careless Muslims into purchasing and consuming the haraam biltong.*

feeding has to make qadha of the fasts. Paying fidyah will not compensate.

**Q. A man made a gift of a property to his eldest son during his lifetime. He has died and left two properties and three sons. Does the eldest son get a share in the two properties?**

**A.** The eldest son will inherit in the two properties and in all the other assets of his father regardless of the gift which his father had made to him (the eldest son) during his lifetime. He will inherit in equal shares with his other brothers in the two pieces of land.

**Q. Is it permissible to invest in NBBEE shares?**

**A.** It is not permissible to invest in NBBEE shares nor in any other kind of shares. These are all dealings of riba.

**Q. Salem Ministries is a Christian church organization which actively propagates Christianity. Their vehicles are emblazoned with large crosses and religious slogans about Jesus Christ. This organization provides labour. Our company acquires workers from this organization whose rates are cheaper. Is it permissible to deal with them?**

**A.** Salem Ministries is a church organization which preaches and propagates its religion of kufr. The Christian slogans and huge signs of the cross on their vehicles confirm their active propagation of kufr. It is therefore not permissible for Muslims to support or deal with this organization. Even if your company has to pay more for its labour, it should acquire the services of another company. By dealing with this organization, your company is aiding in the propagation of kufr, and this is haraam. It is not permissible to utilize the services of this labour brokerage company.

**Q. Poultry manure is used to cultivate mushrooms. Is it permissible to consume such mushrooms? Does the Hadith mention anything about mushrooms?**

**A.** Mushrooms cultivated in this way are halaal. The Hadith does mention some benefits of mushrooms. Rasulullah (sallallahu alayhi wasallam) spoke highly of mushrooms. Mushrooms, according to the Hadith, are beneficial for the eyes. Some farmers cultivate mushrooms in pig manure. One should therefore not consume mushrooms without making

enquiries regarding their cultivation.

**Q. Is vanilla halaal? It contains denatured alcohol.**

**A.** Denatured alcohol is not an intoxicant, hence a substance containing it will be permissible. However, vanilla is now lately also manufactured from cow dung. There is a world-wide shortage of vanilla. The demand far exceeds the supply of natural vanilla. A Hindu scientist in India has recently discovered how to produce vanilla from cow dung. We therefore abstain from products containing vanilla. Furthermore, the cow dung vanilla is much cheaper than the plant vanilla, hence it is more economical for the manufacturers to acquire this impure substance. If it could be ascertained that a product does not contain cow dung vanilla, then such product will be permissible.

**Q. When making mu-aanaqah (embracing), should it be from the left or right side?**

**A.** *Muaanaqah* like all good and virtuous actions should begin with the right side. The Hadith says: "Verily, Allah Ta'ala loves Tayaamun (the right side)."

**Q. After one makes Sajdah Sahw for an error, one again commits another error. Should Sajdah be made again?**

**A.** Sajdah Sahw is made only once in a Salaat even if more than one mistake has been committed.

**Q. If while fasting water slips down the throat when making wudhu, will the fast be valid?**

**A.** If while fasting the water slips into the throat, the fast breaks. Qadha will be necessary. It will also be incumbent to remain like a fasting person the whole day. The accidental breaking of the fast does not permit eating and drinking.

**Q. What dua should a pregnant woman recite for a safe pregnancy?**

**A.** Whilst pregnant, recite the first aayat of Surah Hajj (in the 17<sup>th</sup> Juz) three times after every Namaaz (Salaat). Recite YA HALEEMO in abundance – as much and as often as you wish, and make dua in your own language for a healthy, pious and beautiful baby.

**Q. I have been told that it is Sunnat to fast two days in Sha'baan, the 14<sup>th</sup> and 15<sup>th</sup>. Is this correct?**

**A.** It is Sunnat to fast only one day, the 15<sup>th</sup> of Sha'baan. However, fasting on 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> of every Islamic



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month is Sunnat. It is therefore permissible to fast on 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> Sha'baan. But it is not a Sunnat specific with Sha'baan. The specific Sunnat of Sha'baan is to fast on the 15<sup>th</sup>.

**Q. There are many tattoos on my body. These tattoos were engraved in my body while I was a non-Muslim gangster. What is the position of my Salaat. Someone says that I am not allowed to perform Salaat because some of the tattoos are of women. What should I do? I am in prison.**

**A.** Undoubtedly tattoos, whether of animate objects or inanimate, are haraam. However, since these satanic writings are embedded within the body, the unfortunate person has no choice if he happens to be in prison. As long as he regrets and repents for the sin, his Salaat will be valid whether alone or in congregation. He should endeavour his utmost to keep the tattoos covered. After release from prison, he should get the tattoos surgically removed. We believe that there is a process by which tattoos can be removed. The tattoos should be covered at all times. Sin should be concealed not revealed. Salaat always remains compulsory. You have been incorrectly advised.

**Q. What is the meaning of 'Jamhoor'?**

**A.** When we say 'Jamhoor', we generally refer to the vast majority of the Fuqaha of the Khairul Quroon (i.e. the three noblest eras of Islam – Sahaa-bah, Taabieen and Tab-e-Taabieen). In opposition to the *Jamhoor* will be isolated and rare views of authentic Fuqaha, but which are disregarded unless there is a dire or pressing need in a particular circumstance.

**Q. Is it necessary for an Aalim to follow the majority verdict of the Ulama of his age?**

**A.** It is not permissible for an Aalim who has structured his fatwa on the basis of Shar'i daleel to follow other Ulama who hold another view, but who are unable to convince him of the correctness of their view and the error of his view. All Ulama are Muqallideen. Hence, it is not permissible for one Muqallid Aalim to follow another Muqallid Aalim when he believes that the other one is in error, and even if the opposite view is that of the majority of Ulama. Majority is not a principle in the Shariah.

**Q. Is it true that there is a shaitaan with every person?**

**A.** Yes, every human being has his own shaitaan and his own angel who constantly accompany him. The shaitaan (who is a jinn) whispers evil into the heart of man. It is Waajib for every person to fight this shaitaan and subdue him by not submitting to his evil dictates. The Hadith is clear on the presence of a shaitaan with every person.

**Q. In prison some of us have opted for a non-meat diet since all the meat and chickens served in prison are haraam. However, even the non-meat diet contains haraam ingredients. But we have no choice. Now**

**when we eat this haraam non-meat food, should we recite Bismillaah?**

**A.** If it is confirmed that the non-meat food contains haraam ingredients, then when beginning to eat it and after having eaten it, recite Istighfaar. Also make a silent dua imploring Allah Ta'ala to provide halaal and tayyib rizq.

**Q. In prison there is a multi-religious hall which is called the chapel. There is no other place other than the chapel to perform Salaat. Are we allowed to perform Salaat in the chapel?**

**A.** If there is no place other the multi-religious venue, then it may be used for this purpose.

**Q. Sometimes circumstances compel me to perform Salaat at home. If it is Fajr, Maghrib or Isha', am I allowed to recite the qiraa't silently?**

**A.** You have the choice of reciting silently or audibly if you perform Maghrib, Isha and Fajr alone.

**Q. In what circumstances may Hanafis combine two Salaat as the Shaafis do?**

**A.** Combining two Salaat is not permissible for Hanafis under any circumstances.

**Q. Please explain how Maalikis should combine Maghrib and Isha Salaat on occasions of heavy rain.**

**A.** The Maaliki method of combining Maghrib and Isha on occasions of heavy rain is as follows: The combination can be made only in the Masjid, not in private homes. The Maghrib Athaan will be called as usual. Then Maghrib Salaat will be delayed for a few minutes. The delay should be the time it takes to perform three raka'ts. After the three Fardh of Maghrib have been performed, a soft Athaan inside the Masjid, not on the Minaarah nor over the microphone, will be recited for Isha. Then Isha Salaat will be performed. There should be no Nafl Salaat performed between Maghrib and Isha Fardh. Similarly, when combining Maghrib and Isha, Nafl Salaat should not be performed after Isha. Witr Salaat has to be compulsorily performed during the Isha' time.

**Q. When qadha fasts of Ramadhaan are made, should Taraaweeth also be performed?**

**A.** Qadha of Taraaweeth is not made. When making qadha of missed fasts, there is no Qadha of Taraaweeth Salaat with it.

**Q. If there is time for making only the Fardh of Fajr, should the qadha of the Sunnats be made?**

**A.** If there is time for only the Fardh of Fajr, then the two Sunnat raka'ts should be made Qadha after sunrise, but well before midday.

**Q. From which age should a girl observe purdah (hijaab)?**

**A.** When a girl is seven years old, it becomes necessary for her to begin wearing Hijaab strictly.

**Q. Is Albaraka Bank's Future Growth Equity Fund permissible?**

**A.** Albaraka Bank's 'Future Growth Equity Fund' is not permissible. We have explained this issue in a book. If

## GELATINE

**Q. Is animal gelatine halaal? The MJC and a number of other Ulama are saying that animal gelatine even from un-Islamically slaughtered animals, even pigs, is halaal because in the process of making gelatine, the Shariah's principle of *Tabdeel-e-Maahiyat* (metamorphosis – a total change) takes place. They say that Pakistan gelatine is halaal. What is the fatwa?**

**A.** Animal gelatine is haraam. As far as the MJC is concerned, never should their word be accepted. The MJC is a totally mercenary organization. It has no understanding of Shar'i principles nor has it any relationship with halaal and haraam in the Shar'i sense. Its objective in life is only to make money, and in this pursuit the MJC has fed the masses haraam meat, carrion chickens and even pork. The MJC operates a 'lucrative' money-making haraam 'halaal' certificate industry. Those who consume meat on the strength of the MJC's certification do so at the peril of destroying their Imaan, for the MJC is a body lacking in entirety in Shar'i scruples. They claw at different Math-habs to eke out a basis for proclaiming haraam maitah 'foods' halaal – 'food' which Islamically is fit for only the shayaateen and vultures. And SANHA is hot in the heels of the MJC.

As far as the other Ulama are concerned – those who say that animal gelatine is halaal because of a metamorphosis – they are extremely short-sighted. They lack depth and they do not understand the meaning of *Tabdeel-e-Maahiyat*, hence the one Mufti states with ambiguity (in the article you have sent):

*"However, if it undergoes a complete change of metamorphosis (Tabdeel-e-Maahiyat), the gelatine will be permissible, i.e. if metamorphosis takes place in pork gelatine or gelatine derived from an animal not slaughtered according to the Shariah, it will be halaal."*

This answer is unbecoming of a

Mufti. Despite his uncertainty and ambiguity, he ventures to proclaim even pork gelatine halaal. Gelatine is an ingredient which is widely and intensively utilized in industrial food products. But the Mufti says: *"if metamorphosis takes place"*. From this uncertain statement it is clear that the Mufti lacks knowledge regarding gelatine. Either metamorphosis takes place in gelatine manufacture or it does not. If the Mufti is unaware, he should not have given this ambiguous answer thereby opening up the doorway for haraam consumption. If he is 100% convinced that *tabdeel-e-maahiyat* takes place, then he should state so unequivocally and not sit on the fence with the word *'if'* to enable him to jump out of the window if cornered. If he does not know how gelatine is manufactured, then he should state so with clarity and not conceal his unawareness. There is nothing wrong if a Mufti does not know. There are thousands of things about which we all are ignorant. But he must say so and not conceal his unawareness in ambiguity. It is not incumbent for a Mufti to answer every question, whether he knows or not. He utilized the word *"if"* to open a doorway for even pork gelatine – *Walahoula!*

Metamorphosis does not take place in gelatine manufacture. Our detailed article in refutation of the metamorphosis view has been published in book form. Just remember that animal gelatine is HARAAM, even the gelatine from Pakistan. In fact, Pakistan or 'Napakistan (the Impure state) is perhaps one of the worst offenders in matters of halaal and haraam. That is not an Islamic state. The meat in that Impure state is haraam, diseased, rotten carrion. Those who visit Napakistan should never commit the mistake of consuming meat there.

Although our booklet on Gelatine answers the arguments of the lhalaalizers of gelatine, we shall, Insha'Allah, publish a further detailed rebuttal of the arguments of the MJC.

you are interested in the book, please provide your postal address. This book as well as other books on related questions shall be forwarded to you, Insha'Allah.

**Q. Is it permissible for Shaafis to recite a Surah in the 3<sup>rd</sup> and 4<sup>th</sup> raka'ts?**

**A.** According to the Shaafi' Math-hab and also according to the Hanafi Math-hab, a Surah should be recited after Surah Faatihah in the first two raka'ts of Fardh Salaat. It is not a Sunnah to recite a Surah after Surah Faatihah in the 3<sup>rd</sup> and 4<sup>th</sup> raka't of Fardh Salaat.

If the Shaafi' performs four raka'ts Nafl, but with one Tashahhud, then he/she should recite a Surah in even the 3<sup>rd</sup> and 4<sup>th</sup> raka't. However, if the four raka'ts Nafl are performed with two Tashahhuds, then a Surah should not be recited in the 3<sup>rd</sup> and 4<sup>th</sup> raka'ts.

**Q. Are Shaafis allowed to recite Qunoot in Witr Salaat?**

**A.** Shaafis are not allowed to recite Qunoot in Witr Salaat. Only during the last 15 nights of Ramadhaan are Shaafis allowed to recite Qunoot in the 3<sup>rd</sup> raka't of Witr.

**Q. A sheikh says that Sunnah is not obligatory. Omission of it is not sinful. Please comment.**

**A.** The word, 'sheikh' has different meanings. One meaning is 'an old man'. This sheikh who spoke the drivel of Sunnah not being obligatory is an old man whose brains have gone haywire. His senility constrained him to blurt out such *ghutha* (rubbish). The entire Deen is obligatory.

**Q. Why do we have to cover the mirrors in the house when there is a mayyit?**

**A.** The practice of covering the mir-



# Questions and Answers

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## MAJOR AND MINOR SINS

**Q. Explain what is the meaning of major and minor sins? Which sins are major and minor?**

**A.** The classification of sins into major and minor is a mere technical issue. Literally, all sins are major and serious. A person who commits a sin thinking lightly of it because of its 'minor' (sagheerah) classification, has in fact thought lightly of Allah Ta'ala. Hadhrat Aishah (radhiyallahu anha) narrating a Hadith said: "Beware of thinking lightly of sins."

A sin is classified 'minor' in relation to another sin. A sin being minor does not mean that it is insignificant. Sometimes the punishment for even

a 'minor' sin is severer than that of a technically 'major' sin. The sin of verbally abusing a Muslim is 'minor' in relation to the sin of physically hitting a Muslim. The sin of consuming liquor is 'minor' in relation to committing murder. But by itself it is a major sin, and so too is abusing a Muslim a major sin. Looking at a woman with lust is a 'minor' sin in relation to committing fornication. But by itself it is a major sin. And why will it not be a major sin of an exceptional degree when Rasulullah (sallallahu alayhi wasallam) said: *"He who looks with lust at the beauty of a woman will have (hot) iron rods inserted into his eyes on the Day of*

*Qiyaamah.*" So while this grave sin may be technically classified as 'sagheerah' (minor), the severity of the punishment is adequate to dispel any idea of insignificance.

Most people have misunderstood the meaning of minor and major sins. They have understood from this classification that to commit 'minor' sins is not a serious offence. This is a dangerous misinterpretation which can even extinguish Imaan.

The one who has authority over others should counsel and admonish his subordinates for every sin whether it is classified as major or minor. View all sins alike, namely, all sins are major literally speaking, and warrants Allah's Wrath and Punishment.

rors in the house where there is a mayyit (death) is baseless. This is not an Islamic practice. There is no need to cover the mirrors.

**Q. Is it permissible to rub surma and itar on a female mayyit?**

**A.** It is not permissible to apply surma and itar to the female mayyit. Only camphor may be applied to the forehead, nose, the palms of the hands, the knees and both feet.

**Q. What ibaadat should the females do when the mayyit is removed from the house for burial?**

**A.** There is no Sunnat act of ibaadat for the women to do when the mayyit is about to be taken to the qabrustan (graveyard). However, it is haraam for them to appear in front of males as has become the practice at houses where there is a mayyit. The house people may recite Qur'aan Shareef and make dua for the mayyit. They should not organize any ceremonies or group forms of tilawat. Whoever wishes to recite the Qur'aan should do so and ask Allah Ta'ala to forgive the mayyit and transfer the thawaab of the recital to the mayyit.

**Q. People are saying that to participate in kuffaar sports is a form of da'wah. They give the example of a certain Muslim cricket player in South Africa. They argue that he does not have an alcohol logo on his clothes and he has a Sunnah beard. He is bringing Muslims and non-Muslims closer to Islam. Is this correct?**

**A.** There are many atheists and drunkards, fussaag and fujjaar who have beards. Islam is not encapsulated in the beard. There are millions of kuffaar who do not have alcohol logos on their clothes. Shaitaan knows how to manipulate stupid Muslim sportsmen who dwell in self-deception. For from bringing people closer to Islam, he is in fact bringing them closer to Jahannam. Allah Ta'ala says in the Qur'aan Majeed: *"And, they ask you (O Muhammad!) about liquor and gambling. Say that in these two (acts) there is sin and many benefits for mankind. However, their sin is greater than their benefit."*

In all things on earth there is benefit and harm. When the Shariah prohibits an act, we are not allowed to legalize it on the basis of its benefits. Assuming that participation in kuffaar sports is beneficial, then too it will be haraam on account of the numerous evils and sins.

The Muslim sportsman dwells in satanic deception if he thinks that the Deen could be spread by way of haraam. Even if someone embraces Islam as a result of associating with the faasiq sportsman, it will be like a kaafir man who commits adultery with a Muslim prostitute, then because he fell in love with her, embraced Islam and married her. Regardless of the end product, the prostitution remains haraam.

The obligation of Muslims is to obey the commands of the Shariah. The commands of the Deen may not be abandoned because of what we

perceive will be beneficial effects stemming from such abandonment. Allah Ta'ala guides whomever He wills and the means of guidance are chosen by Allah Ta'ala. It is not for us to consciously embark on haraam, violate the Shariah and deceive ourselves that we are doing this for the sake of the Deen. Such lopsided and haraam logic is the product of Talbees-e-Iblees (the deception of Iblees). Our book, *Sports and The Mu'min* discusses sport in the light of the Shariah. Anyone interested may write for the book.

**Q. It was reported on a certain radio station that Ash-Shabaab of Somalia has passed a law that the jilbaab of females has to be of coarse cloth. Is this report correct?**

**A.** It is Waajib for the jilbaab of a woman to be shabby, of unattractive colour and coarse. The objective of the jilbaab/burqah is to ensure that the lustful gazes of men are not attracted to females. The types of abayas and burqahs which women nowadays wear outside the home are not permissible. We are not aware what orders Ash-Shabaab have issued.

**Q. If it is mandatory to follow one of the four Math-habs, so what is the state of Muslims who died before these Math-habs came into existence?**

**A.** The Math-habs are as old as Islam. The Math-habs existed even during the age of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah although the names did not exist.

**Q. Why is it said that there are only four Math-habs, as we know that there were many Imaams at that time such as Sufyaan Thauri, Laith Bin Sa'd, Ibn Uyana and others?**

**A.** Since the existence of Four Math-habs is a reality and a fact of our time, we have no alternative but to say that there are only Four Math-habs. All the other Math-habs of Haqq have died out.

**Q. There were great scholars among the Sahaabah whose knowledge was greater than the knowledge of the Imaams. Should we not follow one of them (the Sahaabah)?**

**A.** Firstly the knowledge of the Imaams is the knowledge of the Sahaabah. They did not suck their

knowledge from their thumbs. Secondly, there is no known Math-hab embracing all issues of the Shariah, which could be attributed to any single Sahaabi. Suffice to say that the Knowledge of the Aimmah-e-Mujtahideen is the knowledge of the Sahaabah.

**Q. If the fatwa of the Imaam contradicts the Hadith, should we follow the fatwa or the Hadith?**

**A.** The Fatwa of the Imaam never contradicts the Hadith. While it may ostensibly appear to those who lack knowledge and who have read only about the Hadith that the Fatwa is in conflict with the Hadith, this is not the case. The Aimmah had issued a command to their Students who were great Fuqaha that if they found any conflict between their Fatwa and the Hadith, they should amend the Fatwa to conform to the Hadith. That was the age when all the Ahaadith had not yet reached every Imaam. Thus, if there was any conflict it was sorted out more than thirteen centuries ago. There is absolutely no scope for such action in this era.

**Q. What about the Tablighi Jamaat? Is it an old or a deviated group?**

**A.** The teachings of the Tabligh Jamaat are as old as Islam. This Jamaat does not teach any new tenets. While some of their methods are new introductions, these methods are used to teach the very same teachings which Rasulullah (sallallahu alayhi wasallam) taught. Furthermore, the area of the Tabligh Jamaat is extremely restricted. They only teach the Kalimah, Tahaarat and Salaat – the very basics. They do not teach anything new. A new method which does not change any of the ahkaam of the Shariah is not bid'ah.

While the Tabligh Jamaat is not a deviated group, some excesses have crept into the Jamaat, e.g. the ladies Tabligh Jamaat; the belief that all Tabligh is confined within the ranks of the Jamaat. It is necessary for the elders of the Jamaat to rectify such excesses. The consequence of excess is fossilization, retrogression and bid'ah.

**Q. Imaam Abu Yusuf was the student of Imaam Abu Hanifah. He**

**had many differences with his Ustaadh. If he believed in Math-hab, then why the differences?**

**A.** Brother, it is clear that you are ignorant. Go to a Madrasah, study for at least five years, then you will understand that despite the differences, the Students of Imaam Abu Hanifah were staunch Muqallideen and upholders of the Hanafi Math-hab. It is futile to embark on an exercise to convince an ignoramus on issues of academic import.

**Q. If there are no more Mujtahideen, then what is the meaning of the Hadith that Allah Ta'ala will send to this Ummah every 100 years, a man who will teach them their Deen.**

**A.** When you lack intelligence to understand even such a simple, well-known and well-expounded Hadith, how then can you comprehend issues of an intricate nature? The Hadith refers to Mujaddideen (Revivers), not to Mujtahideen. Thus, all Mujaddids were Muqallideen of the Math-habs.

**Q. If a woman attains purity during the day time in Ramadhaan, does she have to stop eating?**

**A.** After attaining purity during the day in Ramadhaan, it is not permissible for the lady to eat.

**Q. If while fasting haidh begins, what should the woman do?**

**A.** If haidh begins during the course of the day in Ramadhaan, then the lady should break the fast by eating.

**Q. Why did Fir'oun not kill Nabi Musa (alayhis salaam) despite seeing him as a grave threat to his kingdom. Nabi Musa (alayhis salaam) was also sentenced to death by Fir'oun for having killed one of his (Fir'oun's) men. Moreover, Fir'oun ordered the killing of the males of Bani Israaeel after Nabi Musa (alayhis salaam) had defeated the magicians who then embraced Islam. But while Fir'oun killed the magicians and countless men of Bani Israaeel, he left his arch-enemy, Nabi Musa (alayhis salaam) with only death threats.**

**A.** Nabi Musa (alayhis salaam) was constantly under the protection of Allah Azza Wa Jal. As much as Fir'oun desired and conspired to kill Nabi Musa (alayhis salaam), he failed. The



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ostensible physical medium which Allah Ta'ala had created for Nabi Musa's protection was his Asaa (Staff) which would transform into a massive serpent if danger lurked even while Nabi Musa (alayhis salaam) was asleep. When two of the expert sorcerers learnt that the Staff would of its own turn into a Serpent even while Nabi Musa (alayhis salaam) was asleep, they were convinced that he was not a magician, and that he had divine power. As much as Fir'oun had attempted to eliminate Nabi Musa (alayhis salaam), he with his armies miserably failed.

**Q. I had usurped a large amount of money some years ago and started a business which yielded much profit. What is the Shariah's ruling regarding the profit?**

**A.** You have to incumbently return the usurped money to its owners. The profit is haraam. It has to be compulsorily given to the poor without niyyat of thawaab. If you wish, you may also give it to the owners of the money which you had usurped and employed to gain the profit. In addition Taubah is Waajib.

**Q. A man was in a coma for 20 days during the month of Ramadhan. Does he have to make qadha of the days he did not fast or will payment of Fidyah suffice?**

**A.** He has to make qadha of the days he was in the coma. Fidyah will not be valid if he is able to fast.

**Q. A man fainted during the daytime while he was fasting. He recovered after Iftaar time. Is his fast valid?**

**A.** If food, water or medicine was not administered to him while he was unconscious, his fast is valid.

**Q. Is it permissible to accept a gift from an intelligent nabaaligh child of mature understanding?**

**A.** It is not permissible to accept a gift from a na-baaligh. If the child has not reached puberty, gifts may not be accepted from him/her even if he/she is of mature understanding.

**Q. The original warranty which came with my new vehicle has expired. Is it permissible to purchase an extended warranty?**

**A.** The extended warranty is not permissible since it is a kind of insurance. All forms of insurance are unlawful in Islam.

**Q. A Muslim group has organized a face-painting show to amuse disabled children. They argue that it is a good and noble deed to keep the children happy. Is such face-painting permissible?**

**A.** Face-painting and clowning are satanic acts of the kuffaar. It is haraam to emulate such demeaning antics of the kuffaar. Rasulullahu (sallallahu alayhi wasallam) said: "Whoever emulates a people, is of them." When even sport in which there are some benefits is not permissible, then to a greater degree will satanic and clowning acts of the kuffaar be haraam. A noble cause never justifies a haraam act. Gambling and riba will not become halaal if the intention is to give

the proceeds to a noble cause. It is not permissible to participate or support in any way the shaitaani act of painting faces.

**Q. How much delay should there be after the Maghrib Athaan and the Iqaamah?**

**A.** After the Maghrib Athaan it is Sunnah for there to be an interval of the duration of three short aayats before beginning the Iqaamah. By the time the Muath-thin reaches the musalla in front from the Minaret where he gave the Athaan, it will be time for Iqaamah.

**Q. Can a worker leave his work without serving notice to his employer? Legally the worker has to give two weeks notice. The employer too has to give the worker two weeks notice before dismissing him. But if he does not want the worker to continue in his employ, then legally he has to pay him the wages of two weeks. Is this permissible?**

**A.** It is legally permissible according to the Shariah for a worker to quit his job at any time he wishes. However, morally it is required that he serves notice to the employer to enable him (the employer) to make other arrangements. Nevertheless, it is permissible for the worker to serve notice and leave the same day. According to the Shariah the employer is under no obligation to pay his worker wages for two weeks of notice, if the worker does not work the two weeks. The employer is not obliged to make any monetary settlement with the employee for any days/weeks that he does not work. Thus, if the employer dismisses his worker without giving him two weeks notice, he (the employer) is not obliged to pay the worker two weeks notice pay as is required by the law of the land. In the same way, the employee can leave without serving two weeks notice.

**Q. Salary at a company is based on four principals: Basic, Punctuality, Attendance and Performance. The company makes deduction if for example the performance principle is violated. If there is an argument with the employee, a deduction is made although the employee is punctual and does his work to the best of his ability. Is such a deduction permissible?**

**A.** Such 'Performance' deductions are haraam. It is not permissible. Any such amounts which have been deducted should be refunded to the employee otherwise he will have a claim against the employer on the Day of Qiyaamah.

**Q. What does the Shariah say about deductions for late-coming?**

**A.** The employer may deduct for only the exact time that the employee is late. If he is late 5 minutes, then the employer may deduct for only five minutes, not for an hour. Furthermore, if the employee is not in the habit of coming late, the employer should not act niggardly and make deductions. Only if the employee has become irresponsible and neglectful and has formed a habit of late-coming, should

the employee adopt the corrective measure of making deductions.

**Q. If a man says to a woman that he is marrying her, and hands her a sum of money as mehr, and she accepts, is the Nikah valid?**

**A.** Nikah does not come into effect in this way. The handing over of money and the woman saying 'yes', is not a Nikah. Two male Muslim witnesses are a fundamental requisite for the validity of the marriage.

**Q. I have forwarded a large sum of money for some goods which have as yet not been despatched. Three years have passed. The money will be refunded to me soon. Am I liable to pay Zakaat currently on this amount?**

**A.** As long as the money is not in your possession, you don't have to pay Zakaat on it. However, once you receive the money, then you will have to pay Zakaat for the past years as well.

**Q. Is there a congregational dua to be made at the time of Iftaar?**

**A.** There is no congregational dua whether loud or silent at the time of Iftaar.

**Q. Is it necessary to make khatam of the Qur'aan Shareef on the 27<sup>th</sup> night of Ramadhan in Taraaweeh?**

**A.** Khatam of the Qur'aan should nowadays not be on the 27<sup>th</sup> night because it has become a bid'ah. People believe that it is incumbent to make khatam on the 27<sup>th</sup>. Khatam could be made on any night.

**Q. Is it a Sunnat to fast on 27<sup>th</sup> Rajab?**

**A.** Fasting on 27<sup>th</sup> Rajab is not Sunnat.

**Q. A Nikah is renewed because one of the spouses uttered kufr. Should Mehr be paid again?**

**A.** The Mehr should also be renewed.

**Q. Is it permissible to give interest money to destitute non-Muslims?**

**A.** It is permissible to give needy/destitute non-Muslims interest money and even Lillaah money.

**Q. Is it permissible to perform Ishraaq and Chaasht Namaaz in four raka't batches?**

**A.** It is permissible to perform Ishraaq and Chaasht in batches of four rala'ts.

**Q. A woman miscarried at nine weeks. She was told that since the foetus was not a living child, it will not intercede on her behalf on the Day of Qiyaamah. Is this correct?**

**A.** Even a one day old miscarried foetus will, Insha'Allah, be a perfect child in Qiyaamah who will intercede on behalf of his/her parents. The person has misinformed you.

**Q. Is smoking haraam during Ramadhan?**

**A.** Smoking is haraam at all times, not only in Ramadhan. Smoking furthermore breaks the fast.

**Q. Is it permissible to attend the funeral of a non-Muslim during the month of Ramadhan?**

**A.** It is not permissible to attend a non-Muslim funeral and burial service at any time. In Ramadhan, the prohibition is more emphasized. The Qur'aan Shareef prohibits us from participat-

ing in or attending the burial of non-Muslims. Even if they happen to be parents, then too it is not permissible.

**Q. I am a tenant in a building which is unfit for human habitation according to the health standards here in the U.S.A. The landlord wants to sell the property and has ordered me to get out immediately. Legally there are three options available to me. These are:**

1) The law requires that a tenant be given three months notice to vacate. I can delay the eviction order of the landlord for at least a year if I go to court.

2) There is a 'buy-out' option. I can ask the landlord to pay me a sum of money for immediate vacation.

3) I can report the state of the building to the health authorities.

**Is it permissible for me to avail of any of these options?**

**A.** When the owner of a property serves notice, then it becomes obligatory on the tenant in terms of the Shariah to vacate. It is not permissible to resort to delaying tactics or to adopt any measure to prolong one's stay in the property which the owner wants for himself or to sell or to do whatever he wishes. According to Islam, it is unjust and an act of usurpation to continue occupying the property in conflict of the wishes of the landlord.

The 'Buy-Out' option is haraam. It is not permissible to ask for money to vacate. Such money is in the haraam Riba category.

Calling the building inspectors will not be permissible. It will be an act of spite enacted in retaliation for eviction. The eviction is the right of the landlord. It is haraam to harm a person even if he/she is a corrupt kaafir, who avails himself/herself of his/her right. It is the landlord's right to reclaim the building for whatever purpose he intends.

**Q. My brother and sister are destitute and qualify to receive Zakaat. Is it permissible for me to give my own Zakaat to them?**

**A.** It is permissible to give Zakaat to one's brother or sister who qualifies to receive Zakaat. A person may give his/her Zakaat to all relatives who qualify except to parents / grandparents / and children / grandchildren.

**Q. Is nazar true? What should be recited to protect against nazar?**

**A.** Rasulullahu (sallallahu alayhi wasallam) said: "*The eye (i.e. the evil gaze) is a reality.*" The evil gaze of some people can be harmful. Recite often the last two verses of Surah Qalam (in the 29<sup>th</sup> Juz), and make dua for protection against all evil influences.

**Q. I received a large sum from the tax department. This was a refund on the taxes I paid. Can I use this money for my Hajj journey?**

**A.** Yes, you may use the tax refund for your Hajj journey. Such refund is in actual fact your own money.

**Q. To whom does the word, 'Yahood' refer to in the Qur'aan?**

**A.** The Qur'aanic term, *Yahood*, refers

(Continued on page 12)



## THE KISWAH AND GAMBLING

**Q.** Recently *The Majlis* in a pamphlet criticized the Kiswah viewing ceremony, branding it haraam on the basis of the payment of a fee making it an act of gambling. In a paper called 'Islam', the following was mentioned in refutation of *The Majlis*:

\* There was no charge for viewing the Kiswah

\* There was no raffle organized, hence no gambling.

\* Hundreds of people came out to view the Kiswah.

**ANSWER:** The claim that there was no charge is a blatant LIE. There was a "R90 per person" charge. This fee was advertised in the very same paper, "Islam". The advert reads: "TICKET SALES CONTACT – 031 2078866. Cover Charge R90 per person." To divert attention from this haraam qimaar R90 viewing charge, the paper seeks to hoodwink by saying that the Kiswah was taken to different areas to be viewed by people who did not pay. The issue here is not related to Overport and Chatsworth where they had taken the Kiswah for 'free' viewing. The attack is against the R90 fee which was charged for viewing the Kiswah where it was displayed at a specific venue. It is dishonest and demeaning to gorge out the blatant LIE that R90 was not charged as was advertised by the paper itself.

The prizes were awarded to some of those who had paid the entrance fee – the R90 for viewing the Kiswah. Whether there was a 'raffle' or not is immaterial. In terms of the Shariah, the act was qimaar (gambling) in view of the R90 fee paid.

While hundreds may have viewed the Kiswah, millions of Hindus, men and women, bath naked in the 'holy' waters of the Ganghes river each year. Millions attended the recent

condom world cup event, and millions always participate in baatil, haraam, fisq and fujoor. The permissibility and correctness of an event are not judged in terms of numbers. The majority among the masses are always plodding baatil. This is a Qur'aanic principle. The Qur'aan Majeed says: "And, if you follow the majority on earth, then you too will verily be among the mushrikoon."

When according to the Shariah the event of the Kiswah viewing was qimaar, it was haraam regardless of any 'goodness' which the organizers saw in it. If it was an act of ibaadat, there would not have been merrymaking – fun, awarding of prizes, mob laughter, women coming out adorned in their finery, to view something which the Shariah does not order. Even for Salaat they are not allowed to emerge from their homes. The separate facilities for ladies is nowadays nonsense – drivel, bunkum – deception to hoodwink and mislead. The 'separate facilities' which they have for so-called 'ladies' at Musjids and other 'thikr' and 'ta'leem' venues are all haraam stunts and deceptions of Iblees.

The primary Shar'i ground for the prohibition of the viewing session is the fee charged. Even if it be momentarily assumed that there was no merrymaking, no satanism and no fisq and fujoor accompanying the display and viewing session of the Kiswah, then too the function was haraam solely on the basis of the fee charged. The kutub of the Shariah all unanimously state this prohibition in the following terms:

"Renting books for reading (is not permissible) because the benefit of books is (acquired) by looking inside them. Looking in the books of others is permissible without paying rent (or a fee). Thus if

a person acquired books by way of renting (paying a fee) and reads them, there is no rental (or fee) which he has to pay." (Badaaius Sanaai', Vol. 4, Page 180)

"Renting the Mushaf (copy of the Qur'aan Majeed) is not permissible because the benefit of the Mushaf is (the act of) looking inside and to recite from it. Looking and reciting from the Mushaf of another person are Mubah (permissible). That which is Mubah cannot be sold....." (Badaaius Sanaa', Vol. 4, Page 175) While the Qur'aan may be sold and bought, it cannot be rented out or a fee charged for reciting from it. The same ruling applies to all books.

Similarly, it is not permissible to charge a fee for viewing animals. Thus, the R90 fee had made the function haraam. It was haraam to pay the R90 and haraam to collect it. In addition to this primary haraam aspect, other acts of prohibition also accompanied the display and view session. The Shariah cannot be abrogated with the stupid logic of the proponents and promoters of baatil.

On the Day of Qiyaamah these miscreants will see what they have perpetrated here on earth in the name of Islam. As for the molvis who condone and promote such haraam acts in the name of Islam with their participation or silence, the Qur'aan Majeed has the following warning and reprimand for them: "O People of Imaan! Verily, many of the ahbaar and ruhbaan devour the wealth of the people in baatil (haraam) ways and they (thus) prevent (people) from the Path of Allah." (Surah Taubah, aayat 34) – The ahbaar and ruhbaan were the molvis, muftis and sheikhs of Bani Israaeel whom the molvis, muftis and sheikhs of this Ummah in this era are emulating.

## THE DECEPTION OF ALTERNATIVES

**Question:** I accept that the chickens certified by SANHA and MJC, and the debit cards, etc. of Albaraka Bank certified by their Shariah Board are haraam. But what are the alternatives? There are numerous poor Muslims who cannot afford the high-priced chickens sold by small Muslim chicken plants. Companies pay wages and salaries via banks. So what should people do in these circumstances?

**ANSWER**

Firstly, we are sure that you will agree with us that even if there are no alternatives, it is not permissible for us to maintain silence and conceal facts of Allah's Deen when we are aware. Even if there are no alternative halaal chickens and no alternative halaal banks, it does not follow that we should not apprise the Muslim community of what is haraam. Haraam food and haraam trade practices and whatever is haraam are fatal spiritual poisons. Poison kills. Physical poison kills the physical body, and spiritual poison kills the Rooh (Soul). If you save a person from consuming physical poison, he/she will be indebted to you life-long. But in this age of overwhelming spiritual and moral corruption, if you just attempt to save someone from spiritual poison, he/she becomes your life-long enemy.

If a child is about to eat a sweet laced with poison and we are aware thereof, it will be haraam for us to abstain from grabbing the poisoned sweet from the child. The argument that the sweet should not be taken from the child until such time that an alternative sweet is given to it, is absurd. In fact, if the child ate the sweet and died, then Allah Ta'ala and mankind will hold us responsible for the death of the child. But the same standard is not applied by people to issues of the Deen because the Deen no longer has importance in the hearts of most Muslims.

Secondly, we are not saying

that banks are not permissible in the Shariah. What we are saying is that the products of these so-called Islamic banks are haraam riba dealings, and the banks are not at all keen to rectify their riba practices because they find it easy and a quick-money making process to operate conventional banks in the style of the kuffaar capitalists. If the banks are sincere and if they wish to obey Allah Ta'ala, then bringing their operations in line with the Shariah is never an insurmountable obstacle. But they simply refuse to submit to the Shariah because they are schooled in the riba culture.

The alternative has to be provided by the banks themselves, and this they can do simply by restructuring their riba wares to conform to the Shariah, and also by giving the fake 'shariah boards' the boot.

Thirdly, when necessity constrains, the Shariah makes concessions. For example, it is almost impossible nowadays to operate businesses without banking facilities. Almost all companies pay the wages of their employees via the banks. In such cases of necessity, the lesser of the two evils should be adopted. As far as the banks are concerned, the lesser of the evils is to operate through a non-Muslim bank. It is not permissible at all to work via a Muslim bank which deals in riba.

Fourthly, as far as chickens and meat are concerned, if no halaal meat is available, then there is no lesser of the evils. In view of the availability of numerous kinds of foods, one will just have to abandon eating haraam meat and diseased carrion chickens, and stay without meat until halaal meat is available.

The commercial entrepreneurs themselves should provide valid alternatives. It is haraam to conceal the Haqq and to refrain from proclaiming haraam as haraam until the issue of alternatives has been sorted out.

## 'THE SKIES DIDN'T FALL DOWN' – SANHA

"After all said and done, the four week spectacle of the first World Cup hosted on the African continent ended with a glittering closing ceremony.... The event enthralled the world and gripped the psyche of our nation..... then there were the extremist prophets of doom (such as Maulana Yunus Patel and the Mujlisul Ulama). They must be surprised that the skies didn't fall down..." –

SANHA, the Carrion Halaalizer

**Q.** In a pamphlet, SANHA sarcastically shouted that the 'skies did not fall in' during or after the haraam world cup games. By implication

this Sanha observation is directed to Maulana Yunus Patel Sahib who was a 'prophet of doom'. SANHA implied that the 'doom', that is, Allah's Athaab which the Ulama mentioned did not occur, hence it 'proves' that the world cup games were permissible and worthy of support. Please comment on this attitude of SANHA.

A. SANHA has emulated the divinely-destroyed nations of Nabi Nooh, Nabi Saalih, Nabi Hood, Nabi Loot and Nabi Shuayb (alayhimus salaam). All these nations who were eliminated and wiped off from the face of the earth with Divine Chastisement had uttered the very same profanity and blasphemy which SANHA has

uttered in its 'doom's day' derision directed at Maulana Yunus Patel in particular and in general at the other Ulama who had severely castigated the event of fisq and fujoor.

It was always the attitude of those whom Allah Ta'ala had earmarked for destruction to sarcastically and derisively remark, jeer and mock when the Ambiya (alayhimus salaam) would warn them of Allah's Athaab. SANHA is thus following its forefathers whom the Athaab had annihilated. SANHA's chance will also come. There is no rush and impatience in the Divine Writ. The sky will still fall apart. SANHA can be rest assured of this Divine Promise. Everything has its appointed moment

which will not be delayed a second when it is due. Perhaps the following Qur'aanic verses will be salubrious for men of SANHA's ilk, that is, if they still have a semblance of Imaan in their hearts:

"Remember when Shuayb said: 'What do you not fear (Allah's Punishment)? Verily I am for you a trustworthy Messenger. Therefore fear Allah and obey me. .... Do not spread mischief in the land (with your haraam activities) ..... They (the evil doers)

said: "Verily you are among the magicians. You are nothing but a man like us, and we most certainly think that you are among the liars. Therefore, let a piece of the sky fall on us if you are indeed among the truthful ones. .... They belied (and rejected him). Thus the Punishment of the Day of The Canopy apprehended them. Verily, it was a momentous Day of Punishment (which had utterly eliminated them)." -- Surah As-Shu'raa

(Continued on page 7)



# YOUR IN-LAWS

**“It is He (Allah) Who has created man from water. Then He made you blood relationship and marriage relationship. And, Your Rabb is Most Powerful.”**

**(Surah Furqaan, aayat 54)**

There are two kinds of sacred family ties: Ties by Blood (Blood-Relatives) and Ties by Marriage (In-Laws). Both sets of *Ties* are sacred bonds which come with numerous rights and obligations.

The significance and importance of *In-Laws* are borne out by this Qur’aanic verse. Despite its sanctity, this relationship created by marriage is generally and grossly abused. Prior to marriage, the parties exude love and affection and exchange many gifts. They visit each other, demonstrating great affection. The nikah

comes into being with much fanfare and hopes only to be shattered soon after marriage.

The evil of the nafs fully asserts itself after the in-law relationship has been formerly established. When a girl has been proposed for marriage, the relationship between her and her future sisters-in-law and mother-in-law is exuberant and excellent. They behave as close blood relatives and inseparable bosom friends. However, soon after marriage, the relationship deteriorates and reaches such a lamentable ebb that it would not be an exaggeration to liken them to cats and dogs.

The newly created sacred ties have no meaning for the parties. Neither does the new arrival into the home have any *sabr* nor her in-laws. Sneering,

sulking, pulled up faces, snide remarks and injustice by both parties become the order of their lives. The man is usually caught between the devil and the deep sea in these situations of mutual cat-and dog conflicts.

Both parties should conduct themselves with intelligence and understand that when one person reacts stupidly, the other party should tolerate the stupidity and indiscretion. The slightest indiscretion or silly comment made by a female is viewed with consternation by the others. The faces become pulled up, sarcastic comments are made and the relationship turns sour. Yet, on reflection it will be found that there was no intelligent cause for despoiling the holy relationship and the happiness of the home.

If the one party hears that the other party has gossiped about her, she should ignore it

and convince herself that, ‘I too am guilty of gossiping’. Overlook the indiscretion and pretend as if nothing has happened. It is callous and extremely unbecoming of Imaan to institute an investigation to determine the veracity of the story of gheebat which has been peddled by some mischief-maker. The intelligent Muslim who fears Allah Ta’ala overlooks drivel and nonsense.

It is not permissible to behave as if one is sinless and that it is only the other party who sins. In any relationship there are bound to be ripples, turbulence and turmoil. But the one who has greater intelligence, adopts silence and pretends that nothing untoward has happened. In contrast the one whose brains are dense, and whose soul is tarnished with evil introduces hell into the home, and this ultimately leads to the total collapse of

the in-law relationship and the marriage.

When the problems of in-laws are examined, it will be found that in most cases there is no valid cause for the animosity which had generated in the cat and dog war which generally dominates this sacred relationship. It should be remembered that Allah Ta’ala has promoted the mother-in-law to the pedestal of *mother*, the daughter-in-law to the status of *daughter*, and the sisters-in-law to that of *sisters*. All rights and obligations applicable to parents, brothers and sisters apply to their counterparts in the in-law relationship. The need is to fear Allah Ta’ala and to understand that the abuse of these rights and obligations are major sins for which there will be a reckoning and punishment in the Aakhirah.

## WOMEN! YOUR IRTIDAAD IS CONSPICUOUS

**“Those who do not decide by that (Shariah) which Allah has revealed, verily they are the kaafiroon.” (Qur’aan).**

Every court case, especially the so-called ‘landmark’ cases, initiated by Muslim women against their husbands, ex-husbands or the estate of their deceased husbands, has invariably been by such women who publicly display their discontentment for the sacred Law of Allah Ta’ala. With support proffered by murtadd lawyers and other immoral elements, these women reject the dispensation of Allah’s Shariah, and take the route to the kuffaar court for decrees which are in conflict with the Qur’aan and Sunnah, and which allow them

to usurp the wealth of their ex-husbands or deceased husbands.

The ears of these women are dinned with the kufr of ‘hardship’ which the Shariah imposes on them at the time of separation. According to the Shariah the woman is entitled to maintenance for only the iddat which is a period of three haidhs (menstrual cycles) for the divorcee, and four months and ten days for the widow, or until delivery of the child if the woman is pregnant. The ignorant women, dissatisfied with this ruling of Allah Ta’ala, reject it and hasten to the secular courts to obtain decrees in terms of kufr law.

When they reject the Law of Allah Ta’ala and opt for the

law of kufr, they should understand that they are guilty of *irtidaad*. They have reneged from Islam and are classified as *murtadd*. They are no longer Muslim even if they continue performing Salaat. It is not permissible to perform the Janaazah Salaat of the murtadd nor to give her an Islamic burial. Marriage with the murtadd woman is haraam and not valid.

If she later realizes her kufr folly, it will be incumbent for her to first return all the usurped money and to make Taubah and renew her Imaan by reciting the Kalimah. They should understand that the consequence of their rejection of the Divine Shariah is *irtidaad*. Such kufr cannot be concealed by performing Salaat and going for Hajj or abiding by the other injunctions of Islam.

## THE WONDERS OF THE KA’BAH SHAREEF

A Buzrug narrated that he had observed Ambiya and Malaikah around the Ka’bah. They usually frequent the Ka’bah Shareef on the nights of Jumuah, Mondays and Thursdays. He saw Rasulullah (sallallahu alayhi wasallam) with a huge gathering of Auliya. Hadhrat Ibraahim (alayhis salaam) assembles with his

progeny at the door of the Ka’bah in line with Maqaam-e-Ibraahim. Hadhrat Nabi Musa (alayhis salaam) and some other Ambiya (alayhimus salaam) assemble between Rukn-e-Yamaani and Rukn-e-Shaami. Hadhrat Nabi Isaa (alayhis salaam) with a group of his followers was seen sitting in the proximity of Hajr

Aswad. Rasulullah (sallallahu alayhi wasallam) assembles near to Rukn-e-Yamaani with his Family, Sahaabah and senior Auliya. Hadhrat Ibraahim (alayhis salaam) and Hadhrat Isaa (alayhis salaam) appeared to be the happiest among them all. Besides this, the Buzrug said that there are numerous other wonders which are inexplicable and beyond comprehension.

## ‘THE SKIES DIDN’T FALL DOWN’ – SANHA

(Continued from page 6)

When the rebellious nation of Nabi Shuayb (alayhis salaam) derisively challenged him on the matter of Allah’s punishment, it signified the confirmation of the Divine Decree. Such mockery and derision as SANHA has proclaimed usually precede the Divine Decree. When the moment for the Decree dawned, it

became extremely and unbearably hot.

The people whose region was a densely forested place left their homes and sought refuge under the shade of the trees. Suddenly there appeared a huge dark cloud casting its shade/shadow over the entire region. The rebellious SANHA-type people delightfully came under the shade of the cloud

which they perceived to be a blessing for them.

Suddenly there emerged showers of scorching Fire from the Canopy of the Cloud and swiftly the Fire scorched every rebellious transgressor to death. Thus was annihilated the rebellious nation who mocked when the ‘sky did not fall apart’. Let SANHA take lesson!

## THE MU’MIN’S HONOUR

Hadhrat Abu Bakr (radhiyallahu anhu) said: “Never despise a Muslim, for verily, by Allah every insignificant Muslim is great.” Hadhrat Abdullah Ibn Abbaas when glancing at the Ka’bah Shareef would say: “Undoubtedly, Allah Ta’ala has honoured you and elevated you. However, the honour of a Mu’min by Allah surpasses you.”

Allaamah Abdul Wahhaab Sha’raani (rahmatullah alayh) said that guarding the honour of a Muslim is among the *Shi-aar* of Allah Ta’ala.

(*Shi-aar are the outstanding and salient features of Allah’s Deen such as Jumuah Salaat, Eid Salaat, Athaan, the Shar’i system of Thabah--slaughter of animals.*)

## PUNISHMENT FOR A LUSTFUL GAZE

Hadhrat Ibn Abbaas (radhiyallahu anhu) narrated that an injured man with his bloodied body came to Rasulullah (sallallahu alayhi wasallam). When Nabi (sallallahu alayhi wasallam) enquired of his condition, the man said: “A woman passed by me. I cast a lustful gaze at her. Then I continued to

stare at her. Without realizing I walked straight into a wall which (miraculously) struck me and reduced me to the condition that you are now seeing.” Rasulullah (sallallahu alayhi wasallam) said: “When Allah desires to do good to a servant, then He hastens the punishment for him in this world.”

## QUR’BAANI FOR FOREIGNERS

**BROTHERS** and Sisters living in other lands are reminded to send in their Qur’baani orders immediately. A cow (7 shares) US\$350, 1 share US\$50. Last year several Qur’baani orders reached us only after the days of Qur’baani. The postal system is becoming increasingly unreliable. After having posted your order or after having deposited the funds in our account, please notify us by e-mail:

([mujlisul.ulama@gmail.com](mailto:mujlisul.ulama@gmail.com)) Notification may also be by fax. Our fax number is 27-41-451-3566.

If it is no inconvenience, then instead of posting a

cheque as most U.S.A. brothers and sisters do, please deposit the funds directly into the England banking account, the details of which are:

**SERVANTS OF SUFFERING HUMANITY**  
Account no. 631 91029 (U. S. currency A / C)

**Bank:** Girobank plc, Bootle, Merseyside, England

**GIROAA**

**Sorte Code 720000**

**Swift code ALEIGB22**

If for some reason, depositing in our account is inconvenient, post your cheque with your Qur’baani order early. When your order reaches us after the Days of Qur’baani, the only option is to make the Qur’baani qadha.



# SANHAS SHENANIGANS

## SANHA'S "NON-APPROVED", "APPROVED" AND "RESTRAINT" STUNTS

IN A recent 'urgent notice' pamphlet in which SANHA, the Maitah-Halaalizer informs that Earlybird Chicken Farms which SANHA has **CERTIFIED** despite its denials, is dealing now in **"NON-APPROVED IMPORTED BRAZILIAN CHICKEN"**. On the basis of its 'approval-non-approval' policy stunt, SANHA mentions Earlybird Farms' Goldi Polony products without amplifying it's chicanery.

SANHA does not mention whether the Earlybird Goldi Polony products remain 'approved' or 'non-approved' (whatever these expletives mean), or whether halaal or haraam. After mentioning the carrion polony products, SANHA jumps to imported Brazilian chicken which

it brands as 'non-approved'.

Without branding the carrion Goldi polony products, SANHA advises traders and consumers to "exercise restraint".

The very first question developing from this carrion mess is: Does SANHA still certify the Maitah (Carrion) of Earlybird now that this SANHA **CERTIFIED** maitah producing chicken plant's dealing in imported Brazilian chickens has been exposed? If SANHA, in order to perpetuate the myth that it does not certify Earlybird carrion chickens, chooses the deception of 'approval and non-approval', the question arises: Does SANHA still **approve** of Goldi or Earlybird chickens? Now that SANHA has finally

admitted that Earlybird deals with Haraam Maitah imported Brazilian chickens, on what basis does it 'approve'/certify Goldi chickens?

Are the imported Brazilian chickens halaal or haraam according to the SANHA carrion-halaalizer? Why bamboozle the public with the stupid drivel of 'approval and non-approval'. Why does SANHA choose to keep a window open? Obviously for giving effect to its carrion shenanigans. What restraint should traders and consumers show?

Ten years after SANHA had established that imported Brazilian chickens certified by MJC were Haraam, and for which certification SANHA had tried its utmost to crucify MJC, it (SANHA) comes out

guardedly with its 'non-approval' and 'restraint' tricks to walk a tightrope between MJC and the Muslim public. Should SANHA emphatically brand the imported carrion haraam, it risks shattering the precarious pact with MJC in the current haraam crisis it is beset with. Hence, SANHA has refrained from using the word 'Haraam' to describe the MJC certified Brazilian carrion.

On the other hand, SANHA has to contend with the feelings of numerous semi-concerned Muslims who while consuming carrion are reluctant to devour such carrion for which there is not even a vestige of argument with which to conceal the haraam status of the chickens, hence the 'non-approval and restraint' stupid 'urgent notice' which sees the light of day almost ten years after SANHA had established the rotten status of the Brazilian carrion.

The rare exception of the

use of the term 'Haraam' by SANHA was when it made its swift pounce on a small fry carrion hawk in Azaadville. SANHA had no money to loose and it is in desperate need to polish its carrion-besmirched face, hence it announced that the individual's chickens were HARAAM. But to date SANHA has not branded a single MJC carrion product Haraam despite the incontrovertible fact of the chickens being Haraam –Haraam established by SANHA itself and stated in black and white in its secret 223 page Carrion Report specially prepared to eliminate the MJC – a task in which SANHA was unsuccessful.

**THE QUESTION WHICH SANHA MUST ANSWER: IS EARLYBIRD CARRION GOLDI CHICKENS STILL APPROVED BY SANHA DESPITE THE PLANT HAVING "INTRODUCED NON-APPROVED IMPORTED BRAZILIAN CHICKEN MDM"???**

## SANHA'S MOTIVES ARE PURE MERCENARY

WHILE SANHA is labouring to create an image of altruism for itself and to convince the Muslim community that its certification of carrion food is motivated by Deeni considerations, this is the furthest from the truth. The reality is that SANHA is in frantic competition with the other carrion certifying bodies in this haraam industry. The objective is to make as much money as possible, hence everyone in competition has to be mowed down so that SANHA can have the whole haraam riba cake of royalties and the other ancillary perks that go with the carrion halaalization industry.

Betraying its pecuniary objective, SANHA outlines its strategy which is mentioned in its Executive Meeting report dated 30<sup>th</sup>-31<sup>st</sup> January 2010 as follows:

### "RESPONSIBLE PERSON – ML Y.PATEL

#### h) Competitor Analysis

- \* Appointment of agency
- \* Feedback from members
- \* Document competitor's activities of NIHT / MJC / ICSA / JUKZN. All organisations."

A further carrion asset of SANHA's propaganda strategy is stated as follows in the Minutes:

### "Target Imaams of Masjid."

Molvi Yusuf Patel has been appointed by SANHA to track the halaalization ac-

tivities of NIHT, MJC, ICSA and Jamiatul Ulama KZN, and to devise ways and means to thwart the growth of these bodies. While SANHA regards *The Majlis* as its primary foe, it regards the four listed carrion halaalizers as its main competitors in the carrion industry. Everyone can understand from this lurid mercenary mentality and pecuniary lust, that everything within SANHA's power will be done to denigrate the images of the other carrion halaalizing organizations. In pursuit of this goal, SANHA has issued its denouncement of MJC certified imported Brazilian carrion chickens.

Also in line with this objective is the following comment made by SANHA in its Executive Meeting report: **"(a) NIHT The organisation has failed to submit the written report of findings which met their Halaal criteria on the visit to Rainbow Farms."**

It is abundantly clear from SANHA's Executive Meeting report that it (SANHA) is closely watching NIHT, MJC, ICSA and Jamiatul Ulama KZN. While *The Majlis* remains a 'major' headache for SANHA, the aforementioned four organizations regarded by SANHA as competitors, are SANHA's main concern and nightmare on account of the monetary dimension in-

involved. It should be understood that SANHA cannot digest that the MJC despite its inability to operate a grandiose advertising and propaganda scheme and machinery as SANHA does, nevertheless nets more than double the amount of haraam income which SANHA acquires from his haraam certificate trade.

There will perpetually remain a powerful undercurrent of discontent, suspicion and animosity between SANHA on the one hand and the other carrion halaalizers on the other hand. It is a scenario of dogs fighting over bones – haraam bones. May these carrion halaalizers be destroyed by Divine Chastisement.

Lamenting the migraine headache and rise of its blood pressure caused by *The Majlis*, SANHA states in its Executive Meeting report: **"12. On-going issues: (i) Majlis / Early Bird is still a major preoccupation at the moment. Was involved in studying the papers and drawing up a response for the High Court. Numerous and time consuming strategy and correspondence is being undertaken on this."**

Yes, SANHA must roast in its carrion cauldron. Those who feed the Ummah haraam carrion will not escape the *Ghadhab* of Allah Azza Wa Jal.

## THE BRAZILIAN CARRION CHICKEN CONUNDRUM

There is a sinister dimension to the imported Brazilian carrion chicken saga. Ten years ago SANHA had throttled the MJC on this issue. Despite having crucified the MJC for certifying imported Brazilian carrion chickens, SANHA had mysteriously refrained from notifying the Muslim public of the situation. That created a conundrum. Now ten years down the line, SANHA suddenly rakes up the Brazilian carrion chicken issue, proclaims the carrion 'non-approved' and exhorts Muslims to abstain. What has induced SANHA to play this trick? The answer to this conundrum is contained in SANHA's Executive Meeting Minutes dated 30<sup>th</sup>-31<sup>st</sup> January 2010.

In the minutes of SANHA's Management Board Meeting of 20 November 2009, it is mentioned: **"Brazil: Negotiations in progress for import of products under SANHA supervision."**

This clarifies that SANHA was until recently negotiating with the Brazil carrion chicken plants behind the back of the MJC who certifies these imported chickens. SANHA's gaze was focussed on capturing the Brazilian carrion chicken market by wrenching control from the MJC, hence SANHA tried, but in vain, to push its foot into the Brazilian door. The door was held firmly closed resulting in a case of sour grapes. Since SANHA has failed to wrench control of the Brazilian carrion chicken industry from

MJC, it retaliated on 14 July 2010 with its 'URGENT NOTICE' announcing 'non-approval' of "imported Brazilian Chicken" in which its own approved Early Bird Chicken Farms were dealing.

Despite having condemned the MJC for its certification of Brazilian carrion chickens and despite its 'non-approval' of these imported chickens, it had totally refrained from informing the Muslim community as its Deed of Trust stipulates. Meanwhile SANHA was frantically negotiating behind the scenes and behind the back of MJC to secure the Brazilian carrion chicken market for itself, for it would net SANHA an extremely juicy pork bone in the form of perhaps a couple of hundred thousand rands in riba royalties, etc.

Now that SANHA has failed in its nefarious attempt, it turned acrimonious and sour. It is this attitude which induced SANHA to issue its 'URGENT NOTICE' to denounce the imported Brazilian carrion chickens which its foe and main competitor, the MJC is certifying.

For all these carrion stunts, SANHA will hang upside down in Jahannum on the Day of Qiyaamah with billions of tortured chickens clawing and gnawing the flesh of all those who had brutally tortured and murdered these chickens for the sake of gratifying their inordinate monetary lusts.

**"O People! Eat from the earth that which is halaal and tayyib, and do not follow in the footsteps of shaitaan." (For shaitaan eats carrion.)**

**Qur'aan**



## DON'T BE LIKE THE MUNAAFIQEEN (HYPOCRITES)

The **MUNAAFIQEEN** were the people who proclaimed that they were Muslims while in their hearts they did not believe in Islam. They lived during the era of Rasulullah (sallallahu alayhi wasallam). Speaking in condemnation of the Munaafiqeen, the Qur'aan Shareef says:

**"When they (the Munaafiqeen) stand up for Salaat, they stand LAZILY. (They stand for Salaat) merely to show people, and they hardly remember Allah." They sway in doubt. Neither are they towards these nor towards those. Whomever Allah misguides, never will he find a way (of guidance). (Surah Nisaa', Verses 142 and 143)**

It was the practice of the **MUNAAFIQEEN** to lazily drag their feet and stroll towards Salaat. In their hearts they detested performing Salaat. But, to show and deceive Muslims, they would come to the Masjid. They always lagged behind and slowly joined the Salaat. Their hearts and desires were never in the Salaat.

During the Month of Ram-

adhaan some persons who come to the Masjid display similar tendencies of NIFAQ (hypocrisy). When the Taraaweesh Salaat begins, they lounge behind against the wall of the Masjid and do not join the Salaat. They get up slowly even after one raka't has been performed, dragging their feet and they enter the Salaat as if they have an aversion – a dislike – for Salaat.

Those who do not wish to perform Taraaweesh Salaat are advised not to come to the Masjid. Their conduct of lounging against the Masjid wall at the back and lazily dragging their feet long after the Salaat has started is despicable and haraam. They should not pollute the sanctity of the Masjid with their presence.

If you don't want to join the Taraaweesh Salaat, please stay at home or elsewhere but don't disturb the peace of others with your unwanted presence and shaitaani antics at the back of the Masjid. The Masjid is Allah's house erected for his worship, not for satanic acts of those who dislike Salaat.

## MEDICINE THE CONCEPT OF NAJAASAT

**Rasulullah (sallallahu alayhi wasallam) said: "Allah has not created the shifa' (cure) of my Ummah in substances which have been made haraam for them."**

**Najaasat** (filth/impurity) is a natural attribute of kufr. Imaan repels **najaasat** since it is the very antithesis of all Imaani attributes of excellence.

It is the natural affinity between **najaasat** and **kufr** which draws the western medical establishment irresistibly towards experimentation with filth and impurities. In fact, they savour a coprophilic concept of medical efficacy in impure and filthy substances. It is therefore not at all surprising that despite the existence of millions of varieties of pure and beneficial substances in the plant and stone kingdoms, western medical scientists almost always incline to experiment with filth – blood, urine, faeces, human after-birth substances, diseased cells, and many other items of **najaasat**.

Aggravating this concept, is their concept of brutality to animals. In the name of medicine they inflict the most horrendous acts of torture and brutality on the dumb creatures of Allah Ta'ala.

Muslims who are being

reared in western culture and indoctrinated with the concepts propounded by the western atheists are increasingly accepting the institutions of **najaasat** and **zulm** of their western masters and tutors. This evil trend is overwhelming the brains of even the Ulama who search in the avenues of the Shariah for ways to hallow the filth and brutality of the western medical establishment. The argument of **Dhuroorah** (dire need) is invariably presented for hallowing everything which the Shariah has prohibited.

The Qur'aan and the Sunnah unambiguously and emphatically prohibit filth and impurity of all kinds. Rasulullah (sallallahu alayhi wasallam) unequivocally declared the negation of **shifa** (cure) for his Ummah in all impure and haraam substances. Despite such substances possessing medicinal properties and **shifa**, the Shariah has decreed its prohibition in the same way has liquor is banned whilst the Qur'aan acknowledges its 'many benefits'.

Since filth is prohibited, it does not behove people of Imaan to incline towards medicine of filth nor to aid the process of entrenching in the Um-

## THE POSITION OF THE FEET IN SAJDHAH

**Q. Some Ulama are propagating that it is Sunnat for the ankles to touch in Sajdah. They support this claim with a Hadith attributed to Hadhrat Aishah (radhiyallahu anha). It has always been understood that the feet should be kept apart in Sajdah. The same space between the feet in Qiyaam should be retained in Sajdah. A copy of the Maulana's arguments is enclosed for your perusal. What is the correct view?**

**A.** While there is a view that the ankles should touch in Sajdah, it is an extremely weak view which has not been entertained by all the Fuqaha from the earliest era of Islam. In fact it is a discarded view. The Maulana Sahib who is propagating the view of ankles touching in Sajdah has unnecessarily assumed a burden on himself.

None of the early Fuqaha has enumerated this practice to be among the Sunan of Salaat. In fact, they don't even make reference to it. Hadhrat Maulana Zafar Ahmad Uthmaani (rahmatullah alayh) states in **Imdaadul Ahkaam**:

"None of our Fuqaha has mentioned it except the author of Ad-Durr and the Commentator of Al-Muniyah and the few of who follow them. *Al-Qudoori, Al-Kanz, Al-Wiqaayah* and others (i.e. other senior Fuqaha) of the authoritative texts who narrate *Zaahirur Riwaayat* have not entertained it..... In As-Siaayah, Allaamah Abdul Haq Lakhnowi states: "*The leader among the Hanafis of those who contend the Sunniyat of Ilsaag (i.e. joining the ankles) is Zaahidi. Despite him being a great Imaam in Fiqh, he is well known for narrating Dhaeef (Weak) narrations. Ibn Aabideen has categorically mentioned this fact in Tanqeehul Fatawal Haamidiyyah. It is stated in Fawaaidul Bahiyyah that despite him being a Hanafi in Furoo' (i.e. the rules of Fiqh), he was a Mu'tazili by beliefs.*" (Mu'tazilis hold some very repugnant beliefs of kufr).

"According to the discussion of Imaam Tahaawi in Ma'aanil Aathaar, *Ilsaag* is not a Shar'i injunction in anything pertaining to the limbs, neither

in Ruku' nor in Sujood for men. In fact, the opposite, i.e. separation between the two ankles, is *Mashroo'* (i.e. taught by the Shariah). .....Imaam Tahaawi added: "*We have seen that the Sunnah which came from Nabi (sallallahu alayhi wasallam) is At-Tajaafi (spreading the feet) in Ruku' and Sujood. The Muslimoon (i.e. the Ummah) have enacted Ijma' on this. ....*"

Now since the weakness of its narration in the Math-hab has been established, and since Tahaawi has unequivocally stated the *Sunniyyat* of *At-Tajaafi* (i.e. spreading the feet is Sunnah) in Ruku' and Sujood, then there is no need whatsoever to establish a *daleel* for the *Sunniyyat* of this *Ilsaag* (joining the ankles)." (Imdaadul Ahkaam, Vol. 1, Page 478)

The Maulana Sahib has embarked on an unnecessary exercise regarding an issue which the illustrious Fuqaha had settled more than 13 centuries ago. *Tajaafi* (keeping the feet apart whether in Ruku' or Sajdah), has been the *amal* of our Akaabireen as well as the Fuqaha. It is a practice which has come down to us from generation to generation. This continuity of practice (*the Tawaaruth of the seniors and the Ummah*) may not be altered with a weak view.

The fact that according to the Shaafi' Math-hab too *Tajaafi* is Sunnat, further strengthens the view of keeping the feet apart. The Shaafi Math-hab's view is stated as follows: "*Spreading the feet, etc. in this (i.e. in Sajdah) is on account of following the Sunnah.*"

There is really no need for us to publish a detailed response to the arguments of the Maulana Sahib. We do not deem it prudent to publish a booklet in refutation of the arguments presented by the Maulana Sahib in favour of his view. It suffices to say that *Tajaafi* is the official teaching of our Math-hab and that the practice of our Akaabireen has been on this act, and all the senior Fuqaha are of this view.

A practice which the Fuqaha had not proclaimed a Sunnat from the earliest time,

cannot in this belated century be elevated to the status of Sunnah. The view which the Maulana propagates implies that the Ummah was not aware of this Sunnat for all the past centuries from the era of the Aimmah Mujtahideen, and that this 'Sunnat' has become known only recently. But this is absurd, especially when Imaam Tahaawi had categorically stated many centuries ago that there is no Shar'i basis for *Ilsaag*.

The solitary Hadith on which the Maulana Sahib relies was known to the Fuqaha many many centuries ago. Despite their awareness, they set it aside. They did not adopt it as a basis for establishing *Ilsaag* to be Sunnat has the Maulana Sahib has erroneously contended.

The contention of the Maulana that the silence of the Fuqaha on this issue is not a *daleel*, is audacious to say the least. It was the sacred obligation of the Fuqaha of the Khairul Quroon to codify and systematize the whole Shariah. In Kitaabus Salaat the Fuqaha had enumerated all the Sunan of Salaat, even the *Mustahabbat* and the *Aadaab*. If *Ilsaag* was Sunnat, then it is inconceivable that all the Fuqaha – 100% of them – had opted for silence. The obligation of the Fuqaha of the Khairul Quroon era was to prepare, compile and hand over to posterity the entire Shariah. Nothing of the Shariah was lost after Rasulullah (sallallahu alayhi wasallam), hence nothing can be discovered of it fourteen centuries down the line.

The contention that all the Fuqaha, including such illustrious Aimmah as Imaam Abu Hanifah, Imaam Abu Yusuf, Imaam Muhammad and innumerable other great and illustrious Fuqaha of our Math-hab were unaware of a Sunnat practice, hence their silence, and that the Maulana Sahib has managed to unearth the 'lost' Sunnat, simply boggles the mind.

No one in this age has the right to hoist as Sunnat a practice which the illustrious Fuqaha had not enumerated among the Sunnan nor had our Akaabireen regardless of what narration he produces.

mah medical treatment with filth and haraam. The permissibility of *Tadaawi bil haraam* (medication with haraam substances) is never the norm for Muslims. It is firstly a permissibility which Taqwa rebuffs. Secondly, it applies to exceptional cases, urgencies and emergencies, and if at such times halaal medication is not available.

The rule of *Tadaawi bil*

*haraam* was never intended to be a basis for establishing haraam and filthy medication to be a permanent, acceptable and respectable institution as a valid replacement for halaal and wholesome medication. But the erosion of Imaan has made **najaasat** and haraam acceptable and respectable to Muslims. Thus, filth banks storing **najaasat** are regarded to be perfectly halaal, and

blood transfusions have become the norm. The original element, viz., *Dhuroorah* (dire need), has been forgotten, in fact abrogated. Initially, the permissibility was conditioned with dire need. No longer nowadays.

A Muslim is a being who has or who is supposed to have *yaqeen* in the *Aqaaid* of Islam. Beliefs in Islam are not

(Continued on page 10)



# BLOOD DONATION

**Q.** Some Ulama say that it is permissible to donate blood for future use. It is not possible to acquire blood for an emergency by means of on-the-spot donation. Therefore blood can be donated for future emergencies. The argument of these Ulama goes as follows: "...The ruling with regards to donating blood would be that if there is a patient in the throes of death and the doctors say that there is strong hope that a transfusion would save the patient's life and an urgent appeal for donation is made at the spur of the moment, then one would be permitted to donate blood, otherwise not. However, in view of the challenges facing the medical fraternity in this time and era, this ruling in its essence is not applicable due to the fact that there are stringent regulations that have to be adhered to, before a donor's blood can be considered suitable for transfusion into a recipient, such as screening donor's blood for diseases such as HIV, etc. It would thus be difficult to get suitable blood on the spur of the moment.

Therefore one is allowed to donate blood whenever the call for donations is made, even though there may not be at that specific moment an urgent appeal made for a patient.....The donor, however, should donate his/her blood with the intention that the blood must be used in times of extreme necessity for someone who is in dire need of it.

There are two reasons for the permissibility of blood transfusion in spite of it constituting the usage of human body part, whereas it has been mentioned that organ transplants are not permissible for the very same reason. The reasons for permissibility of blood transfusion in life-threatening situations are as follows: Firstly, there is hardly any pain felt when removing blood from the body, contrary to that of removing a limb. Secondly, the jurist have

given it the same law as the drinking of woman's milk. It is permissible for a baby to drink the milk of a woman. Milk is produced from blood. So just as it is permissible to drink the milk, it is permissible to use the blood of another person (in dire necessity).

**A.** We disagree with the permissibility of blood donation. The two arguments presented for permissibility are utterly baseless and even weird. It is ludicrous to compare blood with milk. Blood is najaasat while milk is wholesome. Milk has been created by Allah Ta'ala specifically for the nourishment of the infant, not so blood. It is therefore a gross error to liken blood with mother's milk. The averment that blood is halaal like milk is palpably baseless. The analogy is devoid of substance. There is no comparison between pure, halaal, wholesome mother's milk and impure, haraam blood. If woman's milk is 'produced from blood', it does not halaalize blood. It does not render blood *taahir* (pure and wholesome) like milk. While the milk is *halaal tayyib*, the blood remains *najis*.

The averment: "So just as it is permissible to drink the milk, it is permissible to use the blood of another person.", is absurd. Consumption of the milk is because it is *taahir*, *halaal* and *tayyib*. Above all, its permissibility is by the Decree of Allah Azza Wa Jal. Furthermore, the milk remains halaal and tayyib even after separation from the human being whereas human parts become impure after separation from the body. The introduction of the term '*just*' is therefore stupid. There is absolutely no common factor for making this weird and ludicrous analogy.

The contention of 'dire necessity' comes within the scope of an entirely distinct and separate principle of the Shariah. While it will be correct to say that a haraam substance becomes temporarily permissible on the basis of

'dire necessity', the claim that in a situation of 'dire necessity' blood becomes halaal because milk is halaal, is unintelligent and ridiculous, and not worthy of intelligent rebuttal. The temporary *hillat* (permissibility) of an original haraam substance is based solely on the element of 'dire necessity'. There is no need to fabricate a fictitious, illogical and untenable second basis for a *hukm* (law) which is the effect of 'dire necessity' (*Dhuroorat*).

The Mufti Sahib who has formulated the incorrect fatwa pertaining to blood transfusion, writes in the very same article: "It is not permissible to donate organs or to have organ transplants done, even if there be a dire necessity for it. The usage of a man's organs is not permissible because of the nobility and respect of man.....Whether a man is living or dead, it is not permissible to use any part of his body. Firstly due to his respect and secondly, due to the pain and difficulty he undergoes on that limb being removed."

Despite the element of 'dire necessity', the Mufti Sahib has created a distinction between organs and blood. The *raison d'être* for the Mufti Sahib's negation of the use of human organs despite 'dire necessity' such as fear of death, is 'nobility and pain'. Thus, it is clear that 'dire necessity' is not an unrestricted principle for halaalizing what is haraam. As far as blood is concerned, the *raison d'être* for the prohibition is nobility and najaasat. Blood as part of the human body enjoys the same nobility as body organs while it is inside the human body. After detachment from the body it is *najis* (impure) just as other human organs are impure after separation from the body.

From this angle, organs and blood have the same *raison d'être* for the prohibition. Human blood too may not be flushed down the sewerage drain. It has also to be deposited underground just as is the case with detached human organs. Rasulullah (sallallahu alayhi wasallam) issued a spe-

cific instruction to bury the blood which was extracted by the process of *Hijaamah* (Cupping). Human blood despite its attribute of impurity is not in the same category as urine and faeces. Hence, the 'after birth' items despite being *najis* have to be buried.

The distinction which the respected Mufti Sahib theorized for the purpose of halaalizing blood-donation and blood-storing, is logically and Islamically unsound. Pork becomes permissible on the basis of dire necessity. The element of *Dhuroorah* overrides all other factors, and the haraam substance is rendered temporarily permissible solely on the basis of 'dire necessity'. If the principle of *Dhuroorah* is applied to blood, there is no logical reason why it cannot be extended to organs.

Regarding the element of 'pain', it should be understood that lack of pain is not a halaalizer of haraam. Cutting hair and nails is painless. Despite the total absence of pain, it is not permissible to utilize human hair and nails. These items of the human body have to be incumbently buried. Furthermore, if a human organ can be painlessly removed, it does not follow that its utilization is halaal. An eleventh finger is an abnormality. If such an abnormal limb is painlessly removed, its use remains haraam solely on the basis of it having been a part of *Insaan* (the human being). The same applies to teeth. Human teeth cannot be utilized for any purpose.

Thus, the element of *Karaamat* (Nobility) of *Insaan* is the primary consideration for the prohibition of utilization and derivation of benefit from any human part with the exception (*Istithna*) of mother's milk whose permissibility is the effect of *Nass-e-Qat'i*. The exercise of analogizing blood with milk is both illogic and redundant.

Secondly just as swine flesh may not be stored in freezers for use at a later day in countries where people may still die of starvation, and just as urine may not be stored for future patients who will be in dire

need of the urine medicine, and just as faeces may not be stored for future use when they will still discover the medicinal properties of human faeces, so too the impurity of blood may not be acquired by way of 'donation' so as to treasure it for future use.

The common denominator of urine, faeces and blood is *najaasat*. 'Wonderful' medicinal properties have already been discovered in human urine. In fact, a Hindu sect in India drinks glasses of their own urine. One of India's past prime ministers was an ardent advocate of urine-consumption. And, who knows! We may soon have 'halaal' urine. It remains to be seen who will win the rights to issue a halaal certificate for urine, and thereafter for medical faeces. Will it be SANHA, the MJC, NIHT, ICSA? The readers can ruminate and juggle their brains to unravel this conundrum.

If today blood-banks are halaalized, then tomorrow there will be no logical reason for haraamizing urine and faeces banks. After all, the human faeces - 'halaal' urine and 'halaal' excreta - will, for the minimum, bear the designation 'APPROVED'. Right now can the honourable Mufti Sahib come to terms with urine and faeces banks? If not, then on what basis does he accept blood-banks? If urine and faeces banks are acceptable and halaal to him, for logically there is no reason for differentiating between blood and these coprophilic substances, then we throw in the intellectual towel. Engaging stercoraceous brains defiled with coprophilic tendencies is most demeaning and befits only those whose intellectual capacity has atrophied.

In our glittering, celestial, divine, pure and holy Shariah, there is no scope for elevating *Najaasat* to the pedestal which pure and wholesome medicine occupies. Thus, blood banks, urine banks and faeces banks are HARAAM, and no 'halaal' certificate can ever halaalize accretions of filth.

## VISIT THE MAK TABS

The Mujlisul Ulama has, Alhamdulillah, established Maktabas in the following countries: Bangladesh, Pakistan, India, Indonesia, Mozambique, and The Gambia, and also in the Gauteng and Cape Town areas of South Africa. We urge those who are perhaps travelling to any of these regions to visit the Maktabas. Anyone interested in visiting any of the Maktabas, should contact us. Insha'Allah, the brothers in charge of the Maktabas in the various countries will gladly take you to the Maktabas. It will indeed be an eye-opening experience to open up your heart and vision.

## FITRAH

Hanafis  
Shaafis

R10.00  
R20.00

## MEDICINE THE CONCEPT OF NAJAASAT

(Continued from page 9)

supposed to be limited to verbal profession. They have to permeate our physical and spiritual beings, and be a living force in our life. We believe that every iota that happens in the universe is with the command and direct intervention of Allah Azza Wa Jal.

We are under obligation to act within the parameters and boundaries of the Shariah. We

are not supposed to think like the kuffaar and atheist doctors and scientists whose minds first and foremost dwell towards najaasat for cure and benefit.

Our Fiqah and Shariah, and our entire life must necessarily be blended and painted with the spirit of the Sunnah and conditioned with the demand of our *Aqaaid*. There is no need to look at kufr and najaasat for our progress and benefit.

When Allah Ta'ala has negated the *shifa* of this Ummah in haraam and *najaasat*, then it is akin to kufr for Muslims to

actively and ardently contrive ways and methods of promoting *najis* and haraam medicine and medication. The argument of 'emergency' has no validity. When an emergency develops, the bridge will be crossed at that time. Muslims are required to have *tawakkul*, *sabr* and *yaqeen* on Allah Ta'ala. He will see us through the emergencies. He is the Creator of the disease and of its cure. Our obligation is to submit to His Commands as we have pledged, while His obligation is to nourish and sustain us as He has promised.



# ZAKAAT ON PREMIUMS – TRADE AND MEDICAL INSURANCE

**Question.** Is Zakaat payable on the premiums which an insurance policy holder or a member of a medical scheme pays? In a booklet by the Darul Uloom of Springs, the following appears:

*“It is compulsory to discharge Zakah on conventional insurance premiums and medical aid policies. The person should calculate the premiums he had paid and pay Zakah every year on the full amount of his premiums. This is as if he deposited money for future in the event of any misfortune befalling him.” Please comment on this view.*

**ANSWER:**

## Trade Insurance

As far as trade insurance and the like, excluding medical insurance, is concerned, Zakaat is payable on the sum of the premiums paid to the insurance company. However, Zakaat is not Waajib on the premiums immediately. Once the money has been received from the company when the policy matures, only then will Zakaat be payable. But then Zakaat will have to be paid for the past years as well. It is therefore better to pay Zakaat on the premiums annually. Furthermore, it should be remembered that all forms of insurance are Haraam.

Zakaat is not payable on these premiums immediately or annually because, despite ownership being retained, possession is eliminated.

The owner does not have possession of the money nor is he able to take possession.

Premiums in an insurance company are not like savings in a bank. The owner has the right and ability to utilize his bank savings whenever he wishes. This is not the case with insurance premiums. Possession is totally eliminated, and the owner is deprived of the utility and benefit of his money. He has effectively loaned the money to the insurance company who invests it on interest, and who will repay it either at death of the policy holder or whenever the policy matures. There is therefore no resemblance with bank savings.

## Medical Insurance

Regarding the premiums of medical insurance, the situation is vastly different. The whole premium paid does not belong to the paying member of the medical insurance scheme. Almost two thirds of the premium is gobbled up by the medical insurance company. The medical scheme usurps about two thirds. Only one third (approximately) is retained for the member. This third is deposited into a ‘savings’ account called MSA which is not a normal or conventional savings account. The member has no access to the MSA. Money from this account is utilized by the medical insurance entity to pay for the member’s medical expenses.

In the event of the death of the member or on termination of the medical insurance contract, whatever balance there may be in the MSA will be transferred to the member. The attributes of the MSA are:

- 1) It receives only about one third of the member’s contribution. He loses ownership of two thirds of his premium.
- 2) The member has no access to this ‘savings’ account. He cannot withdraw funds from it.
- 3) On death or termination, if there is a balance, it will be refunded.

Thus Zakaat is not payable on the premiums paid by a member of a medical insurance scheme. He has to pay Zakaat on only the amount which will be refunded to him at the end when the contract expires. Of course, he will have to pay Zakaat on the balance for the past years as well.

However, if the money is paid after his death, it becomes inheritance. Zakaat will be Waajib only if he had made *wasiyyat* to pay the Zakaat. If *wasiyyat* was not made, it will not be Waajib on the heirs to pay the Zakaat. The member thus heads into Barzakh with the burden of undischarged Zakaat. Medical insurance is also Haraam.

The error of the Springs Darul Uloom is in their understanding of medical insurance. They have likened medical insurance contributions to the premiums of other kinds of insurance such as business insurance.

# ZAKAAT ON MERCHANDISE

**Q.** How is Zakaat to be calculated on stock-in-trade? Which value should be adopted? Some say the selling price and others say the market value.

**A.** Zakaat has to be paid on the current value of the stock. That is, the price which the holder of the stock (retailer, wholesaler or manufacturer) will pay. The selling price is an imaginary entity. The added profit is in the ‘air’. It is something which has not been realized. Zakaat is not paid on imaginary ‘stock’ regardless of the certitude of its acquisition.

Consider the following case: Zaid has R1,000 cash on which he has to pay Zakaat. He purchases stock for the R1,000. If he had paid Zakaat on the R1,000 a minute before purchasing the stock, he would have paid on R1,000. It will be incorrect to say that one minute after having purchased stock for R1,000 he has to pay Zakaat on R1,250, the extra R250 being anticipated profit. He has not taken physical possession of the expected profit which he may or may not realize. But he has in his possession R1,000 worth of stock. He has to pay Zakaat on only R1,000. The future profit is imaginary or fictitious as long as the tangible money has not reached his possession.

Zakaat is paid on tangible Zakaat assets which are in one’s possession. Zakaat is not paid on imaginary entities.

# THE FILTH OF PLANE FOOD

“The biggest safety issue you face while flying could be the food served by the airlines. More than half a billion meals are made by some of the largest airline food kitchens in the United States. A recent analysis of some of the Food and Drug Administration (FDA) inspection records found that food preparations in some of these kitchens is a recipe for disaster.

Violations include roaches, mice, unsanitary conditions and no place for employees to wash their hands. “Volume always leads to problems”, said Brian Buckley of the Institute of Culinary Education. “Obviously there’s not a lot of accountability”..... According to food safety experts, the issue is lack of oversight when it comes to cleaning and food preparation, leading to dangerous conditions for diners.” -- New York (CBS)

The filth of airline foods has been reported several times in the past. One report had even mentioned contamination with faeces. Add to this filth the haraam carrion which the haraam certificate outfits are halaalizing.

When travelling by plane it is necessary Islamically, and safest healthwise, to take with your own food. Plane food is a combination of najaasat and haraam.

# BOREHOLES THE NI'MAT OF WATER

WATER IS AVAILABLE to us in such abundance that we seldom appreciate its value, and what a wonderful and vital ni'mat (divine bounty) it is for our survival on earth. Every home enjoys several taps providing water instantaneously. Yet there are millions of Muslims living in remote villages all over the world who are without proper water facilities. In many places dirty contaminated water is consumed. Currently in Muslim villages in Nigeria

there is a cholera epidemic due to the filthy water people are compelled to drink.

In some places people have to walk several kilometres daily to distant wells to obtain water. To alleviate the misery in a small measure we are arranging for the construction of boreholes in villages. One borehole with just one pump for the entire little village is indeed a wonderful boon for people who are deprived of pure clean water.

The cost of constructing a borehole and installing a pump, etc. in Nigeria is \$1,666 (approximately R13,000). Whoever wishes to join in this beautiful Thawaab-e-

Jaariyyah (Perpetual Reward) service may contact us. Several small contributions also assist for the construction of a borehole. Those who are by the means should take advantage of this opportunity to gain maximum thawaab for themselves and for their beloved deceased relatives or friends.

Rasulullah (sallallahu alayhi wasallam) said that giving a person a glass of water to drink in a place where water is available in abundance is like curing an ailing person, and giving water to drink in a place where water is not freely available is like reviving a dead person.

 Jazaakallaah!

# THE SACRIFICE FOR ALLAH'S LOVE

(Continued from page 1)

Allah Ta'ala. And, why will it not have such love when it is aware of its Creator?”

The above is a brief extract from *Hujjatul Islam*, a Kitaab which opens the mind, heart and soul to understand the spiritual mysteries inherent in the Islamic system of Thabah. Brutally taking the lives of animals in the way in which the savagery is perpetrated in the killing facilities halaalized by SANHA and others of its ilk is intoler-

able in Islam. The sin of such brutality qualifies its perpetrators for upside down hanging in the Blazing Furnaces of Jahannum. Instead of taking the lives of the animals for the Sake of Allah Ta'ala and in the manner commanded by Allah Ta'ala, the halaalizers of carrion are torturing these Makhluqaat of Allah Ta'ala in brutal kuffaar style. Moral, spiritual and physical destruction is the consequence of devouring the haraam 'halaalized' carrion, the end product of SANHA-MJC brutality

**RAINBOW, EARLYBIRD, GOLDI, COUNTY  
FAIR ROCKLANDS, AND ALL  
COMMERCIALY KILLED CHICKENS  
ARE HARAAM MAITAH (CARRION).**

# EVIL GARMENTS

THE Ulama in Malaysia have declared ‘football shirts’ – garb with kuffaar sporting logos – as haraam. The Ulama claim that the garb of football teams is evil and un-Islamic, and erode Imaan, hence not permissible. Mufti Nooh Jado of Malaysia is reported to have said: “As Muslims, we should not worship the symbols of other religions or of the devils. It will erode Imaan.” The Mufti said that buying such evil garb is more sinful. Muslims who are guilty of this sin should immediately make Taubah said the Mufti.

Commenting on the Red Devil logo of one football club, Mufti Harusaani Zakariyya of the State of Parak said: “Devils are our enemies. Why would you wear a garb with the devil’s picture? You are only promoting shaitaan.” And, about shaitaan, the Qur’aan says: “Do not follow in the footsteps of shaitaan, for verily he is your open enemy.”



# Questions and Answers

THE MAJLIS Q & A  
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(Continued from page 5)

to all of the twelve tribes of Bani Israaeel. It refers to the entire progeny of Nabi Ya'qoob (alayhis salaam).

## ZAKAAT CALCULATION

**Q. How does one calculate Zakaat on salaries and investments? And how does the 12 month period apply? Does this period have to lapse on each amount received at different times of the year?**

**A.** Many people are confused on this issue. We shall, Insha'Allah, explain in simple terms how Zakaat is to be calculated.

Zakaat becomes obligatory when you have a minimum amount which is called the Zakaat Nisaab. This Nisaab presently is approximately R3,000 (approximately \$375). If 12 months later, i.e. from the date you had R3,000, you still have R3,000 or more, then you have to pay 2.5% Zakaat on the amount that you have at the end of the twelfth month.

The fluctuations in the amount during the course of the 12 months are of no consideration. In other words, you don't have to worry about how much salary you received or how

much increase and decrease there was during the course of the twelve months. The only requirement is the amount you have at the end of the 12<sup>th</sup> month. If that amount is R3,000 or more, you pay Zakaat. If the amount is less than R3,000, Zakaat is not incumbent even if you had earned a million rand during the course of the year, but had spent the money or bought a vehicle or a house to live in.

Zakaat is paid on gold and silver, stock-in-trade, savings and cash. You are allowed to minus the debts you owe from the total sum of your Zakaat assets. Then pay Zakaat on the balance. The above is illustrated in the following example:

On 5<sup>th</sup> Ramadhan 1430 (i.e. last year) you had R4,000. This is more than the Nisaab, hence it will be said that you are the owner of Nisaab from 5<sup>th</sup> Ramadhan 1430. During the course of the year, this amount increased and decreased. You acquired salaries and profits which you used, spent, and part of it you saved.

At the end of the twelve months, that is, 5<sup>th</sup> Ramadhan 1431 (the current year), your Zakaat asset position was as follows:

Cash on Hand	6,000
Gold Jewellery	4,000
Cash invested in a business	10,000
Savings in the bank	2,000
	R 22,000
Less debt owed by you	2,000
Zakaat payable on	R 20,000
2.5% Zakaat on R20,000 is	R500.

**Q. A tenant spent a large sum of money renovating the house which he had leased from the owner. According to him he had some sort of agreement with the landlord to buy the property. However, the owner put up the property for sale. Another Muslim bought the property. Now the tenant is furious. The new owner wants the tenant to vacate as he needs the house, but the tenant refuses to leave. He contends that the new owner had no right to buy the property because he wanted to buy it. He also says that he has a valid lease. What is the Shariah's ruling?**

**A.** The tenant is in grievous error. He is guilty of usurpation. Regardless of what he had spent on renovations and irrespective of what agreement he had with the owner, the house has been

sold by the owner and there is now a new owner. Even if the tenant has a lease, it lapses with change of ownership. If he has any claim, he should pursue the previous owner. It is the right of the new owner to take immediate possession of his property. The tenant is guilty of suppressing the right of the new owner. The punishment in Qiyaamah for such usurpation is that the usurped property right down into the very last depth of the earth's bowels will be made into a weight and strung around the neck of the usurper.

**Q. Is it permissible to invest with DMC properties?**

**A.** The DMC advertising pamphlets and the explanation are brief. If the transaction is exactly as explained in the two-page explanation, then it will be permissible. But we cannot vouch for its permissibility as long as we have not studied the application and contract forms. If you intend investing, you should obtain the relevant forms which enumerate the terms and conditions of the agreement. Only then will it be known if this project is truly valid in terms of the Shariah.

**Q. Several months ago a local newspaper carried a report in which an MJC sheikh made the following comments: "Minor-adults aged between 13 and 18 could not marry without the consent of their fathers or paternal grandfathers, uncles or an older brother. Such marriages will be rendered invalid. According to Islamic law, a person is considered a minor up to the age of 13 for a boy, and 11 for a girl." Please comment in the light of the Shariah.**

**Answer:** There is no concept of 'minor-adults' in Islam. A person is either a

minor or a major. The claim made by the sheikh is baseless. The sheikh made his claims to appease the western mind. His mental inferiority constrained him to blurt out the drivel about 13

and 18 year old persons.

A person is an adult in Islam on attaining puberty regardless of age. It is gross ignorance to aver that an 18 year old cannot marry without parental consent, and that such a marriage will be invalid. If a boy attains puberty before 13, he is regarded an adult in the Shari-

ah, and if a girl attains puberty before 11, she is also an adult. The latest age for reaching adulthood is 15 years for both girls and boys. If the physical signs of adulthood do not manifest,

then at the age of 15 the minor will be an adult in Islam.

According to the Shaafi' Math-hab – we presume that the sheikh is a Shaafi' – a female of any age, be she 60 years, CANNOT marry without the permission of the Wali (her father, grandfather, uncle, etc.) This law applies to both minor and

major females in terms of the Shaafi' Math-hab. However, the sheikh sought to restrict it to minors. The Nikah will simply not be valid according to the Shaafi' Math-hab even if a

60 year old female marries without the consent of her Wali.

The marriage of a male who is baaligh (an adult even if he happens to be 13 years) is valid even without parental consent despite such consent being morally imperative. This is according to both Shaafi' and

Hanafi Math-habs. According to the Hanafi Math-hab, the marriage of an adult female even if she is 13 years, is valid without parental consent. The issue here is validity not feasibility.

The marriage of an adult male and adult female cannot be annulled even if he/she is under 18 and under 13, if it was contracted without parental consent. This is the Hanafi view. The Shaafi' view is that the Nikah of the female without parental consent can be annulled, not that of the adult male. So what the MJC sheikh said is palpable drivel to appease his western masters.

## MARRIAGE OF MINORS?

## SUPPORT THIS STRUGGLE

SUPPORT THE ISLAMIC PROJECT OF THIS CENTURY  
SUPPORT THE WAAJIB MAKTAB PROJECT  
SUPPORT THE PROGRAMME OF ISLAM TO RECLAIM THE LOST CHILDREN OF THE UMMAH

Send your contributions to:  
Mujlisul Ulama of South Africa  
Nedbank  
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Commercial Road Branch  
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Port Elizabeth

For those who don't have

access to Nedbank, please phone for our Standard Bank or First National Bank account details. Please notify us of your contribution deposited into any of our banking accounts. A copy of the deposit slip will be appreciated. Email, post or fax it to us. Our tel/fax number is:

+27- 41 - 451-3566  
muftis@themajlis.net  
mujlisul.ulama@gmail.com

### FOREIGN CONTRIBUTORS

Foreign contributors who wish to aid this vital Project of Islam, may deposit their contributions

into the under mentioned account:

**SERVANTS OF SUFFERING HUMANITY**

Account no. 631 91029 (U.S. currency A / C)

**Bank:** Girobank plc, Bootle, Merseyside, England  
**GIROAA**

Sorte Code 720000

Swift code ALEIGB22

**Important:** Do notify us if a deposit is made into our banking account. Please let us know the designation of the contribution, whether it is Zakaat, Lillah, Majlis contribution, etc.

## YOUR CHILDREN

*"Take care of your children at the time of Isha', for verily the (evil) jinn (at that time) cause mischief and (even) snatches the child." -- Hadith*

According to the Hadith children, in fact even domesticated animals, should not be allowed to roam outside the home. Evil jinn (shayaateen) prowl the streets when darkness falls, and they interfere with children.

**Shawwaal 1431  
September 2010**

**ZAKAAT NISAAB R3,140  
MEHR-E-FATIMI R9,050**

## PARENTS

*"(The punishment of) every sin, if Allah wishes, is delayed for the Aakhirah, except (the punishment for) disobedience to parents. Verily, Allah hastens the punishment for the disobedient one in this world before his death." -- Hadith*





"VOICE of ISLAM"



Roses have thorns  
The Haqq too has thorns!  
"We strike baatil with the Haqq.  
Then it crushes the brains of baatil."  
(Qur'aan)

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The Majlis

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Among the signs of Qiyaamah  
is insolence to parents.  
(Hadith)

## THE PATRIARCHAL IDEOLOGY OF THE ULAMA

**M**ISCREANT MOD-ERNISTS and zindeeq 'professors' of kufr studies deceptively dubbed 'Islamic Studies', lapping up the kufr ideas gorged out by their kuffaar intellectual masters and tutors have given a pejorative hue to the Qur'aan's Patriarchal conception of Islamic society. Since the cardinal article of faith of lesbians, homosexuals, gays and the variety of other immoral mutants and accretions of non-Muslim society is 'gender equality', these mis-

creant 'Muslims' impressed and awed by their masters are laboriously and abortively struggling to impose on Muslims the kufr idea that patriarchy is evil, unjust and a medieval system which Muslims should extinguish.

They are at kufr pains to trade the idea that the sacred laws of the Shariah are the effects of the patriarchal ideology of the Ulama. While they try to conceal their aversion for the Qur'aan's patriarchal system, and while they are as yet unable to muster sufficient courage of their

conviction to explicitly condemn the Qur'aan and the systems of Islam, they however attempt to make the Ulama their scapegoats for their rubbish concepts.

Rejection of the Qur'aanic system of life ordained by Allah Ta'ala for the Ummah is considered prestigious and enlightened by the zindeeqs. But since overt rejection of the Qur'aan is yet not on their cards, they attribute the system to the Ulama. The Ulama on the other hand are the proud proponents of the Qur'aanic ideology of patri-

archy. The Ulama have no shame for this propagation and are not embarrassed by the concepts of the kuffaar when they (the Ulama) are driven by the ideology of patriarchy to proclaim what Allah Ta'ala has commanded them.

These stupid kuffaar university flotsam priding themselves with their scrap certificates doled out by the conspiratorial faculties of 'Islamic Studies' spawned by the enemies of Islam in the furtherance of the crusader campaign on another dimension, are labouring under a misconceived notion by believing that the Ulama will go on the defensive, apologize for the patriarchal system and

abort it to conform with the unnatural and immoral concept of gender equality which the miscreants are propagating. The Ulama declare loudly and with pride that indeed they are driven by a patriarchal ideology which is the ideology of the Qur'aan - a sacred ideology ordained by Allah Azza Wa Jal for mankind - not only for Muslims, but for even non-Muslims, and this patriarchal system of governance has existed on earth from the advent of man's appearance on this planet.

This topic has been discussed in greater detail in the booklet, *THE PATRIARCHAL IDEOLOGY OF ISLAM*. Write for your copy.

## 'ISLAMIC STUDIES' AND THE INTERFAITH MOVEMENT THE SATANIC NEXUS

(An Extract from the Foreword of Dr. Ahmad Ghorab's enlightening book which exposes the satanic WESTERN PLOT AGAINST ISLAM)

"Dr. Ahmad Ghorab is to be commended for his fine book, *Subverting Islam: The Role of Orientalist Centres*. His courage and forthright honesty are an inspiration for concerned Muslims in search of the truth. He has succeeded in identifying an important front in the current Euro-American crusade against the Islamic movement: the formation of an anti-Muslim network of institutions and scholars marching under the banner of 'Islamic Studies'.

(These are the Departments of 'Islamic Studies' attached to the kuffaar universities—*The Majlis*)

In his insider expose of "Islamic Studies", Dr. Ghorab

demonstrates how the new school of thought derives legitimacy by employing compliant Muslim scholars (mercenaries who have sold Islam down the drain for dollars—*The Majlis*) and professors, such as Ja'far Sheikh Idris, Yusuf al-Qardawi (*The Ghabi who had recently disgraced himself in South Africa—The Majlis*), Abdullah and Akbar Ahmed, to name just a few. Christian missionaries and professors, such as Bishop Kenneth Cragg, Rev. Montgomery Watt and John Esposito, are, as Dr. Ghorab shows, always close at hand to guide various 'Islamic Studies' programmes, both in the Muslim world and in various European and American academic institutions.

Dr. Ghorab provides a detailed discussion of the Oxford Centre for "Islamic Studies", and also mentions

other institutions with similar programmes, such as Hartford Seminary, College of the Holy Cross, or Princeton University. By naming people and places subverting Islam, Dr. Ghorab has done a great service for the Islamic movement. Muslims who are considering attending these institutions or consulting with these scholars should first study Dr. Ghorab's book carefully.

Many additional books can, and should, be written about the numerous "Islamic Studies" programmes proliferating in western academic institutions. This is especially urgent, since some Muslim government-run institutes, such as Malaysia's Institute of Islamic Understanding, manage their programmes almost exclusively by "Islamic scholars" from western universities.

Columbia University in New York City, fits Dr. Ghorab's description of a centre for subverting Islam. While there is no department of Islamic Studies *per se*, Islam is the focus of various components within the Departments of Middle East Languages and Cultures (MELAC), Religion, Music, and Anthropology, as well as the Middle East Institute. Though staffed primarily by Jews and Christians, there are also a few Muslim professors on hand for good measure.....MELAC is especially popular with new or weak Muslims who hope to increase their faith or learn more about their religion and history by taking a few courses in the Department.

The faculty includes Maan Madina, Hamid Dabashi, George Saliba, and Jeanette Wakin.....Madina is an avid collector of Islamic art, and occasionally offers

courses in affiliation with the New York Metropolitan Museum of Art. To him, Islam is a vestige of the Arab past, to be revisited by western scholars or curated in museums."

Wakin offers courses on Islamic texts. Although teaching at Columbia University for many years, she apparently has no Ph.D; her academic legitimacy comes from being a student of Joseph Schacht, the notorious orientalist who sought to discredit the Shariah on the grounds that it was time-bound and irrelevant to modern society. Wakin ascribes to this belief, as well as to Schacht's other 'great contribution' to 'Islamic Studies', his insistence that the hadith are all fabricated and therefore unreliable as sources! Wakin's courses, also disguised as language study, are carefully focused attacks on the foundation of Islamic civilization."

(To be continued, Insha'Allah)

## NABI DAANYAAL, ISRAEL, IMAAM MAHDI AND NABI ISAA

Nabi Daanyaal (alayhis salaam) was among the *Ulul Azam* (prominent, great, most

senior) Ambiya of Bani Israaeel. He flourished centuries before Nabi Isaa (alayhis salaam).

When the sins and transgression of the Yahood exceeded

all bounds and they degenerated into the abyss of immorality, vice, bid'ah, fisq and fujoor, Allah Ta'ala sent the Babylonian (Iraqi) king, Nebuchanezar against them. From Iraq he invaded with his army the land of Bani Israaeel. He

pillaged, plundered and utterly destroyed Jerusalem. Musjidul Aqsa was shockingly desecrated and defiled, and all the manuscripts of the Tauraah were reduced to ashes. The Qur'aan refers to this occasion  
(Continued on page 10)



# Questions and Answers

THE MAJLIS Q & A  
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**Q. In Taraaweesh Salaat after the first 2 raka'ts (i.e. of every set of 4 raka'ts), the musallis get up before the Imaam. What is the ruling on this?**

**A.** After two raka'ts Taraaweesh there is no Sunnat act of ibaadat other than to immediately commence the next two raka'ts. It is permissible for the musallis to get up even before the Imaam. Immediately after the Salaam, the muqtadis should rise. There is no incumbency to wait until the Imaam has stood up.

**Q. In Taraaweesh Salaat after every four raka'ts there is a short recess. Again the musallis get up before the Imaam. What is the ruling on this?**

**A.** The 'short recess' after every four raka'ts Taraaweesh is called *Taraaweelah*. This Pause should endure until the Imaam rises to continue the Salaat. The musallis should not get up before the Imaam. They should silently continue their thikr until the Imaam rises for the Salaat.

**Q. What is the status of Taraaweesh Salaat if the Imaam has to move around the microphone before going into Ruku' and also to avoid it when he rises into Qiyaam?**

**A.** This action of the Imaam is excessive. It breaks and invalidates the Salaat. It also totally ruins the spirit which the musallis should have in Salaat. Instead of the Imaam's mind focussing on the Salaat, it is constantly preoccupied with the microphone.

**Q. During the month of Ramadhan we have our weekly bayaan on Tuesday after Zuhr Salaat for about ten minutes after the Fardh of Zuhr. Is it proper for the person giving the bayaan to use a microphone? This disturbs some people who are reciting the Qur'aan Shareef while others are performing the Sunnats and Nafl of Zuhr Salaat.**

**A.** Both the bayaan and the microphone are not permissible at the inopportune time fixed for the talk. Firstly, it is not permissible to delay the Sunnatul Muakkadsah Salaat after the Fardh. It is incumbent to immediately engage in the Sunnat Salaat which follows the Fardh. It is not permissible to become involved in a bayaan or even Tilaawat of the Qur'aan Majeed after the Zuhr, Maghrib and Isha Fardh Salaat. It is permissible to only recite a Dua or make Thikr for the duration of the normal *Alahumma antas salaam..... dua*. After the Fardh Salaat there should be no bayaan. Secondly, it is haraam to disturb the musallis with the microphone.

**Q. Is it permissible for women to go to the Masjid for Taraaweesh Salaat?**

**A.** It is not permissible. Women should perform Taraaweesh at home individually, not in Jamaa't.

**Q. Is it Sunnatul Muakkadah for women also to perform 20 raka'ts Taraaweesh?**

**A.** Yes, it is Sunnatul Muakkadah for women to perform 20 raka'ts Taraaweesh.

**Q. A Mufti was asked: "The Imaam leads the Taraaweesh Salaat sitting on a chair. Is the Salaat of the Muqtadis valid?" The Mufti Sahib responded that he 'thinks' that it is valid. What is the ruling?**

**A.** The Mufti Sahib's reply was improper. He should not have said that he 'thinks'. The correct reply for him was to have said: *"I don't know or I shall check the mas'alah...."* This would have been an honourable answer. There are innumerable masaa-il which all the Ulama are unaware of. It is never belittling to say: *'I don't know'*.

The Salaat of the standing Muqtadis behind the imam who sits in a chair and leads, is not valid. The Salaat of a musalli who makes proper / normal Ruku and Sajdah is not valid behind a person who executes these *Arkaan* with signs.

**Q. The Haafiz who normally leads the Taraaweesh, arrived late and missed Isha' Jamaat. He performed Isha Fardh alone, then became the Imaam for Taraaweesh. What is the Shariah's ruling?**

**A.** It was not permissible for this Haafiz to have led the Taraaweesh Salaat notwithstanding the validity of the Taraaweesh behind him. His act of leading the Taraaweesh was Makrooh Tahrimi.

**Q. I arrived late at the Masjid. The Isha' Jamaat was over. I performed Isha alone, then joined the Taraaweesh Jamaat. Is my Taraaweesh valid? When one misses a few raka'ts of Taraaweesh, when should the missed raka'ts be performed?**

**A.** Your Taraaweesh is valid. The missed raka'ts should be performed after the Witr.

**Q. Is the practice known as Sha-beenah permissible?**

**A.** *Shabeenah* which we understand is the practice of performing Nafl Salaat with Jamaat during Ramadhan after Taraaweesh is bid'ah and not permissible.

**Q. The only Haafiz available to us cuts his beard. Is it permissible to have him as the Imaam for Taraaweesh Salaat?**

**A.** It is haraam to appoint this *faasiq* to be the Imaam for Taraaweesh or any other Salaat. If a pious Haafiz is not available, recite from Surah Feel. A Taraaweesh with the short Surahs is infinitely superior to the Salaat performed by the *faasiq* 'haafiz' who insults the Qur'aan Majeed with his act of *fisq*. Those who appoint the *faasiq* join the transgressor in his sin. They are equal in the sin.

**Q. Should the feet of Hanafi females be covered during Salaat?**

**A.** According to the Hanafi Math-hab, a woman's feet are not aurah during Salaat. However, out of Salaat they are Satr (should be covered). There is also a Hanafi view which says that her feet is not aurah even out of Salaat.

**Q. Is it valid according to the Maaliki Math-hab to pay Sadqah Fitr during Ramadhan? Can the Fitr be discharged with rice?**

## WHAT IS THE ALTERNATIVE

**Q. Now that Al Baraka's debit card account and other savings accounts are haraam, what alternative can you offer?**

**A.** It is the obligation of the Bank to come up with an 'alternative'. People are labouring under a misconception on the issue of 'alternatives'. It is not our obligation to fabricate 'alternatives'. Our duty is to show these Banks their haraam indulgences. Firstly, we are not saying that the concept of debit cards, savings accounts, etc. is haraam. What is being said is that these banks obstinately refuse to set their riba house in order.

The banks are not interested in Allah's Shariah, hence they have forged another stupid 'shariah' which they have designated 'AAQIF Standards'. When they are incapable of presenting valid Shar'i arguments to the valid objections of the Ulama, they seek refuge in the stupid taqleed of their stupid 'shariah'.

The bank must produce a halaal alternative which in fact is quite sim-

ple. They only have to structure their debit card account and other accounts to conform with the Shariah. But, the first step in the process for the achievement of rectification and compliance with the Shariah is imperatively the dismantling of the mercenary 'shariah supervisory boards'. The Banks have to give these mercenary louts the boot, and refer to independent Muftis who work from their own premises and who do not charge a cent for Fatwas.

Now if the banks refuse to bring their products in line with the Shariah, then we are afraid there is no alternative. The alternative for riba is halaal trade, and halaal investment, and to conduct the accounts in full compliance with the Shariah. The biggest stumbling block to achieve this objective is the mercenary molvies and sheikhs who are becoming obese and diseased with the haraam riba money they earn from the banks for forging haraam 'fatwas'.

So, understand well, the alternative is a halaal account which Al Baraka can and must design.

**A.** According to the Maaliki Math-hab, Fitr may be paid two days before Eid, but not before two days. One Saa' ( 3.2 kg) rice may be given as Fitr according to the Maaliki Math-hab.

**Q. I purchased some vehicles via ABSA Islamic banking. I queried with them the Shar'i validity of me being charged contract fees on the basis that (1) The bank buys a car for R150,000 and sells it to me for R199,000 making a profit of R49,000. (2) All Ulama who are not on the bank's payroll have said that contract fees are against Shar'i principles. I object as I feel that all these charges under a variety of captions, are related to the same sale transaction wherein the bank makes a good profit. I last bought five cars. Thus they made an additional gain of R7,500 (R1,500 per vehicle). This they did under the banner of Islamic Finance approved by the bank Ulama. They charged R7,500 fees for contracts that were printed on paper and ink worth less than R30. Please comment.**

**A.** "Bank Ulama" are mercenaries. They are paid lucrative bribes to churn out permissible fatwas for the illegitimate creature they dub 'islamic finance'. In reality it is Riba Finance'. The so-called 'Islamic' banking is a big fraud in terms of the Shariah. These banks are no different from the conventional kuffaar riba banks.

As far as the R1,500 charge is concerned, it depends how the deal was structured. If at the time of purchasing the vehicle, the final amount had included the R1500 charge, and you had accepted it, then the actual purchase price is that final amount. It is now improper to object. You should have objected at the time of the trans-

action. You should have refused the R1500 fee at that time. But since you had accepted the final figure of R151,500 (R150,000 + R1,500), it constitutes the purchase price. But, if the R1,500 was a later accretion which the Bank added, then you must object and refuse to pay it. All charges added after finalization of the price will be haraam riba.

**Q. I have been told that making masah on the neck during wudhu is bid'ah. Is this true? I checked a Hadith book and could not find it. What is the proof for this practice?**

**A.** It is false. For fourteen centuries the Ummah has been making masah on the neck. The new-fangled stunts of rejection and personal opinion of the Salafis are devoid of Shar'i substance. We teach the masaa-il of the Shariah as these have been transmitted from generation to generation by reliable narration. We don't extract masaa-il from Hadith books. If you are interested in 'proofs', devote five years to study the Deen at a Madrasah. You will then understand the proofs.

**Q. Is it permissible to use loud-speakers for the Eid Salaat?**

**A.** Loudspeakers are not permissible for Eid Salaat or for any other Salaat.

**Q. The time for masah on Khuffain had expired. I forgot to wash my feet and performed Salaat with the Khuffain on. What is the status of my Salaat?**

**A.** If the time for the masah on the Khuffain expires, and you forget to remove them and wash the feet, then the Salaat you perform in this condition has to be repeated after washing the feet.

**Q. Can the Qiraa't in Tahajjud Salaat be recited audibly?**

**A.** The Qiraa't during Tahajjud may



# Questions and Answers

THE MAJLIS Q & A  
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SOUTH AFRICA 6056

be recited softly or audibly.

**Q. Is it permissible to kiss the**

## MUSHTABAH FOOD

**Q. Family and friends send to us on Eid occasions platters of biscuits, etc. Many of the biscuits are coated with chocolate. We abstain from chocolate because at a minimum it is mushtabah (doubtful). Can we give the chocolate-coated biscuits to poor Muslims?**

**A.** If you believe that a substance is poison, you may not give it to even poor Muslims. There are two types of Mushtabah food. Spiritual *Ishtibah* (Doubt) and physical *Ishtibah*. Spiritually doubtful food is such food which is 100% halaal physically since it contains no physical haraam ingredients. However, it becomes *mushtabah* if there is valid reason to believe that it was procured with haraam money, or it is the property of someone else. This kind of *mushtabah* food may be given to poor Muslims since *spiritually haraam* wealth and food are *Waajibut Tasadduq*. Sadqah of such wealth has to be made compulsorily to the poor. Such money and food are halaal for the poor.

Food which is physically *mushtabah* on account of doubtful physical ingredients, e.g. the gelatine or stabilizer or emulsifier, etc. in a food item may be halaal or it may be haraam. When there is no clarity and the doubt is valid, then this type of *mushtabah* food should not be given to even poor Muslims. Even poor Muslims should abstain from such food for the cultivation of Taqwa. It is *Waajib* for even poor Muslims to develop Taqwa.

Such *mushtabah* food may be given to non-Muslims because of their voracious capacity and appetite for ingestion of filth, poison and haraam. Such substances do not harm them. On the contrary their kufr and shaitaniyat are reinvigorated. Filth and Haraam are their nourishment and daily food, although it is not permissible for Muslims to give them anything which is positively haraam. In fact, it is haraam to feed even dogs with SANHA and MJC certified carrion chickens although it is sad to observe Muslims voraciously ingesting this poisonous filth which causes cancer and a host of other destructive diseases – destructive both physically and spiritually. You may therefore give the chocolate coated biscuits to non-Muslims.

However, Amr Bil Ma'roof obliges you to offer naseehat to those who present such foods to you. You should politely inform them that you and your family do not consume the *mushtabah* chocolate, etc., hence they should not send such gifts to you. By adopting this straightforward and honest approach, they too may acquire the necessary *taufeeq* to abstain from *mushtabah*. Once they have achieved the ability to abstain from *mushtabah*, it will become easier for them to abandon SANHA and MJC certified haraam carrion chickens.

**Qur'aan Shareef and keep it against one's heart/breast?**

**A.** It is permissible to kiss the Qur'aan Shareef and to press it against your heart and on your head. While this is not a demand of the Sunnah, it is permissible and spiritually beneficial. It is an expression of love for the Qur'aan Shareef.

**Q. Is it true that a faasiq cannot be a witness; that he cannot marry a pious woman; that he cannot lead the Salaat?**

**A.** The testimony of a faasiq is inadmissible. A pious woman should not marry a faasiq as long as he has not repented and abandoned his fisq. It is not permissible for a faasiq to lead the Salaat nor is it permissible for others to appoint him to lead the Salaat. It is not permissible for him to hold any position of trust.

**Q. Do jinns also repent for sins?**

**A.** Muslim jinns do repent for sins just as Muslim humans do.

**Q. Is diamond jewellery permissible for men?**

**A.** Diamond jewellery and all kinds of jewellery are forbidden for men.

**Q. In my cell in prison I recite the Qur'aan Shareef on the upper bunk of the bed. I make Sajdah Tilaawat on the bed. Is it valid?**

**A.** Sajdah Tilaawat is valid on the bed.

**Q. Is marriage permissible with a hermaphrodite?**

**A.** By hermaphrodite we understand a person with both male and female organs. If the sex of this person cannot be determined by way of one organ being functional, not the other, then marriage to such a person is not permissible. It is necessary to determine the sex of this person before marriage could be permissible.

**Q. My cellmate is a non-Muslim. He becomes extremely agitated if I call the Athaan loudly Fajr time because he is disturbed in his sleep. Can I omit the Athaan?**

**A.** Recite the Athaan softly so that you do not disturb the kuffaar cellmates. Recite so that only you can hear the Athaan.

**Q. What is the meaning of Ahlus Sunnah Wal Jamaat?**

**A.** The Ahlus Sunnah Wal Jama'at are the people who follow the Sunnah of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. They do not interpret the Hadith and the Qur'aan according to their opinion. They follow the explanations and interpretations of the Sahaabah. The followers of the Sunnah in this era are only the followers of the Four Math-habs (Hanafi, Maaliki, Shaafi' and Hambali).

**Q. Will it be permissible to face the qiblah in an enclosed toilet or when bathing in the nude in an enclosed bathroom?**

**A.** Even if you are in an enclosure it is not permissible to face the qiblah or to have one's back to the qiblah while naked or taking a bath in nudity or relieving yourself in the toilet.

**Q. I had performed Salaat behind a Shiah. Is my Salaat valid?**

**A.** Salaat behind a Shiah is not valid. You have to make qadha of the Salaat.

**Q. I am a Hanafi and my wife a Shaafi'. What Math-hab should our children follow?**

**A.** Your children should be taught the Hanafi Math-hab. If the father is a total ignoramus, and knows nothing of his own Math-hab, but the wife knows her Math-hab, then in this case the mother will teach the children according to her Math-hab.

**Q. I have to make qadha of an Umrah which I had invalidated. I have been told to make two Umrahs. One is for entering the Meeqaat, and one being the qadha for which I have to don Ihraam in Tan'eem. Please advise if this is correct.**

**A.** You will be entering the Meeqaat with the niyyat of Qadha Umrah, hence there is no other Umrah which you have to perform. It will be another issue if you consciously make a niyyat of performing a new Umrah. In that case, you will have to perform your Qadha Umrah from Tan'eem after making your new Umrah. But in your case you will be proceeding from South Africa with the niyyat of making qadha Umrah. The view of two Umrahs is erroneous.

**Q. The Qur'aan mentions that Allah Ta'ala had punished a community of Jews by transforming them into apes. Were there apes in the world before this episode? Is it possible that the reason for primates sharing 98% of their DNA with humans was this transformation?**

**A.** Yes, there were apes long before Allah Ta'ala transformed the transgressors into apes. Furthermore, after three days, every person who had become an ape, died. None of these human-apes lived to procreate. No, this transformation has absolutely no bearing on anything common with human beings such as the DNA issue

**Q. A married man commits adultery in a non-Muslim country. What is his punishment according to the Shariah?**

**A.** For the crime of adultery in an Islamic state the punishment is *Rajam* (stoning to death). This punishment can be meted out only in an Islamic state if the sin was committed in the Islamic state. For adultery committed elsewhere, the sinners should sincerely repent and pledge never again to revert to this abomination. Allah Ta'ala is Most Merciful. He forgives the sincere repenter.

**Q. A man smokes during Ramadhaan, but acts as the Imaam for Salaat. Is it permissible to perform Salaat behind him?**

**A.** Smoking breaks the fast. It is haraam for a man who smokes during the fasting time of Ramadhaan to lead the Salaat. Such a vile faasiq should not be permitted to lead the Salaat. Salaat should not be performed behind him. Salaat is not permissible behind him.

**Q. Which sins are kabeerah (major) and sagheerah (minor)?**

**A.** All sins are kabaa-ir (major) literally speaking. Hadhrat Aishah

(radhiyallahu anha) said: "Beware of minimizing sin." There is no 'minor' sin. Whoever believes sin to be 'sagheerah' (minor) believes that Allah Ta'ala is insignificant – Nauthu-billaah! The classification of sins into major and minor is of technical significance only. Theft is 'minor' in relation to murder. Verbal abuse is 'minor' in relation to physical assault. Besides the technical discussion and meaning of these terms, one should fear and abhor every sin and regard it to be major. There is the danger of the elimination of Imaan if a person commits a sin with the notion that it is 'small', 'minor' or insignificant.

**Q. Malaysian sweets containing bovine gelatine are currently being imported by Muslim traders on a large scale. These sweets containing gelatine, bear a Malaysian halaal stamp. These sweets are also approved by SANHA who affixes its halaal sticker to the sweets. Can we consume these sweets on the basis of the country of origin being Muslim?**

**A.** There is no proof that the Malaysian gelatine is halaal. Malaysia imports huge quantities of meat – haraam 'halaalized' meat from various countries. There is valid reason to believe that the gelatine is not halaal. Besides gelatine, the sweets contain all the ingredients which sweets usually have such as emulsifiers, stabilizers, colourants, flavourants, etc. All these substances at a minimum are *mushtabah*. These substances are obtained from both plant and animal sources. It is therefore necessary to abstain from all these imported sweets regardless of the country of origin. In this era Muslim countries are not governed by the Shariah. They all, without a single exception, have embraced kufr law and kufr lifestyle.

**Q. What is the daleel for the Hanafi view of keeping the feet four fingers apart during Salaat?**

**A.** We only explain the laws and the teachings. We don't propagate 'daleel'. The issue of daleel was settled almost fourteen centuries ago. We don't pick up the Shariah from books. The Shariah has been transmitted to us down the long corridor of fourteen centuries by way of authoritative narration. Islam is not up for interpretation. The Deen was finalized and completed during the age of Rasulullah (sallallahu alayhi wasallam). Whoever is interested in daleel should devote a minimum of five years to academic study at a recognized Darul Uloom where he will be educated in the higher knowledge of Islam by expert Ulama. He will then understand 'daleel'. Until he has not acquired higher Islamic knowledge from Sanadi Ulama, his smattering of convoluted 'knowledge' acquired from translated books is compounded jahaalah. Such persons should concern themselves with the basic masaa-il as explained in publications such as Kitaabut Tahaarah and Kitaabus Salaar which are prepared specifically for laymen. The stupid



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question pertaining to 'daleel' for the Hanafi view is directed to the Sahaa-bah. The interlocutor in reality is asking: What is the daleel of the Sahaa-bah for keeping their feet four fingers apart in Salaat.

**Q. Is it permissible to perform Salaat behind a Shiah for the sake of unity?**

**A.** Salaat behind a Shiah is not valid. Confound a 'unity' which results in violation and negation of the Commands of Allah Ta'ala.

**Q. Nowadays women have lost their shame. The modernist women with fussaag modernist men concealing behind their skirts in the background are egging on these wayward females to gatecrash into the Musajjid. Is it permissible for the trustees and Imaam of the Musjid to prohibit women from coming to the Musjid.**

**A.** It is Waajib for the trustees and Imaam to prohibit these lewd women from entering the Musajjid. The shamelessness of these modernist 'Muslim' women is worse than the shamelessness of their kuffaar counterparts. They have jettisoned every vestige of Imaani *haya* and decorum which are integral constituents of moral excellence of Muslim womanhood. Their adoption of the lewd, libertine western cult has transformed them into raucous louts and hooligans. These defeminized, masculinized hybrid specimens of humanity are the primary examples of the shaitaani traps mentioned by Rasulullah (sallallahu alayhi wasallam). They are *mal-oon* and *mabghoodh* hypocrites pretending to be Muslims.

**Q. Is Sajdah Sahw necessary when the following errors are made? (a) Instead of Attahiyaat, Surah Faatihah is recited. Thereafter Attahiyaat is recited. (b) Instead of Dua Qunoot in Witr, Thana is recited. (c) In the last raka't after Attahiyaat, Durood is recited twice. (d) In Sajdah, instead of the Tasbeeh, Thana is recited. After realizing the error, the normal Tasbeeh is recited. (e) In the 3<sup>rd</sup> and 4<sup>th</sup> raka'ts of a Fardh Salaat, a Surah is recited after Surah Faatihah.**

**A.** Sajdah Sahw is Waajib in only (a), the first listed error.

**Q. I bought R1000 stamps before the price increase. These stamps are for my use. Do I pay Zakaat on the stamps?**

**A.** The stamps are not Zakaatable. You don't have to pay Zakaat on the stamps which you have bought for future use.

**Q. Is it permissible for Hanafis to sell prawns to Shaafi's?**

**A.** It is not permissible.

**Q. Is it permissible to invest in unit trusts?**

**A.** Unit trusts are haraam riba transactions.

**Q. Is it correct that when Eid falls on a Friday, Jumuah Salaat is not compulsory? We were faced with this controversy this year.**

**A.** According to the Hambali Math-hab if Eid falls on a Friday, then it

## HARAAM SLAUGHTERING

**Q. I had slaughtered one sheep in the Newcastle Muslim abattoir during the Qur'baani season. This is what I had observed: (1) All sheep were hung upside down by one leg.**

**(2) Some sheep fell down from the hooks into the blood below.**

**(3) The sheep saw other sheep being slaughtered. What is the status of the meat in the Shariah? I asked a senior respected Aalim. His response was that it is halaal.. Please comment.**

**A.** The respected senior Aalim had erred. The obligation of the Ulama is to guard and promote Allah's Deen, not to condone haraam acts and systems of the kuffaar. An Aalim is supposed to be a guide who guides Muslims towards Siraatul Mustaqeem, not away from it. It was therefore highly improper for the Aalim to

have said that 'it is halaal'. An Aalim should not look at an issue in isolation of the Shariah's overall objectives — moral, spiritual and legal. The lackadaisical attitude of the Aalim is abhorrent in the extreme.

There are two classes of Haraam. (1) *Hurmat li ainihi*, and (2) *Hurmat li ghairihi*. Even if all four neck vessels are severed, the meat falls in the second category of Haraam. You will better understand this by the following illustration.

Nikah is halaal and commendable. Everyone knows this fact. But, if in a society there is the system of zina prior to Nikah, then the Nikah despite its permissibility will not be permissible. If zina is stipulated as a precondition to Nikah, then it will not be permissible to get married in such circumstances, that is, first commit zina with the woman, then perform Nikah.

It will not be valid to argue that the end product, Nikah, is halaal, hence the zina is also halaal. Only

brainless *zindeeqs* argue in this fashion. Similarly, even if the end product in the haraam slaughtering process is assumed to be halaal since all four vessels are cut, then too it will not be permissible to consume such meat because this type of haraam process is not an occasional one forced by an urgent/emergency situation. The haraam process is an evil kuffaar system which has displaced the Islamic system, and Muslims, especially the carrion halaalizers, are regarding the haraam brutal kaafir system to be better and superior to the Shar'i system of Thabah.

And, besides all these Fiqhi (juridical) arguments, eating such meat which is the product of violation of Allah's *ahkaam*, erodes the *nooraaniyat* of Imaan. It creates *zulmat* (spiritual darkness) which extinguishes the capacity of cultivating *Taqwa*. Even pure, halaal tayyib food prepared by the hands of a *zaalim* or *faasiq* has a detrimental affect on our *Baatin* (spiritual heart).

will not remain Waajib/Fardh on those who had participated in the Eid Salaat and Khutbah to perform Jumuah Salaat. Zuhur will suffice. This is the position of the Hambali Math-hab only. Nevertheless, according to the Hambali Math-hab, Jumuah remains permissible and valid even if Eid happens to be on a Friday.

**Q. I have made the intention to run the Birmingham Half-Marathon on October 24 (13 miles) for charity. Can I make Masjid-al Falaah as my charity. Funds are needed to complete our masjid. The masjid is charity registered and the organisers have said I can do so for a charity of my choice. If not, I will just run for another charity which is run by my uncle from Leicester to raise funds for our village people in India.**

**A.** Allah's House, The Musjid, is not in need of such haraam funds of riya and nafaaniyat. It is not permissible to participate in events in emulation of the kuffaar. Running for 'charity' is not permissible. This is a kuffaar show of riya based on nafaaniyat. Muslims give charity for the sake of Allah Ta'ala, and the best charity is that which is given in concealment. Charity is not advertised. Rasulullah (sallallahu alayhi wasallam) said: "*Aid (yourself) for fulfilment of your needs with concealed charity.*" The Hadith teaches us to give charity in such a manner that whatever the right hand gives, not even the left hand should know about it.

Ibaadat should not be made a show. It is not permissible to collect money for a Musjid in this manner devised by the kuffaar. What is the need to emulate kuffaar and project the ibaadat of charity in this despicable manner? Those who wish to donate for the Musjid should do so with sincerity, hoping to gain Allah's Pleasure and thawaab in the Aakhirah.

Charity should not be trans-

formed into a fun display and an act of riya. Devote the time of running 13 miles to the performance of Salaat or Tilaawat or some other permissible act of either the Deen or the dunya instead of dishonouring himself with the futile and sinful methods of the kuffaar. Allah's House (The Musjid) is not in need of such funds of riya acquired in emulation of kuffaar practices.

People who donate funds in response to such stunts are insincere. They do not have the suffering Muslims nor the Deeni Projects at heart. If they are sincere they should contribute without the nafaani attraction of these kuffaar stunts.

**Q. I have 50 grams gold jewelry, and no other Zakaatable assets, no silver, no cash and no merchandise. Do I have to pay Zakaat on this gold?**

**A.** The Nisaab of gold is 87.48 grams. In other words if the only Zakaat taxable assets are gold, there being no other Zakaat assets, and if the gold is less than the gold Nisaab, then strictly speaking Zakaat is not Waajib. In terms of this reasoning and view Zakaat is not Waajib on your 50 grams gold.

However, there is a principle in the Shariah which states that the Nisaab which is best in the interests of the Fuqara (the poor) should be adopted. The silver Zakaat Nisaab is approximately R3,000. The value of your 50 grams gold is about R13,000. You should therefore pay Zakaat in terms of the aforementioned principle and obtain the considerable thawaab which you will most need on the Day of Qiyaamah.

**Q. I have 20 grams gold and \$100 in cash. Do I have to pay Zakaat?**

**A.** Yes you have to pay Zakaat on the combined sum of the two items. You have 20 grams of gold and \$100 in cash. The value of 20 grams of gold is about \$700. Add the \$100

cash to the \$700 and pay Zakaat on \$800.

**Q. Some Ulama are of the view that stunning animals before slaughtering them is permissible because unconsciousness relieves them of the pain of slitting their throats. Is this argument valid in terms of the Shariah?**

**A.** In fact, this argument is tantamount to kufr. These deviate, modernist, fussaag 'scholars' of these times seek to supersede Allah Ta'ala Who has prohibited infliction of injury to animals prior to slaughter. They desire to teach Allah Ta'ala a lesson — Nauthubillaah! They imply that Allah Ta'ala has not endowed the Ummah with a perfect system of slaughter hence the need to improve on it with the brutal methods of the kuffaar. If any type of pre-slaughter act or infliction of injury was beneficial or which could enhance the slaughtering process, then the Shariah of Allah Ta'ala would not have instituted a blanket ban of pre-slaughter injury. The total prohibition of pre-slaughter infliction of injury implies that the Islamic system cannot be improved. If there was any such possibility, there would not have been this divine prohibition. The issue would have been left open or undetermined for the operation of the Shariah's process of Qiyaas. The 'scholars' of deviation who condone and promote the methods of the kuffaar are all victims of western influences and other worldly considerations. They are not guided by the Deen.

**Q. A man says in anger to his wife: "Search for another husband". Is this statement Talaag? He says that he had no intention of Talaag.**

**A.** If he had no intention of Talaag, then no Talaag came into effect.

**Q. If I delay Witr for Tahajjud time, but overslept and woke up only during Fajr. Should Fajr be performed first?**



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## ALL ANIMAL GELATINE IS HARAAM

**Q. Some Ulama are of the view that animal gelatine is halaal even if the raw material is from animals slaughtered un-Islamically or even from pigs. They claim that the gelatine is the end product of a process in which total change takes place. Is this correct?**

**A.** *Tabdeelul Maahiyat* means metamorphosis or a complete change of one substance into another substance which has its own independent existence with its own distinct properties. The popular example given in our kitaabs is that of a dead animal in a saltpan. Putrefaction in time totally transforms the animal into salt. Not a vestige of the animal remains. It is only salt and nothing but salt. This salt is halaal. *Tabdeelul Maahiyat* has occurred.

Another example is liquor changing into vinegar. These are two entirely different, independent substances. The resultant liquor which is formed from vinegar is not a hybrid substance such as bread for example. In bread-baking there is also a change. In fact a total change from the flour and the other raw ingredients into bread which is not the flour, etc. But the Shariah does not regard metamorphosis as having taken place in bread-baking. Hence if the flour is *najis*, (impure) or some urine is added to the mixture, or any haraam ingredient, the resultant bread will be haraam despite bread being another item apart from flour.

When an impure substance is burnt and reduced to ash, *Tabdeelul Maahiyat* has taken place, hence the

ash is *taahir* (paak/pure). Ash is not a hybrid substance. It is an independent substance, not a hybrid substance.

In gelatine manufacture no such metamorphosis occurs. We have explained the process in detail in our book, titled, *GELATINE*.

Gelatine is a hybrid product such as bread, cake, jam, pudding, ice-cream, etc., etc., etc. It is made from 100% haraam items, including a considerable amount of pork products. The end product stinks and will rot if not refrigerated. It is most assuredly not an independent substance which exists in nature for example. Thus gelatine made from haraam substances is haraam. If you see gelatine manufacture, you will be so nauseated that even if the raw materials are halaal, you will shrink from consuming it.

**A.** If one overslept and missed Witr, then before performing Fajr, it is compulsory to make qadha of Witr. After performing Witr, then only should one perform Fajr. However, if one's eyes opened at such a time that there is only sufficient time for Fajr Salaat, then first perform Fajr and make qadha of Witr after sunrise. It is best to perform Witr before going to bed when there is the fear of oversleeping.

**Q. Our Imaam recites the Takbir for the next position only after he has entered that position, e.g. He says the Takbir only when he is in Sujood, not while proceeding to Sujood. Do the Muqtadis follow his action or wait until he announces the Takbir in Sujood?**

**A.** The Imaam is in error for saying the Takbir only when he reaches the Sujood. Follow his action. Don't wait for his Takbir if he says it at such a late stage of the rukn.

**Q. Is it permissible for a latecomer to join a Masbooq in Salaat?**

**A.** You may not join a Masbooq (one who is performing his missed raka'ts after the Imaam has completed the Salaat) to form a jamaat. If you have missed the Jamaat, then perform Salaat alone if there is no one to join you. In terms of the Hanafi Math-hab joining a Masbooq is not valid. This, however, is permissible for Shaafi's.

**Q. Is it permissible for women to wear anklets made of gold or silver and fitted with precious stones?**

**A.** The Qur'aan Majeed forbids women wearing such anklets in public. It is permissible only within the confines of the home, not outside.

**Q. When someone makes dua by the Holy Qabar of Rasulullah (sallallahu alayhi wasallam), the guards physically turn the person to face the Qiblah. Is it not permissible to make dua facing the Raudhah Mubaarak?**

**A.** It is permissible to face the Raudha Mubaarak when making dua. In fact, it is disrespectful to have one's back towards the Raudhah Mubaarak. Therefore one should avoid performing Salaat in a position where one's back will be towards the Raudhah Mubaarak.

**Q. How often should Salaam be made by the Raudhah Mubaarak every day?**

**A.** Whenever one passes by the Raudhah Mubaarak, stop for a short while and make Salaam even if one happens to be outside the Masjid.

**Q. Some people touch and kiss the walls by the Raudhah Mubaarak. Is this permissible?**

**A.** It is not permissible.

**Q. A woman said to her married sister: "It is better be married to another man." The husband in anger said to his wife: "In that case find another husband for yourself." Is this statement Talaq? If yes, what type of Talaq? The husband says that he had no intention of Talaq. He made this statement in anger to rebuff the drivel and shameless remark of his sister-in-law. A Mufti says that it is one Talaq Baa-**

**in, and the marriage has ended regardless of the husband's intention.**

**A.** The Mufti has erred. In an ambiguous statement, *niyyat* (intention) is the determinant. If the husband says that he had no intention of Talaq, then Talaq did not come into effect. The Nikah remains valid and intact. The sister-in-law acted with extreme immodesty and ignorance.

**Q. Many boys attending secular school smoke during Ramadhaan. They claim that as long as they don't not eat and drink, their fast is valid. Does smoking break the fast?**

**A.** Smoking is haraam even while not fasting. It is an aggravated haraam while fasting. It breaks the fast. These boys are stupid. They are the effects of the current drug and zina culture which is among the *shiaar* (salient, outstanding, distinguishing features) of secular educational institutions. If these ignoramuses had started off the fast of Ramadhaan with a *niyyat* during the night time, that is, before Subh Saadiq, the Kaffaarah penalty of 60 days consecutive fasting, applies when the fast is broken intentionally whether with smoking or eating.

**Q. I enter the Masjid after the jamaat is over. A latecomer begins his own Salaat which in all likelihood is the Fardh which he had missed. Can I join him without knowing what his niyyat is?**

**A.** If you are not aware of the Fardh Salaat which a person is performing then you may not join him. In this case perform your Salaat alone.

**Q. I am a divorcee who intends getting married to a married man. My family is dead against the marriage. They say that a woman who becomes a second wife is a 'whore' and a 'slut'. She brings disgrace to the 'izzat' (honour and respect) of the family. Please give me some advice. I am in a dilemma. Is it permissible for me to get married without their consent?**

**A.** Your family is displaying a crudely un-Islamic attitude akin to kufr. They appear to be victims of Hindu culture. Their attitude and vile statements in deprecation of marrying and being a

second wife are undoubtedly kufr. They have lost their Imaan with such statements and attitudes. It is necessary that they renew their Imaan and their Nikah. When Allah Ta'ala has permitted polygamy in the Qur'aan, it is clear kufr to refer to a woman as a 'whore', 'slut', etc. merely because she chooses to avail herself of a right which Allah Ta'ala has granted. By 'disgrace' they are implying that Allah's Law is bringing disgrace to them. For such people who see 'izzat' in Hindu and other kuffaar customs, attitudes and practices, the Qur'aan Majeed says: "*What! Do you search for izzat from them (kuffaar)? All Izzat belongs to Allah.*"

Disgrace is in the commission of haraam, and Izzat is in following Allah's Shariah. In the circumstances ignore the haraam statements of kufr which your family members are making. You are an adult. According to Islam you can represent yourself. You don't need anyone to represent you for Nikah. Have a small Nikah. The minimum requisites for the validity of a Nikah is the presence of two male Muslim witnesses, the bride and the bridegroom.

**Q. I have settled in another city permanently. If I happen to travel to my former hometown, do I perform Qasr Salaat or full Salaat?**

**A.** If a person has migrated and has established the new place his/her home while having abandoned his/her place of birth, then he/she will be a *musaafir* in his/her former hometown if the intention is to stay there for less than 15 days. Qasr has to be made in the former hometown which has ceased being one's hometown after migration.

**Q. If a person dies in an accident as a consequence of speeding at 200 km/hour, will this be suicide?**

**A.** If a person dies as a result of an accident which he caused because he was driving at an excessive speed of 200 km/h, then while this is not suicide, he will be guilty of a sin if he had driven at this speed to gratify his nafs, to show off, etc.

**Q. Is it permissible to offset interest**

**with bank service charges?**

**A.** As long as physical possession of the interest in the form of cash has not taken place, it may be offset against service fees, etc. It becomes interest only when the money has been withdrawn with the intention of interest. A paper/book entry is not tangible interest.

**Q. In terms of the Maaliki Math-hab, is Taraaweesh Salaat of the wife valid behind her husband?**

**A.** According to the Hanafi Math-hab, if females are performing Taraaweesh or any Fardh Salaat behind the Imaam, it is necessary for him to make *niyyat* of being their Imaam. If he does not make this *niyyat*, the Salaat of the females behind him will not be valid. The same applies according to the Maaliki Math-hab. The husband who is the Imaam should make *niyyat* of *imamate*.

**Q. In our community it is considered necessary for a widow of even 60 and 70 years to marry again. Societal pressure constrain such widows to marry. What is the Shariah's view?**

**A.** It is permissible for 60 and 70 year old widows to marry again or to abstain from marriage. It is their choice. The custom of constraining them to get married is un-Islamic and *bid'ah*. It depends on their desire to marry or not.

**Q. Is a child born six months after Nikah legitimate?**

**A.** The child born six months from the date of Nikah is legitimate according to the Shariah.

**Q. Besides hot water, what other method of de-feathering slaughtered chickens is permissible?**

**A.** The method is simple. Simply remove the chicken's entrails, then place it in hot water for de-feathering.

**Q. I am a Maaliki. I missed the two Sunnats of Fajr and performed it after Ishraq Salaat. Are the Sunnats valid?**

**A.** The two raka'ts Sunnat of Fajr performed after Ishraq are valid.

**Q. There are no pathways in our qabrastaan. When we go to bury**

(Continued on page 12)



## QARDH HASAN GIVING LOANS

**"AND GIVE TO ALLAH A BEAUTIFUL LOAN (QARDH HASAN)" – Qur'aan**

In several verses, the Qur'aan Majeed extols the virtue of advancing loans to the needy. The Qur'aan Majeed describes loans as *Qardh Hasan* – Beautiful Loan. It is also very significant that Allah Ta'ala describes the loan as *Qardh* given to Him Personally. In this transaction Allah Ta'ala as become the 'Debtor'. The virtues of *Qardh Hasan* even exceed the virtues and rewards of

Sadqah. According to one Hadith giving a loan is 16 times more meritorious than even charity. This virtue is inscribed on one of the portals of Jannat. Another narration mentions 33 times.

The creditor should therefore not vitiate and destroy his *thawaab* (reward in the Hereafter) with harshness, threats and abuse when the debtor is genuinely unable to meet his commitment. The Qur'aan Majeed mentions three stages of *Qard Hasan*.

If the debtor is genuinely unable to pay, and is in difficult financial straits, then the first and best option is to

waive the entire debt for the sake of Allah Ta'ala.

If the creditor's financial position does not allow him to waive the whole debt, or he lacks the spiritual stamina for digesting such immense *thawaab*, then the next and lower option is to waive part of the debt.

If the creditor is unable to avail himself of even this second option, then the lowest stage of virtue is to grant the debtor extension of time.

There is no fourth stage. While demand for payment and institution of legal action to recover the debt are permissible, these measures are be-

yond the confines of Islam's moral code. These measures do not attract *thawaab* – the profit of the *Aakhirah*.

To gain the virtues of the third option, the necessary condition is toleration. The creditor has to be patient and not pursue the debtor harshly. When he patiently continues with granting extension of time, the reward on a daily basis is like giving *Sadqah* of the outstanding amount. If a debtor owes you R1000, you will obtain the reward of giving

*Sadqah* in the Path of Allah for this amount every day the debt remains unpaid.

The creditor reacting with anger and impatience when his debt is not paid is the normal attitude of almost all people. This attitude should be mellowed and its dictates should be restrained by reflecting on the status of the 'Debtor'. In terms of the Qur'aanic command, Allah Ta'ala has become the 'Debtor'. By bearing this fact in mind, the impatience and frustration will be cured.

## TALCUM POWDER

*The Majlis in Vol. 20 No. 3, in answer to a question, said that Tayammum is not valid on talc (powder). A reader writes: "Talc is soapstone. It is a white stone (soft) which is found/mined. In short it is a white soft stone."*

**Our Comment:** If talc or talcum powder is indeed a stone or derived from stone, then Tayammum will be valid. The dictionary defines *talc* as

follows: "white, grey, brown, or pale green mineral, found in metamorphic rocks. It is used in the manufacture of talcum powder.... A powder made of purified talc, usually scented, used for perfuming the body...."

It is therefore clear that Tayammum is valid on the original substance, viz., talcum powder. Shall the same ruling of permissibility apply

to manufactured products such as baby powders, body powders, etc? For the present we shall not extend the permissibility to such powders. Although it does appear that Tayammum may be valid on all such powders, it is best to make further enquiries to ascertain the constituents of manufactured body powders. From the dictionary definition it seems that body powders are not talcum powders. Rather, talcum powder is used in the manufacture of body powders.

## AL BARAKA'S HAJJ ACCOUNT

**Q. I have a Hajj savings account at Al Baraka Bank. Is this account halaal? A copy of the Banks Terms & Conditions for this investment account is furnished. Please check these conditions and advise me.**

**ANSWER**

According to the *'Terms & Conditions of The Al Baraka Investment Account'*, the 'Haj Account' is supposed to be a Mudhaarabah investment. While this is the claim made by the Bank, in reality it is an ordinary savings account on which interest is paid.

A Mudhaarabah deal in terms of the Shariah is not fettered and encumbered with the many terms and conditions stated in the contract of Al Baraka Bank. Furthermore, the Bank claims to be the 'mudharib' (the labourer/manager) to whom the capital investment is entrusted. The Mudhaarib has no right to levy any kind of fee/charge on the owner of the money (i.e. *Rabbul Maal*).

The so-called Hajj account operates just as any fixed deposit account in any *kaafir* conventional *riba*/capitalist bank.

Condition No.3 of the Terms speaks of a first deduction from the profit by the Bank. After the first deduction, the remainder of the alleged 'profit' will be shared between the Bank and the investor/depositor. The first deduction made by the Bank is *Haraam*. The Bank is not permitted to deduct any amount from the net profit for itself.

The claim that the account is a Mudhaarabah contract is a myth. It is a conventional interest-bearing savings account, hence *haraam*.

If you wish, you may forward a copy of our letter to the Bank. If the Bank claims that our summing up of its 'Hajj/Mudhaarabah Account' is incorrect, they should explain in detail just where we have erred. They should explain in simple layman's terms, without the jargon of the *riba* capitalists, how we have erred in our conclusion. For example, they should not pull a smokescreen over the eyes of depositors with the drivel of a 'points system'. A Mudhaarabah

is an unambiguous *Shar'i* system in which the profit-sharing ration is pre-arranged. In the case of the Bank's 'investment account', it is 40% for the Bank and 60% for the investor.

For validity of the Mudhaarabah contract, it is vital that the Bank honestly shares real profit, not interest camouflaged as 'profit', in accordance with the agreed percentage sharing (40-60). The ordinary investors don't understand head or tail of the capitalist nonsensical 'technical' terms with which depositors are bamboozled. They simply accept that whatever gain they obtain from the bank is 'profit'. Beyond this vagueness, they know absolutely nil.

The Bank which claims to be an Islamic Bank, is under *Shar'i* incumbency to present to each investor/depositor a simple one-page annual or periodic account detailing in simple terms, and shorn of capitalist drivel, the following aspects:

Gross Profit, Trade expenses and Net Profit. If the net profit is R100, the Bank's share will be R40, not a cent more. The deductible trade expenses may NOT include any administration fees or any kind of charges whatsoever for itself for handling and investing the funds. The Bank's reward for being the 'mudhaarib' is 40% of the net profits, hence it is *haraam* for it to levy charges and fees. If the funds are invested in a business, i.e. in another company, the whole of the profit which the Bank acquires from that company will be the subject for the pro rata sharing between the Bank and the investors/depositors.

The Bank may not enter into a separate deal with the company in which it invests the funds of the depositors to earn firstly a separate profit share for itself. For example, the Bank utilizing the funds of the depositors invests in Company XYZ. All the profit acquired from XYZ belongs to the Mudhaarabah Partnership. No percentage of the profit may be deducted by the Bank for itself.

The capitalist jargon with which the contract

(Continued on page 7)

## THE CELL PHONE AND THE TOILET

**Q. Is it permissible to go to the toilet with a cell phone in which the Qur'an Majeed or portions of it have been downloaded? A senior Mufti from India has given the fatwa of permissibility if the phone is switched off. Since no texts of the Qur'aan Shareef are visible on the screen it is permissible. The Mufti Sahib basis his fatwa on a ruling found in the Fatawa Kutub that if the name of Allah Ta'ala or Nabi (sallallahu alayhi wasallam) is engraved on a ring, then it is Mustahab when entering the toilet to cover the ring with one's sleeve. Please comment.**

**A.** We agree with the Mufti Sahib's view of permissibility, but not with the basis on which he has structured his view. In fact, the basis appears wrong and baseless to us. Firstly, the fatwa of permissibility to enter the toilet with a ring on which Allah's Name is engraved is itself the subject of attack. It is not permissible to enter a toilet with any material on which Allah's Name, Rasulullah's Name or Qur'aanic verses are inscribed, engraved or written. It is highly disrespectful to do so. This impermissibility relates to normal circumstances.

We are not considering here an abnormal occasion when circumstances constrain one to enter the toilet while having such holy material on one's body. For example, the official Ruling of the Shariah is the prohibition of *haraam* medicine and remedies. This prohibition is not cancelled by the *mas'alah* of *Tadaawi bil haraam* (medication with *haraam*) because such *haraam* medication applies to abnormal and compelling circumstances. The same reasoning applies to the consumption of pork and *haraam* food in general. We are presently discussing a normal situation.

It is not permissible to enter the toilet with material on which Allah's Name is written. The claim that it is permissible normally and that the only requirement is to cover it, even with one's sleeve, and that such covering is Mus-

tahab is devoid of *Shar'i* basis. If by 'mustahab' the Mufti Sahib intended the *Fiqhi* classification, then we believe that he has erred. Technically *Mustahab* applies to such acts for which there is express mention of it in the *Sunnah*. For awarding the act of covering with the sleeve the *Mustahab* status, the Mufti Sahib needs to present a basis from the *Sunnah*.

On the other hand, if the term has been used in its literal sense to mean 'preferable' or 'good' or 'advisable', then too we do not agree. If a person is constrained to enter the toilet with a ring on which Allah's Name is engraved, then it will be *Wajib* to properly cover and conceal it. This is the best in a bad situation beyond one's control. It is unacceptable that a person sits semi naked in the toilet relieving himself of his load of *najaasat* with Allah's glorious Name exposed, and that covering the Glorious Name is only preferable, not obligatory.

Furthermore, How will the ring be covered by the sleeve when the hand will be in operation in the *Istinja* process? The water-jug has to be handled. The suggestion to cover the ring with the sleeve is incongruous.

A better basis for the Mufti Sahib's fatwa of permissibility with which we agree, is a covered *Taweel* in which is written a Qur'aanic verse or Allah's Name. The *Mashaikh* say that it will be permissible as long as it is properly covered. Although an objection could be raised here as well, nevertheless, it appears more logical. The Holy Name is also properly covered than in the sleeve act.

The most logical basis for the permissibility is the human being himself. A *Haafiz* has the entire Qur'aan in his head/heart. With the whole Qur'aan within him, he enters the toilet. The same applies to the Qur'aan Shareef inside a cell phone. Just as the Qur'aan is neither in the verbal nor written form in the human head, so too is it with the cell phone. And Allah knows best.



# MUSLIM BANKS AND QARDH

The so-called 'Islamic' banks which in reality have no truck with Islam, should not indulge in the treachery of commercializing in haraam ways Islamic concepts and Shar'i terminology. The underlying motive for the 'Islamic' veneer is deception to mislead unwary and ignorant Muslims, and to influence them to invest in riba dealings.

The Muslim-owned capitalist banks while describing their products 'shariah-compliant' are guilty of skulduggery and deception. Besides the Islamic nomenclature they employ, their products are unadulterated RIBA dealing and wheeling.

In this brief naseehat and warning to the Muslim public,

we briefly touch on just one such haraam product. This is their savings/investment accounts. On some accounts the banks pay interest which they describe as 'profit', the gain of an imaginary or corrupt 'muraabahah' contract. Some savings accounts do not attract riba-'profit' for clients. On the contrary, the bank charges riba (interest) for the funds deposited. The riba which the depositors pay is camouflaged with a plethora of technically-sounding designations – this fee and that fee. But all these fees are Jahannam fees.

The funds which clients deposit into their accounts is acknowledged by the bank to be 'Qardh', i.e. loans given to the bank. Since it is haraam to

pay interest on loans, the bank very conveniently shoves this Shar'i injunction into the faces of the clients to silence any discontent. While the bank makes full use of the funds to gain riba for itself by investing it in other haraam projects and enterprises, the depositors are content because their objective is safe-keeping. They understand the account to be a pure savings account as all savings accounts are in the conventional kuffaar banks.

Taking gross advantage of the ignorance of the depositors, the bank even binds them with stunts such as the one year fixed deposit. After signing this haraam contract, the client is unable to withdraw his/her money before expiry of the

haraam contract regardless of the urgency and emergency which constrain a dire need for funds to meet the exigency.

According to the Shariah a fixed deposit account is haraam. There is no specified repayment date for Qardh – for money given as a loan. Even if a gentleman's agreement was made for the debtor to repay the cash loan after a month or at any specified future date, the creditor is entitled to ask for payment at any time he wishes, even if it is long before the due date. Cash loans advanced have no due date in terms of the Shariah.

The debt incurred by the purchase of merchandise on credit is termed *Dain*. *Dain* has a due date, not Qardh. There-

fore, it is permissible for a client to demand from the bank his/her money regardless of the fixed deposit agreement, and it is Waajib on the Muslim owners of the bank to pay the money immediately on demand WITHOUT charging any fee. The fee charged for withdrawal of one's own money is haraam riba, exploitation and usurpation.

Muslims should become more conscious, alert and discriminating when entering into monetary transactions. The Banks should also understand that they have no right to invest the Qardh which the clients entrust to them for safe-keeping. The principles of the kuffaar capitalist riba banks may not be imported into an institution which advertises itself as an 'Islamic' bank.

## A WARNING FOR DEBTORS

**RASULULLAH** (sallallahu alayhi wasallam) said: "*The Shaheed (Martyr) is forgiven all his sins, but debt.*" In terms of the Shariah's legal law, the Qaadhi (the Islamic Court) can imprison a debtor and strip him of all his assets to settle the debt.

Debt is one of the worst calamities. There is no absolution from debt in Islam. There is no escape from debt. While the satanic laws of the kuffaar capitalist system, such as the limited liability and the legal donkey (legal entity) concepts absolve debtors, scoundrels, crooks and robbers of their debts, the debtor will have to pay every cent of his debt in Jahannam by roasting in the

Fire, if he had wilfully or even carelessly abstained from settling his liabilities here on earth.

The virtues of *Qard Hasan* and the Qur'aan's emphasis on generosity, kindness and leniency apply to creditors. It is haraam for debtors to misconstrue this concept and interpret it as a licence for dodging and frustrating their creditors by withholding or delaying payment. The *Athaab* (punishment) for such dishonesty and injustice is severe. There is absolutely no permission in the Qur'aanic *Qardh Hasan* concept for debtors to take advantage, and to become lax in their efforts to swiftly settle their debts.

Debtors should also remember that it is HARAAM for them to indulge in luxuries while they have even one creditor demanding payment. When a debtor has not met his commitment on due date, then it is haraam for him to spend money on any luxury and unnecessary commodity.

Lack of fear for Allah Ta'ala and totally oblivious of the accountability in the Divine Court, most debtors have money for luxuries and for even Umrah and holiday trips while they are 'unable' to pay their debts. This action or inaction relative to paying debts is morally in the same category as theft and usurpation. The latitude of *Qard Hasan* is strictly confined to creditors.

## AL BARAKA'S HAJJ ACCOUNT

(Continued from page 6)

is painted provides a screen to conceal the true state of the Bank's dealings from its investors. The ordinary and average person understands sweet nothing of the manner of the operation of the account. The terms and conditions in the contract are in fact hieroglyphics to investors.

As long as there is no clarity and transparency on the

precise terms and nature of the contract, it will not be a valid Mudhaarabah deal in the Shariah. Our advice is that you close your Haj Account, and invest in gold coins. People who had bought krugerrands two years ago, have made almost 80% profit due to the rise in the price of the coins. Krugerrands can also be readily sold, and converted into cash. In fact, gold coins are better than cash.

## IMAAM ABU HANIFAH'S NASEEHAT TO THE ULAMA

"When you observe a Deeni danger in a person of worldly pomp and rank, then proclaim it (to the masses), and do not be deterred by his pomp and rank. Verily, Allah is your Supporter and your Helper, and the Helper of the Deen.

When you act in this way

(i.e. fearlessly proclaiming the Haqq), they will hold you in awe and not become audacious in flagrant commission of bid'ah in front of you.

In matters of the Deen if you see someone flagrantly committing evil, then expose

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## IMAAM ABU HANIFAH'S NASEEHAT

**SOME ADVICES** of Imaam Abu Hanifah (rahmatullah alayh) to his Student, Imaam Abu Yusuf (rahmatullah alayh):

- Do not indulge in worldly and commercial talk with the public except in matters related to Knowledge.
- Do not laugh in public.
- Do not visit the market places much.
- Do not speak to boys who have neared the age of puberty, for they are a Fitnah.
- Do not sit in the roads. If you have to sit somewhere, sit in the Musjid.
- Do not eat in the market places.
- Do not wear expensive and gaudy garments, for it will create pride in you.
- Do not speak to your wife about the wives of others.
- First acquire knowledge, then halaal wealth, then concern yourself with marriage. If you indulge in the quest for wealth while pursuing knowledge, it will divert you from Ilm. Ab-

stain from women (i.e. from marriage) prior to seeking knowledge.

- Make Taqwa and fulfilment of Amaanat obligatory on you.
- Abstain from academic discussion with the masses.
- Do not divert your attention from knowledge even if you are without food and earning for ten years.
- If anyone from the masses disputes with you, do not engage him in argument for your honour will be eliminated.
- When proclaiming the Truth do not be concerned with rank and prominence of people even if it is the king.
- Do not respond to the call of one who calls you from behind because animals are called from the rear.
- Fix for yourself some Thikr and Tilaawat of the Qur'aan after Salaat. Remember Allah Ta'ala and thank Him

for the bounty of Sabr He has bestowed to you, as well as for the other ni'maat.

- Fast a few days in every month.
- Guard your nafs and prevent it from futility.
- Do not become confident in your worldly affairs for Allah Ta'ala will question you in this regard.
- Don't follow people in their errors.
- Remember Maut and ask Allah to forgive your Asaatizah (teachers) and all those from whom you had acquired the Deen.
- Do not associate with the people of desire except if you intend to invite them to the Deen and the Straight Path.
- When you hear the Muaththin, enter the Musjid before the masses arrive.
- View the world with contempt, for it is indeed contemptible to the Ulama. Whatever is by Allah is superior than the world.

## SANHA CARRION – TRYING TO DEFEND THE INDEFENSIBLE

On 15 August 2010, Mufti Afzal Elias, in a radio programme lambasted and thoroughly exposed the HARAAM chicken carrion which SANHA, the Maitah-Purveyor is feeding to the unwary Muslim community under the massive deception that the carrion Rainbow and Earlybird chickens are halaal. Mufti Afzal Sahib had stated the bare facts on the basis of which every Muslim, provided he is not a SANHA lackey, can understand and accept that the commercially killed chickens certified and approved as halaal by SANHA are in fact absolutely HARAAM beyond the slightest vestige of doubt.

SANHA subsequently, in an extremely flabby re-

sponse, side-stepping the reality of the facts, tried in vain to defend the carrion chickens it is marketing as 'halaal'. We have been informed that Mufti Afzal Sahib will be issuing a very detailed response and rebuttal of SANHA's flabby and deceptive response. Meanwhile we are refuting SANHA's deceptive arguments in a series of articles. The first instalment of this series has already been published and disseminated via the internet. Anyone who has not seen the article may write to *The Majlis* for the booklet, *SANHA & MJC HARAAM CARRION CHICKENS – TRYING TO DEFEND THE INDEFENSIBLE*.



# THE FITNAH OF THE TIMES

Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) narrated the following Hadith:

*"What will be your condition when Fitnah enshrouds you? The old will become decrepit because of it (the Fitnah), and the young will become obese (spiritually and morally corrupt). People will regard Fitnah to be the Sunnah. If something of the Fitnah is abandoned, they will say: 'The Sunnah has been omitted.'"*

*The people asked: When will that occur? He said: 'When your Ulama have disappeared (that is underground - in the graves); when your qaaris will become abundant and your Fuqaha will be scant; your rulers will be numerous and your trustworthy ones will be few; when the world will be pursued with deeds (which are divinely designed) for the Akhirah, and when Knowledge of the Deen will be pursued for objectives other than the Deen.'*

We are witnessing in our age the materialization with precision of this prediction of

Rasulullah (sallallahu alayhi wasallam).

COMMENTARY:

\* Sincere and pious elders are shocked into indisposition by the rapid transformation of the community from the state of comparative virtue to the current state of vice and immorality which have become the norms of life for the modernized Muslims of today.

\* The young members of the community have become zindeeqs (zindeeq is a kaafir). Every stupid, plastic university academic believes that he is a greater 'mujtahid' than Imaam Abu Hanifah (rahmatullah alayh) and Hadhrat Umar (radhiyallahu anhu). Every jaahil youth who lacks the basic knowledge of Istinja and Salaat drunkenly believes that he has adequate expertise to interpret the Qur'aan and Sunnah in a way which negates the Math-habs of the Ahlus Sunnah Wal Jama'ah. They have become obese with their kufr.

\* Fitnah is nowadays construed to be the Sunnah. Thus

we find, all institutions of the true Sunnah being displaced for worldly motives. The Ulama who propagate against Bid'ah are accused of preventing people from Thikr. Those who strive to revive the murdered Sunnah practices of Nabi-e-Kareem (sallallahu alayhi wasallam) are reviled.

\* The world today is bereft of Ulama-e-Haqq. All the true Ulama – the Akaabireen who held aloft the Deen have disappeared underground into Barzakh. Today there remains only the scum who is projected as 'scholars', 'sheikhs' and 'molvies' – the conglomerate of villains masquerading as 'ulama'. About this stercoracious scum, Rasulullah (sallallahu alayhi wasallam) said: *"The Salihoon (Pious Ones) are departing (incrementally) one after the other, until there will remain only scum, like the scum of dates and wheat. Allah cares not for them."*

\* Qur'aan reciters (qaaris) – insincere, fussaag – selling the Qur'aan for a miserable price. These beardless fussaag mer-

cenaries recite for money and riya. While they recite the Qur'aan, there is not a vestige of the spirit of the Qur'aan on them.

\* As for Fuqaha, the world is denuded of them. Myriads of molvies and sheikhs are churned out annually from the innumerable Deeni institutions, but there are no Fuqaha in view. Only mercenaries and corrupt personnel are the effects of this mass production. All of these mercenary 'scholars' are engaging in the destruction of Islam.

\* Rulers of oppression who are thugs, debauchers, immoral and corrupt have multiplied by the million. Whereas in former ages, the Islamic Empire was ruled by a small elite group of Allah-Fearing Fuqaha and Auliya – today the Muslim world is in the grips of millions of kuffaar rulers occupying the various departments of government. All of them bear Muslim names whilst they are all kaafir, faasiq and munaafiq.

\* In all departments of gov-

ernance, whether in the government or in private organizations of Amaanat, crooks and robbers are at the helm. Public funds and property are squandered and misappropriated for personal gain.

\* Piety is being feigned to gain wealth. Men dressed in Islamic garb and with Islamic appearances, are scoundrels with the hearts of wolves. Fraud, stolen goods, riba, haalaalizing carrion in the name of the Deen for the sake of money, operating zina radio stations and haraam capitalist banks, all in the name of Islam. They brutally deceive the ignorant and the unwary masses with haraam projects and programmes camouflaged with Deeni hues.

\* The Knowledge of the Deen is pursued for worldly and nafsani objectives. This is the state of the Darul Uloom and even the khaanqahs of this era.

*When this is the state of the Ummah as predicted by Rasulullah (sallallahu alayhi wasallam), how is it ever possible for Muslims to free themselves from the grinding boots of their kuffaar masters whom they ape and idolize?*

## IS MPL THE LESSER OF TWO EVILS?

Another hoodwinking ruse stupidly trumpeted by the proponents of kufr MPL is that in the circumstances MPL is the lesser of the two evils. It is better to have 'something' than 'nothing' is their contention. These claims are devoid of substance. It devolves on the proponents of MPL to present an elaborate explanation for their baseless hypothesis.

There are no two evils here to choose from. The law of the land does not compel Muslims to choose between the law and Islam in our marital, divorce, maintenance and inheritance issues. Muslims are perfectly free to regulate all these affairs in strict obedience to the Shariah.

The lesser of the two evils argument is a stupid bogey with which stupid

MPL proponents seek to stupidly deceive Muslims. But, this deceptive stupidity has been thoroughly exposed. When claims are made, rational substantiation must necessarily be presented. But the MPL clique is bereft of logical, Shar'i and rational arguments, hence their only response is emotional drivel.

The 'something or nothing' argument displays the ignorance of the MPL fellows. The MPL 'something' is kufr. Muslims are under no constraint whatsoever to accept this MPL 'something' kufr. Why should Muslims opt for a stupid kufr measure when they have Islam to guide them and when they are free to be governed by the divine Shariah in their marital affairs?

## UN-ISLAMIC 'ISLAMIC' BANING

*The following is an extract from an article by a modernist who attempts to explain the un-Islamic nature of the so-called 'Islamic' banks. Even*

*the prime supporter of these banks, Maulana Taqi Usmani has been constrained to voice his misgivings.*

".....However, a recent news piece by BBC raises the question of whether Islamic banking truly adheres to the principles of Islamic economics and finance. At the helm of the criticism is Taqi Usmani, a member of Bahrain based Accounting and Auditing Organization of Islamic Financial Institutions (AAQIF). .....Usmani claims that the reliance on sukooks or Islamic bonds, renders Islamic finance **non-compliant with Islamic economic principles.**

Unlike a conventional bond, a sukook purports to be free of interest-rate pricing mechanisms. Moreover, like all Islamic economic transactions, sukooks are meant to be reciprocal; both economic parties are meant to share equally in the potential risk and reward. However, in an effort to make sukooks more flexible and soluble within the greater interest-based economy, sukooks traditionally are fixed-rate instruments that do not necessarily reciprocate risk.

Aside from the issue of risk reciprocity, sukooks – like many other Islamic financial instruments – are priced to an interest rate benchmark (e.g. LIBOR).

.....Thus, pricing sukooks to an interest rate benchmark may be more problematic because it implicitly introduces usury into the Islamic economy.

Yet interest rate benchmarking is ubiquitous in Islamic banking and is generally considered a necessary evil. Moreover, Usmani himself has argued that pricing Islamic instruments to existing interest rate benchmarks is equivalent to profit margins of related, but prohibited industries.

Islamic banks bypass such problems by *hiring the growing number of Shariah technicians who can endorse a given financial instrument as being within the auspices of Islamic legal principles.*" (End of article)

COMMENT

Even modernists and non-Muslim financial experts understand and see through the thin deceptive veneer of Islamic nomenclature with which the so-called 'Islamic' Riba banks are attempting to conceal their riba based haraam capitalist industry. These riba-halaalizing banks such as AL Baraka and Oasis, and carrion halaalizers such as SANHA and MJC are birds of a feather. Their common denominator is halaalizing haraam. In this pernicious process they mutilate the Shariah and destroy their own Imaan.

The 'shariah technicians' mentioned above refer to the mercenary molvies and sheikhs sitting on

the mercenary 'shariah' supervisory boards of the banks. They include the "world-renowned scholars" – the slaves of dinars, dirhams and dollars. All these lovers of the dunya are incorrigible mercenaries who have sold the Shariah for miserable dollars. They are hired to endorse haraam riba financial instruments with their haraam fatwas of permissibility which hoodwink the Muslim masses.

The evil of riba is so ubiquitous, and it permeates every fibre of these haraam 'islamic' banks so much that even one of the fathers of these haraam 'shariah' supervisory boards, Maulana Taqi Usmani, has been compelled to let loose a low rumble of warning. But he appears to be more wedded to the AAQIF creature than to the Qur'aan's Shariah, hence he has not been able to muster courage to throw in his lot with the numerous other Ulama, especially from Pakistan, who have criticized and are vociferously condemning the current haraam riba 'islamic' banking institutions which Maulana Taqi Usmani is supporting.

The Mujlisul Ulama of S.A. has written a booklet on *Sukooks* (so-called 'islamic' shares). Those interested, may write for the book. **The current 'islamic' banking is a massive farce and deception. It is unadulterated conventional capitalist riba banking. It is haraam for Muslims to invest and save with these so-called 'islamic' banks. All their products are haraam. They are drenched with riba. They have been "driven to insanity by the touch of shaitaan". – Qur'aan**





# SOME HAJJ MASAA-IL



## MISCELLANEOUS

\* A person on whom Hajj was not Fardh went for Hajj with the niyyat of Hajj. This Hajj suffices for a Fardh Hajj. If he becomes wealthy, Hajj will not be Fardh on him again.

\* If a visa for Hajj is obtainable only if the corrupt Hajj agency is paid a bribe, and Hajj is Fardh, then it will be permissible to pay the bribe. The taker of the bribe will be the sinner, not the giver in this case.

\* Hajj becomes Fardh on a female only if she has a pious male mahram to accompany her. A faasiq relative is not a valid mahram for a journey. If she cannot find a pious mahram to accompany her, she should make wasiyyat (issue a directive) that after her death Hajj should be performed on her behalf. The expenses for

such a Hajj will be taken from one third of her estate.

\* If the husband is a faasiq, it will not be permissible for a woman to travel for Hajj with him.

\* When Hajj has become Fardh on a woman, and she has a pious mahram to accompany her, then it is not permissible for the husband to prevent her. It is incumbent on her to proceed for hajj even against the wishes and instructions of her husband.

\* It is not permissible for a woman in Iddat to go for Hajj.

\* The Hajj which a minor performed will not be his Fardh Hajj. When Hajj becomes Fardh, he will have to perform it.

\* Sacrificing an animal for a Mufrid is not Waajib. It is preferable.

## TAWAAF

\* It is incumbent to make niyyat (intention) for Tawaaf. Without niyyat, the Tawaaf is not valid. Niyyat is the intention in the mind. Verbal expression while permissible, is not obligatory.

\* It is not necessary to specify in the niyyat which Tawaaf is being made. It will suffice to make niyyat of just Tawaaf.

\* Whilst making Tawaaf it is not permissible to face the Ka'bah, except when making Istilaam of Hajr-e-Aswad.

\* After every Tawaaf it is Waajib to perform two raka'ts Salaat. While it is more meritorious to perform it at Maqaam-e

-Ibraaheem, it may be performed anywhere in Musjidul Haraam.

\* If one forgets to perform this Salaat after the Tawaaf, it remains obligatory for lifetime, and it has to be discharged even after leaving Makkah and at any place. There is no Dumm for the delay.

\* If Tawaaf is made after Asr, the two raka'ts should not be performed. It should be performed after the Fardh of Maghrib.

\* If two or more Tawaafs were made without performing two raka'ts after each Tawaaf, then for each Tawaaf two raka'ts should be made. It is Makrooh to unnecessarily delay the two

raka'ts after completion of the Tawaaf.

\* If during the course of a shout of Fardh or Waajib Tawaaf, one doubts the number of shouts, then repeat that shout and regard it to be the lesser number, e.g. the doubt is 3 or 4. If it is Sunnat or Nafl Tawaaf, then it is not necessary to repeat the whole shout. Act in conformity with what you believe the number to be.

\* While there are Masnoon duas to recite during Tawaaf, if one has not memorized such duas, recite any Tasbeeh, Tahleel, the Kalimahs and Thikr.

\* It is not advisable to recite Qur'aan during Tawaaf.

## THE PENALTIES

1) If the entire Tawaaf-e-Ziyaarat or the greater part of it (i.e. four Shauts) is made without wudhu, the penalty is one Dumm (i.e. a goat/sheep/or one seventh of a camel is to be sacrificed.)

2) If Tawaaf Qudoom or Tawaaf Wida' or Nafl Tawaaf or less than half of Tawaaf Ziyaarat was made without wudhu, the penalty for every Shaut (circumambulation) is the Sadqah Fitr amount, i.e. approximately 2 kg flour or its price.

If the amount of the Sadqah for all the Shauts equals the price of a Dumm, the amount may be reduced a little. In all these instances (mentioned in No.1 and No.2) if one repeats the Tawaaf with wudhu, the penalty falls away.

3) If while making Tawaaf there was some najaasat (impurity) on the garments or on the body, then while this is Makrooh, there is no penalty.

4) If the whole of Tawaaf Ziyaarat or the greater part was made in the state of haidh or janaabat, the penalty is a camel or a cow/bull.

5) If Tawaaf Qudoom or Tawaaf Wida' or Nafl Tawaaf was made in the state of haidh or janaabat, a goat/sheep is the penalty. In all these instances (mentioned in No.4 and No.5) if the Tawaaf is repeated in the state of purity, the penalty falls away.

6) If Tawaaf-e-Ziyaarat has been done after the Days of Nahr (10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup>), Dumm (goat/sheep) is the penalty.

7) If any part of the Tawaaf of Umrah, even if it is one Shaut, is made in the state of haidh, janaabat or without wudhu, one Dumm is incumbent.

8) If Tawaaf Ziyaarat or four or more Shauts are omitted (not

made), then sexual relations will be haraam until such time that this obligation has not been discharged, even if it is a lifetime.

9) If one, two or three Shauts of Tawaaf Qudoom or Tawaaf Wida are omitted, the penalty is Sadqah for every Shaut. (Sadqah means the Sadqah Fitr amount). If four or more Shauts are abandoned, one Dumm is Waajib.

10) If the entire Sa-ee or the majority of the circuits (shauts) is abandoned, one Dumm is Waajib.

11) If one departs from Arafaat before sunset, a Dumm is Waajib. However, if one returned to Arafaat before sunset, the penalty falls away.

12) If Wuqoof of Muzdalifah is abandoned without valid reason, the penalty is one Dumm. If this Wuqoof was not made for a valid reason, there is no penalty. If females are unable to make Wuqoof of Muzdalifah because of the huge crowds, there is no penalty for them.

13) If Rami of the Jimaar is omitted, the penalty is a Dumm whether it is the Rami of one day or more or if the majority of pebbles of one day were not thrown. If a minority of the pebbles of one day has not been pelted, then for each pebble the penalty is Sadqah (the Sadqah Fitr amount). For example, ten pebbles of the days on which all three Jamraat have to be pelted, or three pebbles of the 10<sup>th</sup> when only Jamrah Aqbah is pelted.

14) If the hair was shaved/clipped outside the Haram area for being released from Ihraam, the penalty is one Dumm.

15) If halq (shaving the hair) or taqseer (clipping the hair) was done before Rami, the penalty is one Dumm.

16) If the Qaarin or Mutamatti' made halq/taqseer before Thabaha (sacrifice of an animal), one Dumm is Waajib.

## COVERING THE HEAD AND FACE

In the state of Ihraam it is not permissible for a man to cover the head and face. It is not permissible for a woman to cover her face during Ihraam. She may not cover her face with a Niquaab or cloth which rests on the face.

\* If a man covered his whole face or his whole head or a quarter of the head or a quarter of the face, whether intentionally or unintentionally, or a woman covered her face for 24 hours or more, one Dumm is incumbent.

\* If less than a quarter was covered or if the covering was less than 24 hours, the penalty is Sadqah.

## MAGHRIB & ISHA AT MUZDALIFAH

The departure from Arafaat is after sunset. Maghrib and Isha Salaat should not be performed along the way to Muzdalifah. Both these Salaat have to be performed at Muzdalifah during the Isha time.

At Muzdaifah when it is time for Isha, then Maghrib and Isha will be combined. One Athaan and one Iqaamah will be recited. First Maghrib will be performed, then immediately Isha. The Athaan and Iqaamah will be recited only before performing Maghrib, not when performing Isha.

## SHAAFI'S

*Jama' Baines Salaatain (Combining two Salaat) in Arafaat and Muzdalifah will be valid for Shaafi's only if they are musaafir. If they are not musaafir, it will not be permissible for them to combine the two Salaat in Arafaat and Muzdalifah.*

## THE WAAJIB ACTS

There are six Waajib acts in Hajj. (1) Wuqoof in Muzdalifah during the Wuqoof time. (2) Sa-ee between Safa and Marwah. (3) Rami Jimaar (Pelting the Pillars) (4) The Qaarin and Mutamatti to sacrifice an animal (5) Halq (shaving the hair) or Taqseer (clipping the hair) (6) Tawaaf-e-Wida'.

If any one of these Waajib acts is omitted whether intentionally or unintentionally, then Jaza' (paying compensation) becomes incumbent. However, if any of the Waajib acts is missed out on account of a valid reason, then Jaza' will not be incumbent.

## THE PEBBLES

The pebbles with which the Jamraat will be pelted should be gathered at Muzdalifah. These pebbles may be gathered from anywhere along the route, but not from Musjid Namirah or any other Musjid.

It is Makrooh Tahrimi (prohibited) to pelt with pebbles lying at the Jamraat sites. Although the Rami (Pelting) will be valid, but it is not permissible. It is Mustahab to wash the pebbles even if they are clean.

## ZUHR AND ASR IN ARAFAAT

On the Day of Arafaat, Zuhr and Asr Salaat are combined and performed together during Zuhr time. The conditions for this combination are:

- ♦ The presence of the Imaam or his representative.
- ♦ For both Salaat one should be with Ihraam of Hajj.

♦ Zuhr will first be performed then Asr.

If any one of these conditions is missing, combining the two Salaats will not be permissible. Each Salaat will have to be performed in its proper time. It is not permissible for groups to combine these two Salaat in their tents.

## TAMATTU'?

**Q. A person going for Hajj performed Umrah. After Umrah he goes to Madinah Munawwarah. From Madinah he returns to Makkah for Hajj-e-Tamattu'. Should he make Umrah again or does the first Umrah suffice?**

**A.** There is a sharp difference of opinion on this issues. According to Imaam Abu Yusuf and Imaam Muhammad (rahmatullah alayhima) when a person after performing Umrah during the Hajj months leaves for Madinah Munawwarah, the Umrah which he has performed is not the Umrah of Tamattu', although according to Imaam Abu Hanifah (rahmatullah alayh) it will be the Umrah of Tamattu'.

If this person who had gone to Madinah after the Umrah, wishes to perform Tamattu', then he will have to perform

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# NABI DAANYAAL

(Continued from page 1)

of destruction of Bani Israaeel, Musjidul Aqsa and Jerusalem in Surah Bani Israaeel.

The Yahood were subjected to mass slaughter. Thousands were driven in chains to Iraq to be reduced to slavery. Among them was Nabi Daanyaal (alayhis salaam) as well. During their years of captivity and slavery, Allah Ta'ala appointed Daanyaal (alayhis salaam) the Nabi who consoled Bani Israaeel and kept alive the flame of the Deen. Like Yusuf (alayhis salaam), Allah Ta'ala had bestowed to Nabi Daanyaal (alayhis salaam) the expertise of dream interpretation. Despite the yoke of persecution and oppression which the rulers had imposed on Bani Israaeel, Nabi Daanyaal (alayhis

salaam) resolutely proclaimed the Haqq of the Deen.

After the death of Bukhtnazar (Nebuchanazer), Nebushanezaar ascended the throne. The new king saw a dream which perplexed him. All the astrologers, fortune-tellers and sorcerers of the land failed to present a comforting and reasonable interpretation. The perplexity and concern of the king increased immensely. Someone then informed the king of a very pious wiseman among Bani Israaeel, namely, Daanyaal. The king sent for Hadhrat Daanyaal (alayhis salaam).

When Hadhrat Daanyaal (alayhis salaam) arrived, the king said: "I have heard the spirit of divinity is in you and that you are a man of perfect wisdom. The wisemen and astrologers have failed to interpret my

dream. I have heard that you are able to interpret intricate dreams and solve such problems. If you are able to interpret my dream, you will be garbed with regal attire. You will be garlanded with a golden chain, and you will be the third highest officer in the empire." Hadhrat Daanyaal (alayhis salaam) responded: "Retain your prizes by you. Present your awards to someone else. I shall explain this dream to you."

After the king explained his dream, Hadhrat Daanyaal (alayhis salaam) presented the interpretation which related to the rise and fall of empires. The specific one of interest to us at this juncture relates to the rise of an evil regime thousands of years after Hadhrat Daanyaal (alayhis salaam). He described that future regime as the 'Reign

of Abomination' (a hated reign of terror), and the 'Kingdom of Sin'. The establishment of this Reign of Abomination would initiate the process of the end of the world. It will open the era of total immorality and sin. At that juncture in time will appear two great, holy personalities and two great evil anarchists.

Armies will be despatched from the north. The sacred fortress will be defiled and the daily acts of sacrifices will be prohibited. Then the Reign of Abomination will be established. Continuing his explanation, Hadhrat Daanyaal (alayhis salaam) said: "I heard two sacred Voices speaking. First Voice: "When will this event of the sacred abode being trampled and defiled under the feet (of these oppressors) occur?" The second Voice answered: "Two thousand and three hundred days. Thereafter this holy place will be purified."

In the prediction made by Hadhrat Daanyaal (alayhis salaam), is also mentioned that the 'Reign of Abomination' will be terminated after 45 days.

In an attempt to unravel the mystery of the predictions made by Hadhrat Daanyaal (alayhis salaam), the Saudi Shaikh Safar Bin Abdur Rahman Al-Hawaali presented the following theory:

The two holy personalities refer to Imaam Mahdi (alayhis

salaam) and Nabi Isaa (alayhis salaam). The two forces of anarchy are Dajjaal and Ya'jooj and Ma'jooj. The Reign of Abomination and Sin is the state of Israel. The big conundrum or mystery is the time periods mentioned in the prediction of Hadhrat Daanyaal (alayhis salaam) and which is mentioned in the Tauraah.

This mystery, according to the venerable Shaikh Al-Hawaali, is solved when the style of the Tauraah is taken into account. 'Day' in terms of the Taurah refers to a year. On this basis, the prediction records that the Reign of Abomination would be established 2300 years later. Hadhrat Daanyaal had made this prediction 333 years before the advent of Nabi Isaa (alayhis salaam) according to historians. Minus 333 from 2300. The answer is 1967. This was the year that Israel had defeated the Arab armies. Although Israel was established in 1948, its invasion of Jerusalem occurred in 1967, and the prediction pertains to the establishment of the evil regime in Jerusalem. Israel did not have possession of Jerusalem prior to 1967. Thereafter Musjidul Aqsa was desecrated by the conflagration enacted by the Israelis.

The Reign of Abomination and Sin, according to the prediction, will be for 45 years:

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## Qur'baani Reminder

SOON IT WILL BE THE QUR'BAANI SEASON. As usual, the Mujlisul Ulama shall, Insha'Allah, be organizing Qur'baani in Bangladesh and elsewhere. Along with the execution of the obligation of Qur'baani, the needs of the poor can also be served by doing the Qur'baani in villages in which the inhabitants are extremely poor and unable to af-

ford the luxury of meat most of the year.

**The price of a cow (seven shares) is R3,000 (\$350).** The price of goats and sheep in these regions is very high, hence we concentrate on Qur'baani of cattle.

**Price for one share is R430 (\$50).** To enable us to organize the Qur'baani project, early arrangements have to be made. We

shall appreciate it very much if those who will be participating in the Qur'baani Project will send in their order and payment early. Although we shall be taking Qur'baani orders right until the Day of Eidul Adhaa (10th Zil Hijjah), early ordering and payment will make our task easy. There are several hundred villages in which we would like to make Qur'baani. May Allah Ta'ala reward you in abundance for your assistance.

## THE MPL KUFR DISASTER

Hitherto, not a single member of the Muslim Personal Law (MPL) clique has been able to provide even one valid Shar'i or secular ground for justification of the proposed kufr MPL bill. We have repeatedly challenged them to rationally state Shar'i or secular (kufr) grounds for the perceived need for MPL. We have repeatedly requested the proponents of MPL to explain just what are the hardships of Muslim women; how MPL will address and solve these perceived hardships; why the women are unable to acquire redress and solution for their problems from the existing Ulama institutions even if it happens to be a flimsy paper body such as UUCSA, and why can murtadd women who reject Islam's dispensation not acquire redress by proceeding to the secular courts like all other non-Muslim females do?

There are two kinds of women in Muslim society:

1) Those who are conscious of Islam, and are prepared to voluntarily submit to Allah's Laws.  
2) Those who are discontented with the dispensation provided by Islam. This type of woman rejects Allah's Law and wants a secular dispensation. The decrees of the secular courts promise lucrative monetary and other returns which

according to Islam are haraam.

The first category of women wholeheartedly accepts the decree of the Shariah as handed to them by the Ulama forum. They are not in need of MPL for resolving any dispute whatsoever. Furthermore, the husbands also accept such rulings even if it is for only worldly reasons. The decree of Islam in relation to the decree of the kuffaar courts, favours the husband whereas the decree of the secular court is a gross injustice and a cruel burden totally in conflict with the Shariah. Husbands, therefore, submit happily to the decree of the Ulama organization. This category of Muslims is not in need of any MPL measure to adjudicate their disputes.

The second class of women who are dissatisfied with Allah's Law, eliminate their Imaan. They are hell-bent on securing haraam redress via the kuffaar courts. These women too are not in need of MPL because they have access to the secular courts which will favour them with the provisions of the law and the constitution.

MPL is therefore a stupid, expensive piece of proposed rubbish legislation which no one is in need of, neither Muslims nor murtaddahs (female renegades).

## THE PRODUCTS OF "ISLAMIC STUDIES"

The mentors and tutors of all the products of the 'Islamic Studies' conspiracy are shayaateen such as Schacht and his progeny who have indoctrinated their Muslim subordinates with the two mainstays of their conspiracy to destroy Islam: (1) That the Shariah is 'time-bound', out-dated and currently irrelevant. (2) All the Ahaadith are fabricated and unreliable.

An outstanding common feature of *all* products of 'Islamic Studies' programmes, with rare exceptions, is that the aforementioned two pernicious beliefs of kufr constitute the fundamental pillar of their philosophy of *jahaalat and kufr*. On the basis of these two principles of kufr, they invariably submit the Qur'aan Hakeem to personal opinion and baseless kufr interpretation. This clamour has already assumed monotonous proportions. These stupid products of 'Islamic Studies' deny Islam – the whole of Islam – solely on the basis of their corrupt two principles of kufr which their orientalist masters have dinned into their ears.

Their Imaan has been totally extinguished by their wholehearted embrace of these two kufr principles without them even understanding. They come within the scope of the Qur'aanic aayat: *"The worst of animals by Allah are the dumb and deaf who*

*have no brains."*

They are incapable of independent and intelligent thinking. They have lapped up all the kufr vomit of their orientalist masters. This venomous vomit makes these murtad products who sport Muslim names more dangerous for Islam than the orientalist themselves.

The biggest and most effective achievement of Schacht and gangs of his ilk, has been their successful conversion of almost all Muslims who sat at their feet acquiring stupid and kufr 'Islamic Studies'. Today all these zindeeq and murtadd products are in the forefront digging the foundations of Islam by means of a variety of ruses, programmes and institutions. The interfaith movement, Muslim Personal Law measures, 'Islamic' conferences and many other overt and covert programmes, workshops, road shows and the like are all the vile and poisonous tentacles of the 'Islamic Studies' plot driven from the many kuffaar universities and a network of other European and American institutions. And, countries like Saudi Arabia are prime cogs in this network. The function of the Saudis is mainly to provide the finance and legitimacy with a supply of stupid sheikhs who are unable to distinguish between day and night.

There are three types of Muslims who are ensnared by the

'Islamic Studies' trap laid out at universities.

1) Those who pursue 'Islamic Studies' because of *hubb-e-jaah* (love of fame). They desire worldly name and fame, hence they pursue the scrap kufr degrees.

2) Those whose motive is *hubb-e-maal* (love for wealth). They believe that the scrap degrees will enhance their worldly status which in turn could be lucratively exploited to bring in the dollars.

3) Those whose motive is both, *hubb-e-jah and hubb-e-maal*.

Whatever their motives are, after pursuing the scrap knowledge provided by 'Islamic Studies', they all emerge with a common denominator, viz., enemies of Islam. Some are kaafir of the zindeeq class; some are murtadd, and some are munaafiq. All of them, with rare exceptions, work to dig the foundations of Islam. They are cogs in the orientalist plot to destroy Islam. Some are willing cogs whilst others are plain stupid and dim in the brains. They pursue their selfish motives of name and money while they unintentionally promote the plot to destroy Islam. All of them are driven and guided by the master plotters in the orientalist conspiracy that oversees all the faculties of 'Islamic Studies' at the various kuffaar academic institutions.

It is vital for Muslims to be on their guard and to abstain from participating in the programmes of 'Islamic Studies' which in reality are kufr and shaitaani studies.



# ALL COMMERCIALLY KILLED BEEF IS HARAAM

**JUST AS ALL COMMERCIAL-  
LY KILLED 'HALAALIZED'  
CARRION CHICKENS IN  
SOUTH AFRICA ARE  
HARAAM, SO TOO IS ALL  
COMMERCIAL-  
LY KILLED BEEF IN THE COUNTRY  
HARAAM.**

All commercially killed bulls and cows are subjected to the most horrendous cruelty of the captive-bolt treatment prior to the slitting of their throats. A long metal bolt is shot into the skull of the animal, smashing the skull and brain brutally. The effect of this brutality causes the animal to drop. Sometimes a second bolt has to be shot depending on the size and strength of the bull.

This cruelty is perpetrated in full view of the other cattle all waiting in queues for their turn to be subjugated to this horrendous torture. The loud bang and the dropping down of their compatriot, result in a state of panic in the lined up cattle. They bellow with fear, trying to escape. But they are firmly hemmed in by the devices in which they are lined up.

After smashing the brain of the bull/cow in this brutal haraam manner, the animal is on the very verge of death. There is no recovering from this vile and cruel brain-smashing process. While the haraam halaalizing outfit claims that the cattle with smashed brains survive until they are slaughtered, many die

instantaneously or a few seconds after the brutal act of brain-smashing is effected.

There is some delay after the bolt is smashed into the animals skull, and the act of slitting its throat. After the shooting of the bolt, the animal is mechanically hoisted on one leg. Hanging upside down, it moves on a conveyer chain. In this condition is its throat slit.

Even if it should be stupidly assumed with the objective of deceiving people that all the animals are still alive when their throats are slit, this end product which is the effect of a brutal chain of haraam acts, is totally unfit for Muslim consumption. However, the reality denies the self-deceptive assumption. Many animals with their skulls and brains smashed, perish prior to the actual act of slitting their throats.

Furthermore, Muslims have to understand that they are, according to the Qur'aan Majeed, "*The best of nations*" by virtue of the treasure of Imaan in their hearts. They are also *Ashraful Makhluqaat* (the noblest of creation) by virtue of being *Insaan* (Human Beings). As such we are not expected to descend to the level of dogs and wild beasts to gratify the crave to consume meat. Muslims are permitted to consume only meat which is slaughtered in accordance with system of Thabah ordained by Allah Ta'ala.

Allah Ta'ala has revealed to us via His Rasool (sallallahu alayhi wasallam) a beautiful, humane system of taking the life of animals. When meat is produced by a brutal kuffaar system which totally displaces the divine system, then it will not be permissible for Muslims to devour the meat of that accursed system whose every detail from beginning to ending is haraam. The evil kuffaar system of killing animals displaces every detail of the Islamic system which is the product of Wahi (Divine Revelation).

It is perfidious for Muslims to consume such accursed meat on the grounds that the act of slitting the four neck vessels overrides and even abrogates all the other essential steps of which Allah's system consists. Every act, every step in the Shar'i system of Thabah is essential and of fundamental importance regardless of its Fiqhi (Juridical) classification. The act of facing the animal towards the Qiblah is essential and of fundamental importance. Its Sunnatul Muakkadah classification does not detract from its fundamental importance and significance.

The Sahaabah refused to eat meat of animals which were not faced towards the Qiblah. They understood the spiritual harm and detriment of consuming such meat.

The questions are: Who has commanded that the animals

should face the Qiblah? Who has instructed that an animal may not be slaughtered in the presence of another animal? Who says that there should be no pre-slaughter infliction of injury to the animal? Who has prohibited the skinning of animals whilst there are still signs of life pulsating in it? And who has ordered all the other don'ts and do's relative to Thabah and consumption of halaal tayyib meat? The one answer to all these questions is: Allah Azza Wa Jal has ordained these commandments.

Now every Muslim must ponder and reflect. Look deep down into the innermost recesses of your heart where your Imaan resides. Is disobeying a command of Allah Ta'ala insignificant and tolerable? Is it Islamically intelligent to say that it is alright to discard *all* the acts commanded by Allah Ta'ala as long as the four neck vessels are slit? Is it valid to argue that zina with a woman is alright as long as Nikah will be performed with her? Is it reasonable for a Muslim to commit haraam deeds as long as it is his intention to rectify the haraam and transform it into halaal? Does anyone's Imaan accept this answer? Did Allah Ta'ala, Nauthubillaah!, issue these commands in idle sport? Are these injunctions meaningless and futile which could be discarded and abandoned at will and fancy or replaced with the ways and methods of the kuffaar? Is this the demand of your Imaan?

Since every step in the kuffaar system of killing animals is brutal and haraam, it is

never permissible to consume the meat regardless of the 'end product' hypothesis. The 'end product' story applies to special circumstances. It is not the norm. In normal circumstances the only valid method permissible is the Shar'i system of *Thabah*.

In the South African context, in fact in all parts of the world where the kuffaar system of killing has been introduced, the meat is haraam. The reasons for this Ruling are:

- The total displacement of the system ordained by Allah Ta'ala
- Numerous animals perish before their throats are slit
- The horrendous acts of cruelty inflicted on the animals
- Absolutely no Chain of Halaal supervision.

With regard to the alleged chain of halaal, the carrion halaalizing outfits are guilty of deliberate LIES. Right from after slaughter to the time the meat reaches the Muslim consumers, there is absolutely no Muslim supervision, neither in the haraam red-meat industry nor in the carrion chicken industry.

***For the sake of ensuring the health of their Imaan it is Waajib for Muslims to abstain from all commercially killed beef and carrion chickens. NEVER TRUST THE SATANIC OUTFITS WHO HALAALIZE CARRION IN THE NAME OF ISLAM FOR THE SAKE OF HARAAM RIBA MONEY.***

## SANHA CARRION CHICKENS ARE HARAAM -MUFTI AFZAL ELIAS

**Q. Mufti Afzal Elias and the presenter of Radio Ansaar have categorically branded Rainbow chickens haraam. SANHA has gone crazy and has defended its position by rebutting the claims made by Radio Ansaar. Please comment.**

**A.** In response, SANHA claims: "*Through our Halaal programme, onsite supervision and unfettered inspections, disclosures and declarations, checks and balances we stand by the testimony ...*"

These claims of SANHA are baseless and false. There is a deluge of evidence to prove that every claim made by SANHA is incorrect and baseless. Mufti Elias is 100% correct regarding the claim that Tasmiyah is not recited on the chickens, or at least on the overwhelming majority of the killed chickens. We have an avalanche of evidence to prove this.

Mufti Elias had reservations from the very beginning soon after the farcical inspection which was a sham and a massive deception. Mufti Elias had condemned the slaughtering system of Rainbow in unambiguous terms.

There are more than two dozen affidavits of slaughterers from three of SANHA's certified/approved chicken-killing carrion plants – Rainbow, Early Bird and Anca. All these slaughterers

from different plants as well as the inspection report of NIHT as well as SANHA's own 223 page secret report testify that the chickens Are HARAAM.

The 'testing' in court of the affidavits as mentioned by SANHA, will have absolutely no Shar'i consequences. The decrees of the kuffaar court are of no Shar'i consequence.

The other ulama who participated in the farcical inspection and who condone SANHA's halaalized carrion are lackeys of SANHA. They have ulterior, worldly and monetary motives for saying that the rotten, diseased murdered carrion chickens are halaal. They have betrayed Allah Ta'ala, Islam, Rasulullah (sallallahu alayhi wasallam) and the Muslim community. They are all complicit in feeding the Ummah haraam carrion.

SANHA fears even the shadows of the carrion chickens they are murdering by the million every week. SANHA has halaalized the brutal torture of millions of Allah's creatures on a regular and continuing basis. These chickens will still deal with SANHA molvis in Jahan-num. But the money – the haraam money – is too delicious and attractive for SANHA, hence it has opted for exchanging Imaan for the carrion money. SANHA's claim of 'fearing only Allah Ta'ala' is most hollow, ludicrous, decep-

tive and a blatant LIE. Men who fear Allah Ta'ala do not halaalize carrion. Men who fear Allah Ta'ala never halaalize the brutal kuffaar system of killing animals. Men who fear Allah Ta'ala never displace an Islamic system for adoption of an evil kuffaar system, and all this only for money – haraam riba money acquired by way of torturing billions of chickens every year.

Undoubtedly all halaal certifying bodies are approving and certifying haraam poultry. From this it logically flows that all restaurants, butchers, wholesalers, etc. who stock and deal with the halaalized carrion are dealing in haraam. Be rest assured that the chickens are absolutely HARAAM without the slightest vestige of doubt. Those who devour the diseased halaalized carrion ruin their Imaan.

In the past it was SANHA's standard policy to brand every one who claims the chickens to be haraam to be in cahoots with the Majlis or to be the representatives of The Majlis. We await SANHA to now apply its standard to Radio Ansaar. Is Radio Ansaar also in cahoots with *The Majlis*? Mufti Afzal Elias Sahib will be issuing his detailed rebuttal of the falsehood SANHA is peddling.

## IMAAM ABU HANIFAH'S NASEEHAT TO THE ULAMA

(Continued from page 7)

him to the people so that they do not follow him, and so that they remain aloof of him. Verily, Nabi (sallallahu alayhi wasallam) said: Expose the faajir regarding the evil in which he indulges so that people remain safe from him."

The advice of Imaam Abu Hanifah (rahmatullah alayh) based on the Hadith he cited is to name and expose miscreant Ulama and leaders who flagrantly practise fisq, fujoor and bid'ah. The purpose of naming and criticizing them is to save the masses from becoming ensnared in their evil.

The Ulama who conceal the Haqq for nafsani motives should reflect on this advice, and do some soul searching, for then they will understand the despicable sin of *Kitmaanul Haqq* which they are committing.

**Zul-Qa'dh 1431  
October 2010**

**ZAKAATNISAAB  
MEHR-E-FATIMI**

**R3,130  
R9,020**



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
PORT ELIZABETH  
SOUTH AFRICA 6056

(Continued from page 5)

**someone, we are forced to walk on top of the graves. There is no other option. What is the Shariah's ruling in this situation?**

**A.** The people are guilty of gross carelessness and indifference for burying in such an unsystematic manner that leaves no walking path in the qabrastaan (graveyard). In the circumstances there is no option but to walk over the graves and make Tawbah and regret the sin. The lesser of the evils is to walk over the graves in order to bury the mayyit.

**Q. My brothers and sisters are in need. They are poor and qualify to accept Zakaat. Can I give my own Zakaat to them?**

**A.** It is permissible to give your Zakaat to your brothers and sisters who are in need and who do not own the Nisaab amount. It is not permissible to give one's Zakaat to one's own parents/grandparents and children/grandchildren.

**Q. A woman asked her husband for Talaq. He said: "You are not a good woman". She then said: "So then if I am not good let me go". In response the husband said: "OK then pack yourself and go." The husband takes an oath that he had no intention of Talaq.**

**A.** If he had no intention of Talaq, then this statement will not be Talaq. If his intention was Talaq, it will be one Talaq Baain which terminates

the Nikah.

**Q. I have read the article by a modernist female claiming that Eid and Jum'ah Salaat are Waajib for women and that it is Waajib for them to attend the Eidgah and the Musjid. What is the Shariah's response?**

**A.** The stupidities of the advocates of females attending the Musjid and Eidgah have been answered in detail in several books: (1) *Women in Musajjid* (2) *The Ghutha of a Ghabi* (3) *The Dumb Woman*.

If you are interested, write for these books.

**Q. I am a Hanafi while my wife is a Shaafi'. If I pay her Fitrah, shall it be according to the Hanafi or Shaafi' calculation?**

**A.** Fitrah is Waajib on your wife. Paying her Fitrah is not Waajib on you just as her Salaat is not Waajib on you. However, if you wish to pay her Fitrah you may do so with her knowledge and consent, and the amount must be the Shaafi' amount.

**Q. On whom is Fitrah Waajib?**

**A.** Fitrah is Waajib on those adults who have the Zakaat Nisaab amount on the Day of Eidul Fitr.

**Q. A Maulana says that Hanafis should perform Witr behind a Shaafi' Imaam. He explained that when the Shaafi' Imaam terminates the Salaat with Salaam after two raka'ats, the Hanafi Muqtadis**

## BANKS AND SERVICE FEES

**Q. Are Muslim banks not allowed to charge service fees?**

**A.** While the banks may charge a reasonable service fee for handling money, the whole banking system is a corrupt riba system. They are allowed by the Shariah to charge service fees only if they keep the deposits of clients in trust in safe-boxes, without ploughing the funds into business ventures. They may then charge fees for the labour involved in

safe-keeping the funds.

But these riba banks do not observe this rule of the Shariah. The funds are regarded as *Qardh* (loans given to the bank). The bank invests these funds in business deals to gain profit. It is haraam to charge clients who give the bank *Qardh*. In reality they should not be charging fees because they make use of the money of account-holders. They invest most of the funds in interest ventures thereby earning millions of rands. Thus the bank's entire service fee structure is haraam.

**should not follow him. They should get up and perform one raka't and end the Salaat after the third raka't. Is this procedure correct?**

**A.** This procedure is incorrect. The Salaat of the Hanafis will not be valid in this manner. The Shaafi' Imaam makes niyyat of Sunnat which is in the category of Nafl, and also performs only two raka'ats while the Witr is Waajib for Hanafis and consists of three raka'ats. Therefore the Witr of the Hanafis will not be valid by the method explained by the Maulana Sahib. Hanafis who had performed Witr in this way should make qadha of their Witr. Reciting Dua Qunoot before Ruku' is also Waajib for Hanafis while Shaafis recite it after Ruku'.

**Q. A Maulana says that if the gold and silver jewellery owned by a woman is in normal use then Zakaat is Waajib and if not in use, then Zakaat is not Waajib. Is this correct?**

**A.** It is incorrect. Zakaat is Waajib on gold and silver regardless of it being in use or not. The Maulana Sahib has incorrectly stated the Shaafi' ruling. According to the Shaafi' Math-hab, gold and silver jewellery in use is not Zakaatable.

**Q. I continued eating while the Athaan for Fajr was being recited, but stopped a few seconds after commencement of the Athaan. Is my fast valid?**

**A.** Your fast is not valid. You have to make qadha of one fast.

## TAMATTU'?

(Continued from page 9)

Umrah again. This is the view of Imaam Abu Yusuf and Imaam Muhammad (rahmatullah alayh), and this is the official or the *Mufta Bihi* version according to Hadhrat Maulana Zafar Ahmad Thaanvi (rahmatullah alayh).

However, there is *ikhtilaf* (difference of opinion) of our

Akaabireen (Senior Ulama) on this mas'alah. In *Imdaadul Ahkaam, Vol.2, pages 181/182*, Maulana Zafar Ahmad gives the Fatwa on the version of Saahibain, while Mufti Mahmoodul Hasan in *Fataawa Mahmoodiyyah, Vol. 13, page 169*, gives the Fatwa on the version of Imaam Abu Hanifah (rahmatullah alayh) although his (i.e. Mufti Mahmood's - rahmatullah alayh) answer is ambiguous. While he tells the

questionnaire that the Tamattu is valid according to Saahibain, he also entertains the view of Imaam Abu Hanifah.

We are of the view that the *ihitiyaat* (precaution) is in the version of Saahibain. The person when returning from Madinah **should** perform Umrah. By performing Umrah, he will save himself from a possible serious violation. If he adopts the view of Saahibain

and does not perform Umrah again, but performs *Ifraad* (only Hajj), then he will be in violation of Imaam Abu Hanifah's ruling. While he will be a *Mufrid* (one who performs only Hajj) according to Saahibain, he will be a *Mutamatti'* (one who performs Hajj and Umrah) according to Imaam Abu Hanifah. Thus, Damm Tamattu' is Waajib according to Imaam Abu Hanifah, while there is no Damm according to

Saahibain because this person is a *Mufrid*. To be saved from this situation it is best to perform Umrah again so that he will be a *Mutamatti'* according to both views.

Hence, if he does perform Umrah, he will conform to Saahibain's view, and although he acts in conflict with Imaam Abu Hanifah's view, nevertheless, the Tamattu' will be valid according to both views.

## SUPPORT THIS STRUGGLE

SUPPORT THE ISLAMIC PROJECT OF THIS CENTURY  
SUPPORT THE WAAJIB MAKTAB PROJECT  
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## NABI DAANYAAL

(Continued from page 10)

1967 + 45 = 2012. According to this hypothesis of Shaikh Al-Hawaali, the state of Israel will collapse in the year 2012 or its final demise will commence in that year.

**COMMENT:** While this theory seems plausible there is no certitude regarding the times stated. The only absolute certitude is the fact that Israel and the U.S.A. will crumble and be destroyed by the Command of Allah Ta'ala. The Qur'aanic dictum is explicit and emphatic: "For every nation there is an appointed time. When that appointed time arrives, it will neither be procrastinated nor advanced." Thus, no empire endures forever. But the drunken oppressors are too blind to see the lessons of history. They will perish like vermin.

The year 2012 does not have Shar'i substantiation. There is no certitude that the prediction was made 333 years before Nabi Isaa (alayhis salaam). These dates are clouded with ambiguity. The only absolute certainties in the prediction

are the following:

- Imaam Mahdi and Nabi Isaa (alayhimas salaam)
- Dajjaal, Ya'jooj and Ma'jooj
- Establishment of Israel, the Reign of Abomination & Sin
- Establishment of Israel by the western powers, viz. The armies from the North
- Occupation of Jerusalem by the Israeli regime of terror
- Desecration of Musjidul Aqsa
- The ultimate destruction of Israel, 45 years from the time of its occupation of Jerusalem.

Even Nabi Daanyaal (alayhis salaam) did not fully understand the mystery in what he had interpreted, hence he supplicated to Allah Ta'ala to unravel the conundrum. According to the Tauraah, Allah Ta'ala informed him: "O Daanyaal, concern yourself with your mission. A lock has been placed on the words and the matter has been decreed. The mystery will be solved at the appointed time." And, Allah knows best.



# The Majlis

## "VOICE of ISLAM"



Roses have thorns  
The Haqq too has thorns!  
"We strike baatil with the Haqq.  
Then it crushes the brains of baatil."  
(Qur'aan)

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### The Majlis

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"Everything has a polish. The polish of the heart is Thikrullaah; Your tongue should remain forever fresh with Thikrullah." - Rasulullah (sallallahu alayhi wasallam).

# THE 'ISLAMIC STUDIES' CONSPIRACY OF THE ORIENTALISTS

PART 3

In the current era the plot of the orientalist – the plot to undermine and destroy Islam – has been taken over by the 'Islamic Studies' faculties of the various kuffaar universities. Juhala (Ignoramuses) – so-called professors – posing as Muslims, are the most successful accomplishment realized by the western orientalists. Some decades ago, the conspiracy was directly manipulated and given effect by non-Muslim professors. Today, this dirty and destructive work has been handed over to the 'Muslim' professors who have been schooled, indoctrinated and brainwashed with kufr by the orientalist enemies of Islam. Dr. Ahmad Ghorab

who was a professor at several western universities, the last being the University of Riyadh from where he was expelled when he commenced to expose the elaborate orientalist plot in which Saudi Arabia too is a big cog with its finance, in his book, **SUBVERTING ISLAM – THE ROLE OF THE ORIENTALIST CENTRES**, reveals the bare facts and the names of the actors of these centres of conspiracy. Among the Muslim clerics employed by the plotters to give legitimacy to the Plot, is YUSUF QARDAWI, the Ghabi, who had recently attempted to give Islamic credibility to women's 'liberation' in South Africa by propagating the baatil idea of the permissibility of

female influx into the Musaaqid. This article is the third instalment reproduced from his book.

"Dr. Ghorab lays the methodical foundation for systematically identifying and exposing 'Islamic Studies' programmes in western and Muslim institutions. He has linked them to the on-going western crusade against the Islamic movement, showing that such programmes operate in the service of Taghut. Concerned Muslims can and should find ways to continue his efforts and help prevent 'America Islam' from gaining any further ground, Insha'Allah." (Rahhalah Haqq)

Many of the students who study languages at Columbia do so either to train for the Israeli Mossad or the American Central Intelligence Agency (CIA). American students with mediocre grades, but who desire such careers, get scholarships to continue studying in places like the American University in Cairo or Robert College in Turkey. MELAC (Middle East Languages and Cultures) students also include Muslims training to serve American officialdom. One Jordanian-American Muslim student admitted he was mastering Arabic so he could pass a US State department examination. Politically motivated language study disguised as 'cultural' studies gives this department its le-

gitimacy, and guarantees a continuous line of funding.

MELAC offers more than language courses. Saliba deals with Islamic sciences, ascribing to Hans Kung's school of thought and assigning books like John Burton's *Collection of the Quran* which attacks the validity of the Qur'an as the word of God. Dabashi is a disgruntled Iranian. Like other professors, he teaches Islamic literature and philosophy through the prism of western tradition, as noted by Dr Ghorab: 1) denying the validity of revelation; 2) ignoring the reliability of Islamic sources; 3) refusing to promote Islam as anything other than an object of academic study; 4) avoiding any

(Continued on page 10)

## NNB JAMIAT DRAGS JUSA TO THE KUFFAAR COURT

### THE CRAVE FOR NAME AND FAME

In a deplorable haraam move, the NO NAME BRAND JAMIAT OF FORDSBURG (NNB Jamiat), has dragged the Jamiatul Ulama of South

Africa (JUSA) to the kuffaar court to achieve the insidious objective of aggrandizement – name and fame. The NNB Jamiat's representative, Reverend Abraham Bham, has instituted legal action in the Kuffaar Court in a dastardly

bid to prevent JUSA registering its name.

The facts pertaining to this new haraam saga created by the NNB Jamiat are as follows:

(1) The Jamiatul Ulama of South Africa (JUSA) was established forty years ago in 1970. The senior Ulama of that era, viz., Mufti Ebrahim Sanjalvi, Maulana Abdul Haq Omarjee, Maulana

Qaasim Sema and Shaikh Abu Bakr Najaar, were instrumental in the formation of JUSA at the time when the Port Elizabeth Municipality had expropriated a Masjid and was on the verge of demolishing it.

On that occasion, the Jamiatul Ulama of Eastern Cape convened a national conference of Ulama in Port Elizabeth where all the Ula-

ma organizations of the country were represented.

(2) Since 2007 the NNB Jamiat displayed a depraved eagerness to be known as the Jamiatul Ulama South Africa despite its full awareness that the Jamiatul Ulama of South Africa (JUSA) has existed for many years. JUSA had also warned the NNB Jamiat to desist from its nafaasani shenanigans.

(Continued on page 11)

## SAUDI DESTRUCTION

### OF MUSAAJID AND OTHER HOLY RELICS OF ISLAM

Among the holy sites destroyed by the Saudi regime are:

- \* The Masjid of Faatimah Zahra
- \* The Masjid of Manarat
- \* Four Mosjids at the site of the Battle of Khandaq (Trench)
- \* The Masjid of Salmaan Farsi in Madinah
- \* The house where Rasulullah (sallallahu alayhi wasallam) was born
- \* The house of Hadhrat

Khadijah (radhiyallahu anha)

- \* The house in Madinah where Nabi (sallallahu alayhi wasallam) lived
- \* Daarul Arqam where Rasulullah (sallallahu alayhi wasallam) and the Sahaabah performed Salaat in secret, and where he taught Islam to the Sahaabah during the Makkah era.

In contrast, museums have been constructed to preserve silly relics of the Saudi monarchs. Even the spectacles and slippers of a Saudi king are preserved in a museum and put up for public display while absolute disdain and disrespect are shown for the holy relics of Islam so dear to the hearts of the Ummah.

## THE STUPID DEVOURERS OF HARAAM CARRION

Look at the eternal list of poisons and filth in your carrion burgers acquired from these haraam fast food outlets:

Enriched flour (bleached wheat flour, malted barley flour, niacin, reduced iron, thiamin mononitrate, riboflavin, folic acid, enzymes), water, high fructose corn syrup, sugar, yeast, soybean oil and/or partially hydrogenated soybean oil, contains 2% or less of the following: salt, calcium sulfate, calcium carbonate, wheat gluten, ammonium sulfate, ammonium chloride, dough conditioners (sodium stearoyl lactylate, datem, ascorbic acid, azodicarbonamide, mono- and diglycerides, ethoxylated monoglycer-

ides, monocalcium phosphate, enzymes, guar gum, calcium peroxide, soy flour), calcium propionate and sodium propionate (preservatives), soy lecithin.

"There is only one species on planet Earth that's stupid enough to think a McDonald's hamburger is food. This species is suffering from skyrocketing rates of diabetes, cancer, heart disease, dementia and obesity. This species claims to be the most intelligent species on the planet, and yet it behaves in such a moronic way that it feeds its own children poisonous chemicals and such atrocious non-foods

that even fungi won't eat it (and fungi will eat cow manure). Care to guess which species I'm talking about?" (Mike Adams, *The Health Ranger*)

The stupid species to which Mr. Mike Adams refers is the human being – those humans who consume the rotten filth and diseased carrion which the illegitimate, haraam 'halaal' certificate vendors peddle for haraam riba boodle. Those who halaalize this filth are cunning and plotting devils, and those who devour the haraam carrion filth are the most stupid species on earth. They devour what even dogs will not eat.



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
PORT ELIZABETH  
SOUTH AFRICA 6056

**Q. Some huffaaz who shave their beards, begin to grow beards a short while before Ramadhaan in anticipation of being given the opportunity to lead the Taraaweesh Salaat. But on the Day of Eid they again shave their beards. Is it permissible to perform Taraaweesh behind such huffaaz?**

**A.** It is haraam to allow such vile fussaag to lead the Salaat. They are like those 'who sin in front of Allah Ta'ala on the Day of Qiyaamah'.

**Q. What should I do if the trustees appoint a faasiq haafiz to lead the Taraaweesh Salaat?**

**A.** Find someone even if it is your wife, sister or daughter, and perform Taraaweesh at home reciting the short Surahs. It is infinitely superior to performing Taraaweesh behind a foul and shameless violator of Allah's law.

**Q. I have bought fixed property for investment, that is, to gain rent income. Is such property a Zakaat-taxable asset? If later I decide to sell this property will it be Zakaatable?**

**A.** If a property is purchased with the intention of gaining income by renting it out, then there is no Zakaat on the property itself. Only if the property is bought with the intention to sell it for profit, will it be Zakaatable. Zakaat will not be payable on the property even if you will sell it at a later date. Zakaat will be payable on the money you obtain for the property.

**Q. When giving someone Zakaat, is it necessary to inform them that the money/goods are Zakaat?**

**A.** It is not necessary to inform people that you are giving them Zakaat money. Your Zakaat will be discharged even if the poor persons are not told that the money is Zakaat. At the time of making a Zakaat payment, it is necessary to have the niyyat (intention) of Zakaat.

**Q. What value should be taken when calculating Zakaat on merchandise (stock-in-trade)?**

**A.** When calculating your Zakaat on stock-in-trade, take into account the price which you will currently pay for the stock if you have to buy it.

**Q. A worker was hired without fixing his wage. When it was time to pay him, a dispute developed. According to the Shariah how is this dispute to be resolved?**

**A.** It is haraam to hire a person without stipulating his salary. The work contract should be renewed with the salary specified. In this instance the worker has to be paid the market-related wage for that kind of work for the period that the salary was left unknown. When the salary has not been fixed, then the market-related wage has to be paid. Also, Taubah should be made for the sin.

**Q. If there is a gap in the front Saff, is it compulsory to fill the gap? Who should fill the gap?**

**A.** It is necessary/wajib to fill a gap in the saff in front of you during Salaat. The musalli – any one – alongside the gap should take a single step sideways to fill the gap. In other words, all the musallis in the saff will

have to move to fill the gap. This is the best. However, if the musallis standing next to the gap are ignorant and refrain from filling the gap, then the musalli standing in the row behind directly in line with the gap should move forward to fill the space. If the gap is not right in front of you, and it will entail much walking to fill the gap, then you should not walk to the gap. The one who is in front of the gap is guilty of sinning for leaving the gap.

**Q. When moving ahead to fill a gap in the saff should the hands remain folded?**

**A.** Yes, the hands should remain folded when moving to fill the gap. Don't walk normally with a few steps. Take one wide step forward.

**Q. Is eating on the floor compulsory or optional – Sunnat or Mustahab?**

**A.** It appears that you are ignorant of the meaning of Sunnat and Mustahab. Sunnat and Mustahab do not mean 'not compulsory' for practical purposes. Eating on the floor is compulsory. It is haraam to emulate the futile and specific styles of the kuffaar – styles which displace the Sunnah style.

**Q. We intend setting up a clinic for very poor Muslims. Is it permissible to use Zakaat funds to run the clinic? Some of the patients will also be non-Muslims. Can we contribute Zakaat to such a clinic?**

**A.** The fundamental requisite for the discharge of Zakaat is that a poor Muslim must be made the owner of the Zakaat. As long as the poor have not been made the owners, the Zakaat will remain undischarged. If Zakaat is given to a clinic and the medicines bought with Zakaat funds is used also for non-Muslims, then the Zakaat obligation will not be discharged. If the Zakaat-medicine is used for such Muslims who are not entitled to accept Zakaat, then too, the Zakaat will not be discharged. As long as the medicine bought with Zakaat funds remains unused, the Zakaat will not be discharged. It is not permissible to pay wages with the Zakaat funds nor is it permissible to use any portion of the Zakaat for the running expenses of the clinic. The medicine purchased with Zakaat funds should be stored separately. Medicine acquired with Lillaah funds should be used for non-Muslims. Running expenses must be borne by the Lillaah fund. The system should be meticulous. If the clinic complies with all these Islamic rules, it will be permissible to give them Zakaat otherwise not.

**Q. If one vomits a mouthful or more, does the fast break?**

**A.** The fast does not break even if the vomit is more than one mouthful as long as the vomiting is not induced.

**Q. Is it permissible to use Zakaat money to buy groceries to give to the poor? Is it permissible to pay with Zakaat the rent of a poor person?**

**A.** It is permissible to use Zakaat money to buy groceries, etc. for the poor. It is also permissible to pay the

## FITNAH?

**Q. What is the meaning of 'fitnah' when it is related to females? What is meant by women being a 'fitnah' for men?**

**A.** *Fitnah* has many different meanings. In the context of intermingling of sexes it means sexual desire and lust. The Qur'aan describes this malady of lust also with the word, "*maradh* (a disease) in the heart". According to the Qur'aan, this malady exists in the hearts of all human beings regardless of their piety and status. Thus, the aayat commanding the erection of a screen between men and women if there is a need to speak, is in the first instance directed to the Holy Wives of Rasulullah

(sallallahu alayhi wasallam) and the Sahaabah.

When it is said that a woman constitutes a '*fitnah*' for men, it simply means that men will be sexually attracted to her. Hence Rasulullah (sallallahu alayhi wasallam) said to the Sahaabah: "*I have not left after me a greater fitnah for you than women.*" To block this fitnah, the Shariah has instituted very stringent restrictions which are Waajib to observe.

This word is not always utilized in this context. The Qur'aan Majeed says: "*Some of your wives and children are a fitnah.*" On this aayat it means a 'trial'. When wives and children divert a man from the Deen, then they are a fitnah for him.

rent with Zakaat, but with the knowledge and consent of the poor person.

**Q. When bank interest is given to a poor person, may he/she use the money for any need?**

**A.** The bank interest may be given to a poor Muslim who may use the money for any of his/her needs.

**Q. In the town Musjid where the daily Salaat takes place with Jamaa't as well as Jumuah Salaat, no one sat for I'tikaaf. The business people while having their shops in town, all live in the residential area. However, there are many Muslims living in town in the neighbourhood of the Musjid. Whose obligation is it to sit for I'tikaaf in this Musjid – the business people or the residents?**

**A.** The sin for not observing I'tikaaf in the town Musjid descends on the whole community of the town – on those who reside there. Those who do not live in the town are not liable.

**Q. A Maulana claims on the basis of a Hadith that in Sajdah the heels should be joined together. What is the correct view?**

**A.** There is no Shar'i basis for the contention of the Maulana Sahib on the issue of keeping the heels together. Even if we have to assume that Rasulullah (sallallahu alayhi wasallam) did adjoin his heels and the reason given is what the Maulana says, then too, the contention that it is today Sunnat for us to adopt this method, is incorrect because the official and most authoritative view and fatwa of our Fuqaha and Akaabireen is on *Tajaafi* (keeping the feet apart). A practice may not be elevated to Sunnat on the basis of a logical ground regardless of how convincing the reason may be.

The fundamental error of the Maulana Sahib is that he has conducted himself like a Mujtahid. But he is not a Mujtahid, hence he has no entitlement to resort to *Istimbaat* (Deduction of Masaa-il) directly from Ahaadith and Qur'aan. The age of that type of Ijtihaad has terminated with the ending of *Khairul Quroon*.

The Maulana Sahib is a Muqallid and it is therefore incumbent on him

to conduct himself like a Muqallid. He has to compulsorily follow the official Fatwa. It is highly inappropriate to attempt an abrogation of the authoritative and Jamhoor view with narrations of which the Aimmah Mujtahideen and the Fuqaha had been fully aware. The solitary Hadith which the Maulana had presented was not hidden from the illustrious Fuqaha. Despite their awareness, they did not make *amal* on it. And, they had their solid Shar'i arguments which no Maulana/Allamah of this age can even hope to challenge.

**Q. I have read your article about the fires sweeping and ravaging Russia. Are the floods in Pakistan also Allah's punishment?**

**A.** Floods and all forms of natural disasters are the *Athaab* (punishment) of Allah Ta'ala. The floods in Pakistan are also Allah's *Athaab*. May Allah Ta'ala save us all from His chastisement, and may He have mercy on the victims of the flood.

**Q. If the Shaafi' slaughterer intentionally abstains from reciting Tasmiyah, will it be permissible for Hanafis to consume the meat?**

**A.** If a Shaafi' intentionally omits Tasmiyah when slaughtering, the animal will be haraam for Hanafis regardless of the Shaafi' viewpoint. And, if the slaughterer neglects the Tasmiyah because he regards it to be insignificant or he habitually neglects the Tasmiyah, then even in the Shaafi Math-hab it will not be permissible to eat the meat.

**Q. A learned man says that Zakaat may be given to non-Muslims as well.**

**A.** The view that Zakaat may be given to non-Muslims is incorrect. There is consensus of our Fuqaha on this prohibition.

**Q. Is it permissible to eat sitting at tables?**

**A.** Eating from tables is the custom of the kuffaar. It is in conflict with the Sunnah. Common-sense is sufficient to guide you on this issue. Consult your heart with sincerity, and you will understand that it is not permissible to sit and eat at tables. The style of Muslims is the *tareeqah* of Rasulullah



# Questions and Answers

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(sallallahu alayhi wasallam) and the Sahaabah.

**Q. If one remembers in Ruku' that one did not recite a Surah after Surah Faatihah, should one get up and recite a Surah? What is the procedure in this case?**

A. When a Surah is not recited after Surah Faatihah, you have to make Sajdah Sahw. When you remember in Ruku' that you had forgotten to recite a Surah, then continue with the Salaat. Don't emerge from the Ruku' to recite a Surah. Proceed with the Salaat as usual, and make Sujoodus Sahw.

**Q. If one or two aayats of Surah Faatihah were not recited, should Sajdah Sahw be made?**

A. When one or two aayats of Surah Faatihah are omitted by mistake/forgetfully, then it was necessary to make Sajdah Sahw.

**Q. Whose duty is it to look after aged parents? All the sons and daughters are married and live away from their parents. The sons and the daughters are disputing among themselves on this issue.**

A. It is the Waajib (compulsory) duty of the sons to take care of their parents and to maintain them financially if they (the parents) are in need. If there are no sons or if the sons fail in their obligation, then the daughters should care for their parents with the permission of their husbands. The husband has a greater right over his wife than her parents. If the sons commit the great sin of refusing to look after their parents, then the sons-in-law should allow their wives to attend to their parents. If they refuse permission to their wives to take care of their parents, then the daughters have to attend to their parents even without the permission of their husbands. But this will be permissible only if the parents are truly in need of aid and the sons miserably fail in their obligation.

The sons who refuse to take care of their parents come under the wrath and curse of Allah Ta'ala. Even their Salaat is not accepted.

It is not permissible for a daughter-in-law to prevent her husband from tending to his parents. Although it is not compulsory on the daughter-in-law to take care of her husband's mother, nevertheless, it is her moral duty to make it easy for her husband and to assist him in caring for his parents. She will gain immense reward for this service. It is haraam for the daughter-in-law to try to prevent her husband from taking care of his parents. Parents-in-law are in the category of one's parents.

**Q. My brother has been very unjust to his wife. She is a good woman who takes care of our mother who is very difficult. Although my brother is a Haafiz, he is not a faithful husband. He does not respect his wife. He gave her Talaq. He said that he made Istikhaarah before issuing Talaq. Is it proper to make Istikhaarah for Talaq?**

A. While Istikhaarah is valid for deciding whether to issue Talaq or not, it does not mitigate your brother's

unfaithfulness and not fulfilling the rights of his wife. He will be held responsible for his injustice and oppression by Allah Ta'ala.

**Q. When should a later-comer who has missed a few raka'ts of Taraaweeh perform these raka'ts?**

A. The missed Taraaweeh raka'ts should be performed after completing the Witr Salaat.

**Q. I live many miles from the nearest Musjid. Can I perform Salaat at home?**

A. It is permissible for you to perform Salaat at home.

**Q. Is masah valid on the new synthetic socks worn by divers?**

A. Yes, masah is valid. However we advise that masah should not be made on these socks in public. The resemblance with ordinary socks is stark. Anyone seeing you making masah on these socks may assume that you have become a Salafi.

**Q. My work entails me to work with superglue on a daily basis. It is extremely difficult to remove it from the fingers before a Salaat. How do I offer my Salaat?**

A. Wudhu will just not be valid with the glue on your fingers. You have to remove it even if the delay causes qadha of your Salaat. You should wear some kind of gloves. If there is just no way to avoid this calamity, then abandon your job. Find work elsewhere. Allah Ta'ala is The Raaziq, not your job.

**Q. Is it permissible to charge a higher price when selling goods on laybye?**

A. It is permissible. It is essential to state the price with clarity at the time of the sale. You may not add an amount after the sale. Fix the price and leave the customer in no doubt.

**Q. A well-known Muslim cricketer performs his Salaat on time even while playing; fasts in Ramadhaan and does not wear the haraam logo of sponsors. Please comment.**

A. His good deeds do not save him from FISQ classification. He remains a FAASIQ for his flagrant indulgence in HARAAM kuffaar sports. He dwells in a valley of massive deception if he believes that his good deeds are a licence for flagrant commission of zina, fisq and fujoor.

**Q. Can I pay my rates and taxes with interest?**

A. Rates and taxes may be paid with the haraam interest you receive from the bank.

**Q. I purchased a gold coin in 2003. What is the value today?**

A. If it is a one ounce gold coin, the approximate price today is R10,000.

**Q. What if there is nobody to sit in I'tikaaf in the Musjid?**

A. The wrath of Allah Ta'ala and the sin of having abandoned this Sunnah settle on the entire community.

**Q. Is it necessary to make ghusl after swimming in a pool?**

A. Your question is ambiguous. If by pool you mean a public pool where all and sundry swim, then firstly it is not permissible to swim in such a filthy najaasat-filled pool. Such a diseased

pool is polluted with both physical and spiritual najaasat. In addition to it being forbidden to swim in filth, ghusl is necessary. If by pool you mean your house swimming pool, then there are different cases.

\* If the pool is small, i.e. it is less than the Dahdardah size (10 x 10 cubits), and you are in the state of janaabat, the water is rendered impure with your first plunge. Ghusl is Waajib and all the water has to be drained.

\* If the pool is Dahdardah size and you are not in the state of janaabat, there is no need for ghusl afterwards.

\* If the pool is a large one, i.e. Dahdardah or more, and you are in the state of janaabat, the swim will substitute for the ghusl. Water has to be applied into the nose, and the mouth must be rinsed since this too is Fardh. Dahdardah is approximately 25 square metres.

**Q. The Imaam mistakenly went into Ruku' in Witr Salaat after Taraaweeh. Then he came back up. Is Sajdah Sahw necessary?**

A. If the Imaam had forgotten to recite Dua Qunoot, then it was improper for him to reverse back into Qiyaam. Sajdah Sahw is Waajib in both instances, whether he came back to the Qiyaam position or not.

**Q. Whilst sitting on a chair performing Salaat, should the hands be placed at the sides after Ruku' or should the hands be on the lap or ahead in the air as some people do while making Sajdah?**

A. The hands should not be suspended in the air nor placed at the sides. The hands should rest on the lap in line with the knees, but not overhanging on to the knees.

**Q. Is it permissible to have a salon as a tenant?**

A. By 'salon' we have understood a hairdresser who cuts haraam kuffaar hair styles and even the hair of prostitutes and the like. If our understanding is correct, then it is haraam to hire one's premises for such a haraam trade. The money earned is haraam.

**Q. Humzah did not pay Zakaat this year on his usual Zakaat due date because he did not have the Zakaat Nisaab. However, the very next day he received money more than Nisaab. What should he do?**

A. If he is sure regarding his Zakaat due date, that is the expiry of 12 months, then he is not liable to pay Zakaat the next day. Zakaat will be due 12 months hence. If he is not sure regarding the expiry of his 12 month period, then it is best that he pays Zakaat the next day when he became the owner of the Nisaab amount.

**Q. Please explain fully the proper Masnoon way of making ghusl.**

A. This is a tall and an inconsiderate order. How do you expect us to fill a whole page explaining an act which is explained in a number of elementary kitaabs which are readily and cheaply available? Kitaabut Tahaarat, Ta'leemul Islam, Ta'leemul Haq, Baheshti Zewer and several other similar kitaabs are easily available in

English. Provide your postal address. We shall forward Kitaabut Tahaarat to you, Insha'Allah.

**Q. Why are the ladies not allowed in the Musjid while at the time of Rasulullah (sallallahu alayhi wasallam) ladies were allowed?**

A. When a person lacks expert knowledge of the Deen, then it is his duty to follow the rulings of the Shari'ah without voicing any misgivings. 'Why' is a never-ending meandering route which has even distinguished the Imaan of many unfortunate persons. But if you are so interested to have an answer for your 'why', then provide your postal address. Several books answering more than adequate your 'why' shall be forwarded to you, Insha'Allah.

**Q. Some Musjids have ladies facilities. What should I do if I happen to pass by such a Musjid and it is time for Salaat?**

A. Perform your Salaat and get out as quickly as possible before you get caught up in the drove of shameless women who will come out parading themselves.

**Q. I bought a gold coin at a discounted price. Should I pay Zakaat on the value of the coin or the lesser price that I paid?**

A. On what amount would you have paid Zakaat if the coin was a free gift to you? You have to pay Zakaat on the current value of the coin.

**Q. I don't think that the public should be blamed if they copy the Ulema, e.g. drinking coke, eating doubtful things, carrion chickens, etc., etc. Is there any harm when they follow the Ulema?**

A. The public is not as dumb as you portray. They will go to Jahannum with the ulama-e-soo' they had copied and followed, and in Jahannum according to the Qur'aan Majeed, they will blame one another for their predicament. Allah Ta'ala holds the public responsible for their perpetration of haraam, fisq and fujoor. The argument which you have presented will hold no water and will not mitigate the public's plight in Qiyaamah. Categorically rejecting your argument, the Qur'aan Majeed states: "They (the public of Bani Israaeel) take their Ulama and their Mashaaiikh as gods besides Allah..." This aayat is a severe rebuke and a warning for the public to beware of following the ulama-e-soo'. Allah Ta'ala has endowed every Mu'min sufficient intelligence to be able to distinguish between truth and falsehood, vice and virtue. Haraam and doubtful issues are not intricate, academic masaa-il which require only expert brains for comprehension. These are not juridical issues which need intellectual expertise for understanding. Reflect on the Qur'aanic aayat. Why did Allah Ta'ala castigate the Bani Israaeel public for following the baatil of their ulama-e-soo'? The public is extremely shrewd, like foxes. They are adept in the art of constructing smokescreens for their nafaasani indulgence. While they do not follow even the ulama-e-



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soo', they will quickly cite these ulama to justify their indulgence in haraam and perpetration of *fisq* and *fujoor*.

**Q. Why do our Muslim leaders need female bodyguards. What are they afraid of?**

A. Gaddafi is the person you are referring to. This person is not a Muslim leader by any stretch of reasoning or imagination. He is a *murtad* – one who has reneged from Islam. He also appears to be mentally deranged and according to some is a hermaphrodite.

**Q. Women working: This practice due to it being so common has become acceptable. It is not regarded as a *munkar* (evil). Even Deeni conscious people who are particular with regards haraam and halaal issues fail in this aspect. Also, doctors and dentists, etc. mingle with their ghair mahareem nurses and female secretaries and staff. In the kutub of Ahaadith it is recorded that Rasulullah (sallallahu alayhi wasallam) said: "That of the signs of the Hour is that businesses will be expanded so much that the wife will assist her husband in the business." IN another Hadith it is mentioned: "Men and women will do business together." Please comment on this lamentable situation.**

A. Brother, by the fadhl of Allah Ta'ala, we do comment from time to time on all the evils dominating the Ummah. Rasulullah's predictions are materializing in front of our eyes. Even the 'Deeni' conscious Ulama have extremely far-fetched and corrupt interpretations with which they neutralize the unambiguous statements of Rasulullah (sallallahu alayhi wasallam) and the commands and prohibitions of the Shariah. We are living in times about which Rasulullah (sallallahu alayhi wasallam) said: *"Islam started off ghareeb (forlorn, weak and friendless). Soon will it return to that state of forlornness. Therefore congratulations for the ghuraba (i.e. for those 'mad' upholders and proponents of the Sunnah and the Haqq)."*

It is common knowledge that all those who have female staff are involved in zina of varying degrees. Every argument they fabricate for justifying their haraam acts and for employing female staff is baseless in terms of the Shariah. So many homes have broken up, so many 'pious' men have ruined their piety, so many men bring misery into their relationship with their wives because of zina involvement with their female staff, and so many supposedly good and pious ulama have become zindeeqs with their kufr interpretations to justify mingling with female staff. All their haraam attention is focussed on their female staff, leaving hardly any halaal attention for their wives. Brother, the situation is not going to get better. It will degenerate to the abominable level where the 'leader' of the Muslims will commit zina in public in the

Mihraab of the Jaami' Musjid in Damascus. The Aalim of Haqq who will raise his voice in protest will be slain. May Allah Ta'ala have mercy on us and may He keep us firm on the Haqq until the very last breath of life.

**Q. Umrah Craze: This has become annual 'holy holidays'. They go to the Holy Cities but return without any moral and spiritual change. In fact, many come back worse than what they were before going. They continue with all their haraam dealings. Of what benefit is this Umrah craze?**

A. They don't go for Umrah. They have a lot of haraam and mushtabah money to waste, hence they don't acquire the taufeeq to spend adequately in the Path of Allah Ta'ala to secure their Aakhirat. They commit self-deception, duping themselves with their 'umrah' holiday tours. The fact that there is no improvement in their Deeni life is loud evidence for the rejection of their Umrah. This 'umrah craze' is also one of the signs of Qiyaamah.

**Q. What is the significance of burning lobaan when supplicating to Allah Ta'ala?**

A. There is no significance in burning lobaan (incense) relative to supplicating to Allah Ta'ala. Lobaan is good for eliminating harmful germs. But it has no relationship with ibaadat or dua.

**Q. I am attending an Arabic language class where the teacher is a female. Is it permissible for males to be taught by females? There is no separating screen.**

A. It is not permissible for you to learn from a female teacher. This relationship is fraught with moral danger. Search for a male teacher.

**Q. I purchased a gold coin several years ago. On what value should I pay Zakaat?**

A. Pay Zakaat on the current value of the gold coin.

**Q. How should Zakaat be calculated on salary?**

A. You don't pay Zakaat on salary. When your Zakaat year ends, then you have to pay Zakaat on whatever cash, gold, silver and stock-in-trade you have. What you have used up from your salary is not taxable by Zakaat.

**Q. My husband refuses to perform Salaat regularly. He goes for Jumuah and occasionally performs Salaat, sometimes once a day and sometimes twice a day. He sits for hours watching television. Does the Shariah allow me to adopt measures to compel him to perform Salaat? If yes, what can I do in an attempt to make my husband understand the importance of Salaat?**

A. Rasulullah (sallallahu alayhi wasallam) said: *"The dividing line between Imaan and kufr is neglect of Salaat."* In the endeavour to save your husband from losing his Imaan or from courting the Wrath of Allah Azza Wa Jal, you may institute the following measures:

- \* Refuse speaking to him
- \* Don't cook food for him

## DREAMS

**Q. What are dreams? Please give some explanation. Do dreams influence a person's actions?**

A. There are different categories of dreams. Some dreams are true while others are false. Some dreams are the machinations of shaitaan, and some dreams are caused by even an upset stomach, especially when eating late at night. This kind of dream is drivel.

Good dreams are from Allah Ta'ala, and they cause happiness, peace, and sometimes they act as warnings which make a person conscious of his moral life, and urge him to improve his Deeni life. Such dreams are usually seen just before Subh Saadiq (before Fajr Salaat time begins).

Fearful dreams are mostly from

shaitaan. Rasulullah (sallallahu alayhi wasallam) said that when seeing a fearful dream and you wake up in the night, then recite *Walahoula wala quw wata il laa bil laahil azeem*; then spit on your left side; then turn around and sleep on the other side.

Never narrate a bad/fearful dream to just anyone or to an ignoramus. Sometimes if a person blurts out a wrong interpretation, it happens accordingly. Therefore, if you narrate a dream, narrate it to a person of the Deen who is a man of wisdom.

Dreams do not influence, and events do not happen because of dreams. What happens is that sometimes one sees a dream about something which is decreed to happen. It does not happen because of the dream. The dream is merely a sort of a notification of the event.

\* Deny conjugal relations

\* Make much dua for his hidaayat (guidance).

**Q. Before adopting Ihraam menses begins. What should the woman do?**

A. The menstruating woman has to enter the state of Ihraam. She should make niyyat and recite the *Talbiyah*. However, she will execute the rites of Umrah/Hajj only after attaining purity.

**Q. What should a woman do if haidh begins after she is in Ihraam? What if she and her mahram are in a group?**

A. If haidh begins after entering Ihraam, she only has to desist from entering the Musjid for Tawaaf. She has to remain in Ihraam until purity is attained. She and her mahram will just have to break from the group, delay their departure until she attains purity to enable her to complete the rites of Umrah/Hajj and then be released from Ihraam. While this may entail a financial burden, she will have to arrange a delay until attaining purity.

**Q. Haidh begins during the state of Ihraam. This woman travelling with a group accompanies them to Madinah for Ziyaarat while she is in Ihraam. On the return to Makkah should she adopt Ihraam again at the Meeqaat?**

A. When going out of the Meeqaat in the state of Ihraam, the Ihraam is not nullified. She will have to return from Madinah to complete her Umrah. Her Ihraam is still valid. When she crosses the Meeqaat again, she will be in Ihraam. She does not have to enter into a second Ihraam.

**Q. A person in I'tikaaf breaks his wudhu. Can he leave the Musjid to make wudhu although it is not his intention to perform Salaat or recite Qur'aan at that time?**

A. If the Mu'takif's (the one who is in I'tikaaf) wudhu has broken, then he has to leave the Musjid to make wudhu because it is not permissible to be inside the Musjid without wudhu even if he will not be reciting Qur'aan or performing Salaat. However, the Mu'takif who makes wudhu and does not perform Tahyatul Wudhu is most

unfortunate.

**Q. Is it permissible for the Mu'takif to perform the Sunnat ghusl of Jumuah?**

A. It is not permissible for the Mu'takif to leave the Musjid to perform even the Masnoon ghusl for Jumuah.

**Q. I was told that after paying Zakaat on a sum of money, e.g. R100,000, Zakaat will not be payable on this money again. Minus the Zakaat of R2,500, the balance of R97,500 is no more Zakaatable. Is this correct?**

A. It is Fardh to pay Zakaat on all Zakaat assets every year, not only once. You have been grievously misinformed.

**Q. My brother is divorced and living with my mother in the family home. Does he have to pay rent to us?**

A. If he can afford to contribute towards the house expenses, then it is his duty to do so. If he is unemployed and lacks the means, then obviously he will not be in position to pay. The family should then accommodate him happily.

**Q. In a chain letter doing its rounds, a dua called Dua Nur is mentioned. It is said that if copies are not made and circulated, a calamity will befall one, and one will be deprived of Rasulullah's shafa'at (intercession) on the Day of Qiyaamah. Please comment. How authentic is this Dua?**

A. As long as there is no authentic reference for duas, etc., one should not follow and adopt it. Anyone can compile duas, etc. The claim that those who do not distribute 'this dua' will be deprived of Rasulullah's shafa'at is utterly baseless. It is a lie uttered in the name of Rasulullah (sallallahu alayhi wasallam). The intercession of Rasulullah (sallallahu alayhi wasallam) will be for all those who practise the Sunnah. Instead of reciting this unsubstantiated dua, recite Durood Shareef in abundance, and make Tilaawat of the Qur'aan Majeed. Those who shun the Sunnah, will be deprived of Rasulullah's inter-



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## ZUHR AND ASR IN ARAFAAT

**Q. A Hanafi Mufti propagates the view that it is permissible to combine Zuhr and Asr in the tents on the Day of Arafat. Is he correct? We have always understood that this is not permissible.**

**A.** The mufti can't be a Hanafi. Maybe he was born in a Hanafi home, but he will not be a proper or a staunch follower of the Hanafi Math-hab in view of his personal opinion presented as a 'fatwa' of the Shariah. Combining Zuhr and Asr in the camps/tents in Arafat is not valid, hence not permissible.

**marry a second and third wife only for the sake of fulfilling his sexual desires?**

**A.** It is permissible for a man to marry another wife even if it is only for the sake of his sexual desires just as it is permissible to get married to one woman for the sake of sexual desire. All men marry primarily for this reason. The other aspects, e.g. procreation, caring for the women, etc., are by-products. Despite their fundamental importance, it is furthest from the minds of men when they marry. Only those with exceptionally high Taqwa have the other factors of altruism in mind.

**Q. If on the Day of Eid a person misses the two Sunnat raka'ts of Fajr, can he perform it after sunrise?**

**A.** On the Day of Eid, the two raka'ts Sunnat of Fajr which were missed should not be performed before the Eid Salaat. Perform it after the Eid Salaat.

**Q. In my country, Ghana, generally the people do not perform the two raka'ts Sunnat after the Fardh of Isha'. We follow the Maaliki Math-hab. What is the ruling of the Maaliki Math-hab regarding these two Sunnat raka'ts?**

**A.** Those who do not perform the Sunnat Muakkadah after the Fardh of Isha are in grievous error. It is not permissible to completely abandon this Sunnat Salaat. The two raka'ts Sunnat after the Fardh of Isha are Sunnat Muakkadah according to all four Math-habs.

**Q. Is it permissible to use in soft drinks carbon dioxide obtained from a brewery? Is such carbon dioxide halaal?**

**A.** All soft drinks are haraam in view of the alcohol content. Adding a substance acquired from a haraam brewery aggravates the prohibition. While the CO2 gas is halaal, it is not permissible to acquire it from a liquor brewery.

**Q. A Muslim woman is a lesbian. Does she remain a Muslim while she ascribes to lesbianism?**

**A.** A person remains a Muslim regardless of his/her sins. As long as the sinner believes that his/her sins are haraam, he/she remains a Muslim. However, if the lesbian believes that there is nothing wrong with lesbian-

ism and that it is not sinful, then she is a kaafir.

**Q. A 'Muslim' lesbian was buried in a Christian cemetery. Is it permissible to visit her grave and make dua for her?**

**A.** In the case mentioned by you, it is not permissible to visit the Christian graveyard. Dua should also not be made. If the person had indeed died with Imaan, Allah Ta'ala is sufficient to take care of her. The signs are that she died without Imaan. And Allah knows best. May He save us from our own evil and keep us all steadfast on Imaan until the very last moment.

**Q. Is jelly halaal? Is it permissible to eat honey comb?**

**A.** All forms of jelly contain gelatine, hence haraam. It is permissible to eat the honey comb in honey.

**Q. Is it proper for the trustees of a Musjid to allow people to charge their cell phones in the Musjid?**

**A.** If anyone charges his phone in the Musjid he has to pay a fee which should be used for the Musjid. The committee members/trustees have no right to allow people to use the Musjid's electricity for private purposes without paying a fee.

**Q. Is it permissible to make Qur'baani of a bull which is one or two weeks under two years? The bull is healthy and fat. It can easily pass for a bull of two years and more.**

**A.** Qur'baani of a bull under two years is not valid even if it is just a day or two under the requisite two year stipulation of the Shariah.

**Q. Is it permissible to have two Aqeeqah shares in a Qur'baani bull?**

**A.** It is permissible.

**Q. I did not make my Waajib Qur'baani for about ten years. I intend to make qadha of the past years. Will one bull suffice for qadha Qur'baani of seven years?**

**A.** No, it will not suffice. If a bull is made Qadha Qur'baani, it will suffice for only one year.

**Q. Is it compulsory for those who are performing Hajj to make their Qur'baani in Makkah or can they do it anywhere else?**

**A.** The usual Qur'baani which is made every year may be made anywhere in the world. The animal which is sacrificed as a ritual of Hajj has to be in-

Hambali Math-habs, the combination is valid for only Musaafirs (Shar'i travellers) even on the Day of Arafat. Thus, combination of the two Salaat on the Day of Arafat according to these two Math-habs is the usual practice for Musaafirs.

Those who perform Zuhr and Asr together in their tents, must perform Asr in its time. If anyone has combined the two Salaat erroneously in this manner, they should make Qadha of the Asr Salaat which was not valid. The view which the mufti had presented is in conflict of the 14 century Ijma' of the Hanafi Math-hab.

cumbently made in the Haram.

**Q. Is it permissible to make Qur'baani of sheep without tails. Some Ulama say that it is permissible.**

**A.** Qur'baani of animals whose tails have been cut, including sheep, is not valid.

**Q. Fasting on the Day of Arafat is Sunnat. What if the Day of Arafat is one day earlier than the date in our country?**

**A.** We follow our local dates which are determined by our local sighting of the moon. We have to fast on 9<sup>th</sup> Zil Hajj, that is, when it is the 9<sup>th</sup> in our country, not the 9<sup>th</sup> in Saudi Arabia.

**Q. What is the ruling if a person performs Maghrib Salaat in Arafat and Isha' in Muzdalifah?**

**A.** He has to compulsorily repeat Maghrib Salaat in Muzdalifah.

**Q. A man gave his wife one Talaq, then took her back. After some time he gave her another Talaq. Then before expiry of her iddat he took her back. A Mufti said that he should have waited for her iddat to end. Thereafter perform Nikah. He would then again have the right of three Talaqs. Is this correct?**

**A.** The respected Mufti Sahib has made a grievous error in understanding the mas'alah. Even if Nikah was again performed after expiry of the iddat, the first two Talaqs remain suspended. The expiry of the iddat and the nikah do not nullify the first two Talaqs. Marriage to another man nullifies existing Talaqs. The husband will have the right of only one Talaq regardless of expiry of iddat and performance of nikah.

**Q. A shampoo contains a horse-tail. Is it permissible to use this shampoo?**

**A.** Since the horses are killed in un-Islamic ways, their meat products, fat, etc. are haraam. This ingredient in shampoo makes it haraam. Besides horse tail, these shampoos contain other haraam ingredients as well such as alcohol.

**Q. SANHA has announced that Parmalat yoghurt contains haraam gelatine. Please comment.**

**A.** What is there for commenting. When even halaalizers of Maitah (Carrion) says that a product is

(Continued on page 12)







# NASEEHAT BY ABDUL QAADIR JILAANI

**(RAHMATULLAH ALAYH)**  
“Loneliness in isolation you will have to experience (one day in the grave). When Maut overtakes you, every close friend will sever ties with you, and every relative will be separated from you. Therefore, sever ties from them now before the time comes when they will desert you. Then the Qabr (Grave) will be the pathway to Allah Azza Wa Jal. It is the threshold to Allah Ta’ala. Therefore die before your Maut

(as Rasulullah – sallallahu alayhi wasallam – said). Be dead to yourself and to others, for then you will be alive by Him.....  
As for the *Ahkaam* (of the Shariah), they must be adhered to and preserved. Subhaanallaah! He has cloaked you with the protection of the *Ahkaam* and has removed the veils from your vision (*Baatini vision*) with Ilm of the Deen.  
You may be dressed in the garb of the *Saaliheen* (the Pi-

ous Auliya), while in our eyes you are a kaafir. Remember Maut often and what lies beyond. Reflect on the pleasures and torments of the Akhirah. Contemplate on Allah Ta’ala and detach yourself from this world by purifying your heart and struggling against your nafs, and with war against the shayaateen (devils). Free yourself (from the dunya) and devote yourself to Allah Ta’ala.”

**COMMENT: “Severing ties”**

in the context of Hadhrat Sayyid Abdul Qaadir Jilaani’s naseehat is not to be construed to mean abandonment. It is not permissible to neglect rights and obligations imposed by the Shariah. The meaning of severing ties is: (1) Not to join relatives and friends in their misdeeds and acts which are in conflict with the Shariah. (2) Not to attach your heart to anyone. Only Allah Azza Wa Jal has a claim on the heart of man. Thus, rights and obligations will be faithfully discharged for the Sake of Allah

Ta’ala since all impositions of the Shariah are the Ahkaam of Allah Azza Wa Jal. (3) To expel love of the world from the heart.  
“**Kaafir in the garb of Saaliheen**” refers to the Ahl-e-Bid’ah who worship graves and modernist, liberal sheikhs and molvis who legalize the prohibitions of Allah Azza Wa Jal. They are the ilk of the MPL clique and those who call for the reinterpretation of the Qur’aan and the debunking of the Ahaadith.

**SACRIFICE DESIRE**  
“Let others eat to satisfaction, whilst you remain hungry. Let others covet respect whilst you aspire for humility. Let others become rich whilst you choose poverty. It is only for these objectives that I (i.e. Sayyid Abdul Qaadir Jilaani) train and teach you (the muredeen). Today I am absolutely convinced that you can neither benefit me in anyway nor harm me in any way. You

can neither add an atom to my Rizq nor take an atom from it. I acquired this truth while I was wandering in the deserts and the wildernesses. Indulgence in the gratification of nafsani appetites will harden the heart, stunt the *Sirr* (the innermost spiritual recess of the spiritual heart), and blight the intelligence. It causes drowsiness and lethargy, thus intensifying indolence, greed and long distant hopes (*toolul amal*).”

**THE DEEN IS CRYING**  
“The walls of the Deen of Rasulullah (sallallahu alayhi wasallam) have been demolished. The Deen is crying for help – for someone to rebuild its walls. The Deen’s river has run dry. Allah is no longer being worshipped. If he is worshipped at all, it is an outward display of hypocrisy. Who will lend a hand to reconstruct the walls of the Deen and to get the river running, and to smash the masters of nifaaq

(hypocrisy)?”  
**COMMENT:** Rasulullah (sallallahu alayhi wasallam) said: “The Deen started off forlorn (friendless and with no helper). Soon will it return to that state of forlornness. Therefore give glad tidings to the forlorn ones (the supporters of the Deen).” With regard to the **hypocritical Salaat of show and ostentation**, Hadhrat Abdullah Ibn Umar

(radhiyallahu anhu) narrated the following Hadith: “There will dawn an age over the people when they will assemble in the Musajjid and perform Salaat whilst not a single one will be a Mu’min.”  
“**The Masters of Hypocrisy**” in the current age are the so-called ‘Muslim’ professors and ‘Doctors’ giving effect to the orientalist plot to destroy Islam via the avenue of the ‘Islamic Studies’ faculties of the kuffaar universities.

**REMEMBER MAUT**  
“O Prisoner of passion! O Slave of the world! O you who

are ignorant of the ultimate consequences of your affairs! O you who are ignorant of creation and the Creator, Allah Azza Wa Jal! O you who are

ignorant of what you owe and what is owed to you. If you fail to understand, then at least have the sense to remember Maut (Death). Remembrance

of Death is the key of all goodness and of *najaat* (salvation in the Hereafter). If you remember Maut, you will not perpetrate all these excesses

(transgressions and indulgence in nafsani appetites). Every step you take, is a step towards the grave. You are on a journey to the grave.”

# MUFTI TAQI UTHMAANI AND MPL

*Q. I have recently been given an article on Muslim Personal Law written by Mufti Taqi Usmani a few years ago. It appears to me that Mufti Taqi has stated his views in a very unbiased and logical manner. While he points out the pitfalls of MPL, he is nevertheless supportive of the Bill, and he has presented logical grounds for his preference to participate in the MPL programme. I am sending the article to you in the hope that you will study it carefully and let us have your comments.*  
**A.** The arguments presented by Hadhrat Mufti Taqi Uthmaani Sahib appear logical to you due to your lack of understanding what exactly the MPL bill is. We have perused the article and are surprised at the naivety of Hadhrat Mufti Taqi Sahib. And, even more surprising is the naivety, to say the least and to put it very mildly, of Maulana Abbaas Ali Jeena who was a member of the Project Committee appointed to structure the Bill of Kufr. When even

Maulana Jeena who is supposed to be a member of the Old Guard Ulama Fraternity, and when even the vast majority of South Africa’s Ulama, and the vast majority of Muslim secular lawyers, even Judge Navsa, have miserably failed to understand the contents of the MPL bill in terms of the Shariah, then it is not so surprising to note the profound naivety displayed by Hadhrat Mufti Taqi Sahib who admits in the article:  
“I was also asked to comment on the draft Bill at some stage. I did not at that stage have the necessary time to devote for a proper analysis of the Bill in order to express a properly considered opinion. I had however furnished my preliminary comments based on a **superficial study of the Bill.**” (Emphasis ours – The Majlis) .....Because the draft Bill underwent on going amendments, I could not keep in touch.”  
Neither has Hadhrat Mufti

Taqi Sahib studied the Bill in depth nor has his ‘superficial study’ enabled him to understand the stark kufr of the MPL bill. If he had subsequently studied it –we believe that he did – then his silence on the kufr contents is indeed ominous. He had acted unjustly and unprofessionally by commenting on such a controversial issue as the MPL bill without having made a proper study of it.  
Furthermore, Hadhrat Mufti Taqi Sahib is blissfully unaware of the vast latitude of judicial interpretation which the constitution empowers the country’s courts. He lacks awareness of the striking down of provisions of statutes by the constitutional court. He has failed to understand that the courts in South Africa are not similar to the courts which functioned under the British colonial Raj of India 70/80 years ago when political expediency was the determinant. Hadhrat Mufti Taqi Sahib has

failed to understand that South African courts are not obliged to submit to laws which they interpret to be in conflict with the constitution. On the contrary they strike down such laws. In fact, Hadhrat Mufti Taqi Sahib’s ominous silence regarding the substantive issues of kufr of the MPL bill borders on complicity which we shall mildly ascribe to an acquired liberal attitude.  
Be that as it may, he did make the following averments which the MPL molvi-sheikh clique of the paper body UUCSA, the so-called ‘United Ulama Council of South Africa’, deemed expedient to conceal:  
“I had indicated that the draft Bill be given final form in consultation with local jurists (i.e. the Ulama of the country). ..... Because I am not conversant with South Africa’s legal and constitutional system, I suggested that these issues be resolved jointly by the local Ulama and legal scholars.

.....At the same time , I had indicated that the Bill should be prepared in consultation with, and through the concurrence of the local jurists. **If, Allah forbid, fundamental changes are sought to be made, then consideration should be given to withdrawing the Bill from the legislative process.**” (Emphasis ours – The Majlis)  
None of these advices of Mufti Taqi Sahib was implemented by the MPL clique hell-bent on getting their kufr scrap bill accepted by the government. A fundamental discrepancy in Hadhrat Mufti Taqi’s opinion is the ventilation of his theory in the mirror of MPL as it was administered 70 years ago by the British colonial Raj which had colonized the Indian subcontinent.  
This is a very brief response to your notion of Mufti Taqi’s opinion on MPL for South Africa. If Allah Ta’ala bestows to us the *taufeeq*, we shall, Insha’Allah, publish a detailed response to every comment made by Hadhrat Mufti Taqi. His article is cluttered with discrepancies and red herrings.

# THE TORMENTING SCHOLAR

Hadhrat Hasan Basri (rahmatullah alayhi) said: “If the scholar (Aalim of the Deen) is not a *Zaahid* (a sin-

cere abstainer from the love of the world), he will be a torment for the people of his age.”

This is the condition of the ulama-e-soo’ of our era. They don’t torture only chickens and they don’t only produce carrion meat and chicken, they torment Muslims by torturing

their Imaan with haraam food and haraam practices which they halaalize in the name of Islam. They convert the Imaan and Akhlaaq of Muslims into spiritual carrion by rendering

halaal what Allah Ta’ala has made haraam. They are the wolves in sheep’s skin and they are the devils in human bodies as said by Rasulullah (sallallahu alayhi wasallam).



# THE 'MYSTICAL' PATH OF THE SATANISTS

*Tasawwuf* or *Sufi'ism* is an integral constituent of Islam. *Tasawwuf* which has been erroneously described as 'mysticism', is the product of the Qur'aan and Sunnah. *Tasawwuf* is completely subservient to the Shariah. Any brand of *sufi'ism*/*tasawwuf* which is in conflict with the Shariah is Satanism. Elaborating this subject, Hadhrat Sayyid Abdul Qaadir Jilaani (rahmatullah alayh) classified these Satanists into several classes.

1) **Hulooliyyah or the Incarnationists:** They believe that it is lawful to stare at a woman or a man whether they happen to be wives or husbands, daughters or sisters, etc. They intermingle and dance together.

2) **Haaliyyah:** They claim to be in ecstasy. They are entranced by singing, jumping, shouting and clapping hands. They believe that their sheikhs are above the laws of the Shariah

3) **Auliya-iiyyah:** They claim to have achieved divine proximity of the loftiest stage, hence all the injunctions of the

Shariah are not applicable to them. They also claim that a wali has a higher status than a Nabi. They believe that while knowledge came to Rasulullah (sallallahu alayhi wasallam) via Jibraeel (alayhis salaam), it comes to the wali directly from Allah Ta'ala.

4) **Shamuraaniyyah:** These heretics believe that the world is eternal. It never had a beginning nor will it ever end. They consider themselves above the *ahkaam* of the Shariah which they believe do not apply to them. There is nothing such as *haraam* and *halaal* in their belief concept. Musical instruments are used in their so-called religious rituals. They do not differentiate between man and woman regarding them to be the same.

5) **Hubbiyyah:** They believe that when a person attains the stage of 'love', they are freed from the obligations of the Shariah. They also believe in nudism. They expose their private parts.

6) **Huriyyah:** They seek to gain ecstatic experiences by

means of shouting, singing and clapping hands. They claim to having sexual relations with the *houris* of Jannat.

7) **Mutakaasiliyyah:** Laziness is a cardinal article of their faith. They beg from door to door for their sustenance. While they rot in their laziness they claim that this is renunciation of the world.

8) **Mutajaahiliyyah:** They deliberately feign ignorance, dress immodestly and emulate non-believers (*They resemble the modernists of our age.* – *The Majlis*)

9) **Waafiyyah:** They claim that no one can understand and know Allah Ta'ala, hence they deliberately abandon the Shariah on the basis of this corrupt assumption.

10) **Ilhaamiyyah:** They believe in *ilhaam* (inspiration). Thus they abandon knowledge and forbid its acquisition. They believe that the Qur'aan is a barrier for them. Poetry and music are their Qur'aan. (*On the occasion when Allah Ta'ala expelled Iblees from the heavens, he supplicated for a*

*'qur'aan'. Granting his supplication, Allah Ta'ala informed him that his 'qur'aan will be poetry and singing. This group of Satanists follow him in this aspect. They receive their 'ilhaam' (inspiration) from shaitaan.* – *The Majlis*)

Besides these sects of Satanists, there were many others as well such as the Qalandaris (wandering beggars), Haydaris (those who pretend to be heroes) and Adhamis (those who fraudulently pretend to follow Hadhrat Ibraahim Adham's path of renunciation. He had abandoned the throne of Balkh).

A very prominent sect of Satanists in our era is the Qabar Pujaari sect. They worship the graves of dead saints and claim to ascend to lofty spiritual stages via the avenue of ecstasy while in reality their 'ecstasy' is nothing but pure hallucination, the product of smoking dagga (hashish) and opium. Their headquarters are always located at the graves of Auliya which they have converted into haunts of shirk and

kufir.

Hadhrat Abdul Qaadir Jilaani (rahmatullah alayh) states in his kitaab, *Sirrul Asraar* that there are two signs of the people of Truth who follow the Sunnah of Rasulullah (sallallahu alayhi wasallam). One sign is *zaahir* (external). They follow the *ahkaam* of the Shariah meticulously. They are firmly fettered to the Shariah. The other sign is *baatin* (internal – spiritual). They follow the *Akhlaaq-e-Hasanah* (Beautiful Moral Character) of Rasulullah (sallallahu alayhi wasallam). Thus, they are firmly anchored to the Shariah and the Sunnah. And, this is the *Naaji* group – the only group of the 73 sects, which will attain salvation in the Akhirah.

Warning Muslims of the Satanist trap of deception, Hadhrat Sayyid Abdul Qaadir Jilaani (rahmatullah alayh) says in his kitaab: "*Beware, O Traveller in search of the Truth! Beware of the blind leading the blind. Your sight should become so fine to enable you to distinguish between the slightest particle of good and evil.*"

## HARAAM CRUEL EGGS DESTROYED BY EVEN THE KUFFAAR

The diseased artificial eggs produced most cruelly by the egg industry have exploded the toleration of even the American kuffaar. *Animal Voice*, in its September 2010 issue writes:

"As the American egg industry reels from the recall of half-a-billion eggs for possible salmonella infection, the *Humane Society of the United States* is asking consumers to remember that the egg industry's cruel confinement of hens in tiny cages is not only inhu-

mane, but potentially hazardous to our health too.

Says, the HSUS: "An abundance of science shows that forcing hens to suffer inside cramped cages increases salmonella risk." The society then asks people to sign an online pledge to avoid eggs from caged hens. Please do the same here in South Africa by signing the Ethical Eggs petition at [www.activist.co.za/ethicaleggs](http://www.activist.co.za/ethicaleggs) Over 2000 South Africans have signed the petition so far, and when it reaches 5000 it will be

presented formally to retailers. Also visit [www.activist.co.za/feedback](http://www.activist.co.za/feedback)

Just as diseased as the halaalized carrion chickens are the artificial eggs produced under exceptionally cruel conditions to which the hens are subjected. It is indeed a horror tale. It is incumbent on Muslims to abstain from these diseased eggs. When the U.S.A. has recalled half-a-billion eggs for dumping, it speaks volumes for the disease which these eggs of cruelty cause.

## NANDO'S CHICKENS AND SANHA'S CARRION

**Q. I wanted to know the halaal position of Nandos chickens, and I spoke to a colleague of mine who spoke to Maulana Yunus Patel who said that in order to combat the doubt it was causing, he (Maulana Patel) and 14 other Ulema went to the Rainbow farms in order to investigate. To the best of his knowledge the chickens are halaal. Please comment.**

**A.** All those ulema who after having visited the Rainbow chicken-killing plant, claim that the carrion is 'halaal' and that there is not even a doubt in this diseased rot, can convey their opinions to the baboons in the Drakensberg mountain range. We are positive that even the baboons will reject the notoriety which these ulema are

blabbing in the name of the Deen. A molvi who says that there is not even a doubt in the horrifically murdered chickens, killed by the system of shaitaan should understand that he has conclusively joined the fraternity of ulema-e-soo'. Ask Mufti Afzal Elias Hoosen Sahib. He too was one of the 14 who had visited the Rainbow halaalized carrion plant. His verdict is that the carrion is emphatically HARAAM.

It is utterly scandalous and slanderous for ulema to make these *haraam* claims which they do on account of animosity for the Majlis and for retaining their *haraam* friendship with the SANHA clique of carrion halaalizers. They support each other in sin and transgression in stark violation

of the Qur'aanic command. These notorious ulema who find nothing wrong with SANHA's wholehearted adoption and halaalizing of the brutal kuffaar killing system and with the complete displacement of the Waajib system of the Shariah, have hearts of stone. Nay! Their hearts are harder than stone. About these corrupt and desensitized hearts who do not believe that tomorrow when they perish they will have to face Allah Ta'ala to answer for their condonation and promotion of one of the worst kinds of torture and cruelty to Allah's creatures, the Qur'aan Majeed says:

"Then their hearts became hard after this. Their hearts are like stone or harder than stone, for verily, from stone

## THE BRUTALITY WHICH THE CARRION VENDORS PROMOTE

### CHICKS GROUND ALIVE

"Washington – Animal rights activists have released a film that shows thousands of discarded male chicks being ground up alive – cruel treatment which they said is typical right across the poultry industry. Mercy For Animals obtained the film in an undercover Probe at an Iowa hatchery owned by Hy-Line, which has Launched an 'immediate' probe. Mercy said 150,000 male chicks are separated from females and, unable to produce eggs, dropped into a grinding machine. Over 30 million male chicks meet their fate this way each Year at this facility." (The Herald)

30,000,000 chicks ground up alive every year! This is the product of halaalized brutality only at one chicken brutality facility. Tens of millions more chicks are ground up alive every year by other similar satanic facilities. The same brutal satanism is practised in South Africa by the chicken industry. This is the *haraam* brutality which the halaal certificate vendors promote.

Muslims should not labour under any misconception re-

*most certainly rivers gush. And Verily, some stones (rocks) split open and water gush out. And, verily, some from them (stones) roll (from high ground) out of fear for Allah. Allah is not oblivious of what you are perpetrating."*

These ulema who halaalize

garding the effects of this shaitaani brutality on their hearts. The consequences of this brutality on the hearts of those who devour Rainbow, Early Bird, County Fair, Rocklands chickens and the chickens of the other myriad of chicken torturers including the restaurant outlets which sell this diseased *haraam* 'halaalized' filth, is morally and spiritually disastrous.

**IT IS THE WAAJIB OBLIGATION OF EVERY MUSLIM TO KICK THE CARRION ADDICTION – TO GIVE UP DEVOURING DISEASED, HARAAM CARRION CHICKENS, THE PRODUCTS OF BRUTALITY. IT DOES NOT BEHOVE MEN AND WOMEN OF IMAAN WHO PERFORM SALAAT AND FAST TO DEVOUR ROTTEN CARRION LIKE VULTURES. REMEMBER MEAT AND CHICKENS WHICH THE SHARIAH BRANDS 'MAITAH' IS ROTTEN, DISEASED HARAAM MEAT UNFIT FOR EVEN DOGS.**

brutality, cruelty and carrion should take stock of the condition of their corrupt hardened hearts. Their self-imposed function is nowadays restricted to supporting carrion halaalizers, modernists and a medley of enemies of the Deen

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# IVF NOT PERMISSIBLE

IVF (*in vitro fertilisation*), - the test-tube baby technique - is an unnatural medical technique to impregnate infertile females. The fertilization process is executed in the laboratory, and the resultant embryo is then introduced into the woman's womb. In this unnatural method the sperm of the husband is acquired by him having to masturbate. This is the first haraam and *mal-oon* (accursed) abomination which has to be committed. The process is initiated with a major act of immorality.

The elements required for this process, which are obtained from the husband and the wife, are then stored. The embryo developed outside the human is later introduced into

the womb.

Some Muftis when answering questions, adopt an extremely lackadaisical attitude. They lack wisdom and fail to understand the gravity of the office of *Ifta'* (issuing fatwas). A Mufti has to have wisdom and an in depth understanding of the people and environment. He should be able to comprehend the far reaching consequences of his fatwa. It is despicable for a Mufti to blurt out and dole fatwas as if he is answering some type of amusement quiz such as the shaitaaniyat which pollutes the Shaitaani radio stations.

For example, a Mufti answering the question: 'Is IVF permissible?', blurts out without thinking and without being

aware of the entire procedure involved in this technique. It is imperative for the Mufti to have adequate awareness of the procedure from beginning to ending. If he lacks this information, then it is Waajib for him to inform the questioner that he does not know and that the question should be referred to another Mufti. However, nowadays, Muftis suffering from the malady of pride, deem it below their dignity to say: 'I don't know.' Hence, they will issue perfunctory 'fatwas' which mislead people and which involve them in haraam acts.

The Mufti who summarily says that IVF is permissible, acquits himself unprofessionally notwithstanding him sus-

pending the permissibility on the fact that the sperm must be that of the husband. It is a display of gross ignorance by the Mufti to say IVF is permissible if (and this is an extremely big if) the sperm is that of the husband. This is not the whole issue. This Mufti fails to take into account the following factors:

- That the haraam act of masturbation has to be committed for the acquisition of something which is not commanded by the Shariah. That there is absolutely no guarantee that the sperm of the husband is utilized in the fertilization process.

This condition on which a Mufti basis his fatwa of permissibility is practically non-existent.

He is unaware of the many mix-ups which have happened. The sperm of other men is used and introduced into his wife. He is ignorant of the fact that the entire process is executed by fussaag and kuffaar physicians who are the supervisors and the controllers. There is no 100% pious Muslim supervision from the time the sperm has been acquired in the haraam manner until the time of introduction into the woman.

When the Shariah stipulates 100% Muslim supervision and a 100% Halaal Chain for even meat to remain halaal, then the importance of a Halaal Chain

of supervision regarding such a delicate issue as IVF can be fully understood and appreciated. The supervision and control have necessarily to be 100% perfect.

Far - extremely far from perfection is the supervision and control in the IVF process. In fact there is absolutely no Shar'i supervision to ensure without the slightest vestige of doubt that the matter introduced into the wife is that of her husband. Some reports on 'mix-ups' are reproduced here to give an idea of the gross neglect and total lack of Shar'i supervision.

Should it momentarily be assumed that both the aforementioned corrupt and haraam elements are eliminated and no Shar'i violation is committed regarding the acquisition of the husband's sperm and the storage process, then too this technique is not permissible. Allah Ta'ala states in the Qur'aan Majeed:

*"The sovereignty of the heavens and the earth belongs to Allah. He creates whatever He wishes. He bestows females to whomever He wishes, and He bestows males to whomever He wishes. And to whomever He wishes He bestows male and female. And, He creates barren whomever He wishes."*

There are similar Qur'aanic verses pertaining to the same subject. Allah Ta'ala decrees  
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## A LUCRATIVE INVESTMENT

People always ask for alternatives. If investing in Riba banks is haraam, what is the alternative they retort? Whether there is an alternative or not, is immaterial. Abstention from haraam and from the Wrath of Allah Azza Wa Jal, and from the punishment of Jahannum does not require alternatives. If something is haraam, abstention is Waajib whether there exists an alternative to the haraam or not.

The *ahkaam* (laws -the commands and prohibitions) are

not reliant on the existence of alternatives. Thus, if there is no halaal chicken - if there is only SANHA and MJC halaalized carrion chicken - it is gross ignorance and satanism (shaitaaniyat) to argue that as long as halaal chicken is not available, we shall continue to devour the haraam carrion chicken and carrion meat which are haraam for even dogs.

Similarly, it is total obliviousness of the commands of Allah Ta'ala bordering on dis-

belief to argue that as long as there is no halaal monetary investment, indulgence in Al-baraka's and Oasis' haraam riba deals should continue. Anyhow, there is a very lucrative monetary investment, and that is gold coins.

In 2001 the price of a one ounce krugerrand was R1,725. In 2007 it was R4550. Today it is in excess of R10,000. Those who had acquired these gold coins in 2001 have made a profit of approximately 600%. Those who have bought in 2007 have profited about  
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## NANDO'S CHICKENS AND SANHA'S CARRION

(Continued from page 8)

in a variety of spheres. Never be deceived by their haraam 'halaal' announcements. There exists a deluge of evidence to conclusively prove that these SANHA and MJC halaalized chickens are absolutely haraam - rotten, diseased carrion which gives you cancer. If you wish to take a chance with cancer, then gobble the carrion like vultures. The gluttonous addiction to carrion chickens ruins Imaan and utterly destroys akhlaaq (moral character). If you are concerned with your physical and spiritual health, then abstain from the diseased haraam carrion which the purveyors of confounded 'halaal' certificates promote at the peril of extinguishing their Imaan.

It is not that these haraam pedlars are unaware of the status of their halaalized carrion chickens. They are fully aware. For years they and the molvis and sheikhs in cahoots with them for the sake of gaining a share of the haraam riba boodle have tried, but in vain, to conceal the mass and the

mountain of evidence which has damned them into Hell where they shall hang upside down just like they are brutalizing and torturing billions of chickens to death. Their brains and their hearts are all upside down. Their Imaan is upside down. They view all things hanging upside down hence they believe that right is left and vice versa, and black is white, night is day, and haraam is halaal.

**MAULANA YUNUS PATEL SAHIB**

Furthermore, your colleague has misinformed you with regard to the alleged inspection by Maulana Yunus Patel Sahib. Maulana Yunus denies having gone to Rainbow for an inspection. The following is the text of his letter dated 24 October 2010: *"I did not go to Rainbow with the 14 Ulama or Muftis. I have maintained my standard reply that the Mujlisul Ulama declares Rainbow Haraam. Sanha's Muftis and Ulama give 100% assurance that it is Halaal. The person should follow whomsoever he has confidence in."*

In the question you explicit-

ly state: *"A colleague of mine spoke to ML Yunus Patel (from Mallinson) and said that in order to combat the doubt that it was causing, he (Patel) and 14 other Ulema went to the Rainbow farms in order to investigate, and to the best of his knowledge it is halaal. My colleague also mentioned that ML Yunus Patel is also part of the Jamiatul Ulama. He said if you have any questions you can contact him on 088 11 44 726. Ask for Mufti Shafik Jakura."*

Brother, these are your words, including the word, 'Patel', in brackets, and including the brackets. We make specific reference to your word in brackets, viz., 'Patel', lest we be accused of having divested and denuded the honourable Maulana Sahib of his august title.

Your colleague has falsely claimed that Maulana Yunus Patel Sahib said that Rainbow is Halaal. Now who has spoken a brazen lie? Your colleague or the honourable Maulana Yunus Patel Sahib with regard to the inspection. We believe that your colleague has

attributed a blatant lie to Maulana Patel Sahib.

The other angle to this issue is that the honourable Maulana Patel Sahib's answer as stated in his own letter is incorrect. He states the view of the Mujlisul Ulama and the view of the Carrion Halaalizer (SANHA). Both views are diametric opposites. Then diverging from the command of Rasulullah (sallallahu alayhi wasallam) to abstain from Mushtabah (the Doubtful), the honourable Maulana Yunus Patel Sahib very surprisingly says: *"The person should follow whomsoever he has confidence in."* This advice is highly erroneous in view of its clash with the command of Nabi-e-Kareem (sallallahu alayhi wasallam).

Whenever the conflict is between Haraam and Halaal, Rasulullah (sallallahu alayhi wasallam) ordered ABSTENTION. A conflict between Halaal and Haraam clearly assigns the issue into the realm of Mushtabah although the evidence does not permit assigning SANHA's carrion into the Mushtabah zone. Nevertheless, an Aalim who is unaware of the facts and reality, but has in front of him two diametrically opposite views on the same issue, has no option but

to advise people to abstain in view of the confirmed Mushtabah status in terms of his inability to discount either of the views. Thus, the only option open to the honourable Maulana Patel Sahib is to advise his followers to abstain from SANHA certified rotten, diseased carrion even if he does not accept the carrion chickens to be carrion.

The 'standard' reply offered by the honourable Maulana Yunus Patel Sahib does not offer Shar'i guidance to anyone. You should request the Maulana Sahib to state his view. Surely he must be advising his mureeds and close relatives. Ask him if he and his close mureeds consume SANHA carrion or not, or is he acting on Rasulullah's command of abstention from Mushtabah? If according to the honourable Maulana Sahib, SANHA's carrion chickens are not haraam and not halaal, then what are they? You can respectfully request the honourable Maulana Yunus Sahib to unravel this conundrum for you. The underlying tafseer of this mystery is not too intricate to unravel. But we shall desist from elaboration.

Supplicate to Allah Ta'ala to save you from the vile tentacles of the agents of shaitaan.



# WHY THE ROTTEN JUNK-FOOD CARRION DOES NOT DECOMPOSE

‘Food’ which does not decompose after six months and even years is not food. Even rats bypass such diseased ‘food’. The junk ‘food’ which Muslims devour with relish at the variety of haraam carrion restaurants is not food. The following article discusses this poisonous, carrion filth and diseased so-called ‘food’.

## WHY McDONALD’S HAMBURGERS WON’T DECOMPOSE THIS IS A GENERAL WARNING WHY YOU SHOULD AVOID EATING ANYTHING THAT DOES NOT NATURALLY DECOMPOSE By Mike Adams, The Health Ranger, Editor of Natural News

The latest "new" discovery by the [mainstream media](#) is that McDonald's Happy Meal [hamburgers](#) and fries won't decompose, even if you leave

them out for six months. This story has been picked up by [CNN](#), the Washington Post and many other MSM outlets which appear startled that junk food from [fast food](#) chains won't decompose.

### Why don't McDonald's hamburgers decompose?

So why don't fast [food](#) burgers and fries decompose in the first place? The knee-jerk answer is often thought to be, "Well they must be made with so many [chemicals](#) that even mold won't eat them." While that's part of the answer, it's not the whole story.

The truth is many **processed foods** don't **decompose** and won't be eaten by molds, insects or even rodents. Try leaving a tub of [margarine](#) outside in your yard and see if anything bothers to eat it. You'll find that the margarine stays immortal, too!

Potato chips can last for decades. Frozen pizzas are remarkably resistant to decomposition. And you know those processed Christmas sausages and meats sold around the holiday season? You can keep them for years and they'll never rot.

With meats, the primary reason why they don't decompose is **their high sodium content**. Salt is a great preservative, as early humans have known for thousands of years. McDonald's [meat](#) patties are absolutely loaded with sodium -- so much so that they qualify as "preserved" meat, not even counting the chemicals you might find in the meat.

To me, there's not much mystery about the meat not decomposing. The real question in my mind is *why don't the buns mold?* That's the really scary part, since healthy bread begins to mold within days. What could possibly be in McDonald's hamburger buns that would

ward off microscopic life for more than two decades? As it turns out, unless you're a chemist you probably can't even read the ingredients list out loud. Here's what McDonald's own website says you'll find in their buns: *Enriched flour (bleached [wheat](#) flour, malted barley flour, niacin, reduced iron, thiamin mononitrate, riboflavin, folic acid, [enzymes](#)), water, high fructose corn syrup, sugar, yeast, [soybean oil](#) and/or partially hydrogenated soybean [oil](#), contains 2% or less of the following: salt, [calcium](#) sulfate, calcium carbonate, wheat gluten, ammonium sulfate, ammonium chloride, dough conditioners (sodium stearoyl lactylate, *datem*, ascorbic acid, azodicarbonamide, mono- and diglycerides, ethoxylated monoglycerides, monocalcium phosphate, enzymes, guar gum, calcium peroxide, [soy](#) flour), calcium propionate and sodium propionate (preservatives), soy lecithin.*

Great stuff, huh? You gotta especially love the HFCS ([diabetes](#), anyone?), partially-hydrogenated soybean oil (anybody want [heart disease](#)?) and the long list of chemicals such as **ammonium sulfate** and **sodium propionate**. Yum. I'm drooling just thinking about it.

Now here's the truly shocking part about all this: In my estimation, the reason nothing will eat a McDonald's hamburger bun (except a human) is because **it's not food!**

No normal animal will perceive a McDonald's hamburger bun as food, and as it turns out, neither will bacteria or fungi. To their senses, it's just not edible stuff. That's why these bionic burger buns just won't decompose.

That's the real story here. It's not that McDonald's hamburgers won't decompose; it's that **people are stupid enough to eat them**. But you won't find CNN reporting that story any time soon.

## A LUCRATIVE INVESTMENT

(Continued from page 9)

120%. No riba bank can ever hope to pay such dividends.

People should withdraw their savings from the riba banks and invest in gold coins. If there are safety concerns in

keeping the gold treasure at home, it could be saved in boxes held in the vaults of banks. In this case the lesser of the evils will be to hire lockers in

non-Muslim banks. It is not permissible to deal with Muslim-owned banks who deal in riba and disguise their haraam products with [Shar'i](#) terminol-

ogy. The price of gold has continuously risen. Gold and silver are the only original currencies recognized by Islam.

# THE 'ISLAMIC STUDIES' CONSPIRACY OF THE ORIENTALISTS

(Continued from page 1)

personal commitment to Islam. At Columbia (University), political studies of Islam are the task of the Middle East Institute, a part of the University's school of International and Public Affairs, which is a recruiting front for the CIA. The Institute houses orientalist historians like Richard Bulliet, as well as a number of zionists. It has a siege mentality toward the Islamic movement. Its past directors include Linda S Walbridge, an American Baha'i scholar specializing in Muslims of the US, and whose husband, also a scholar of 'Islamic Studies,' is currently editing the encyclopedia of Baha'ism. One expects to find this in departments whose stated goals are to study Islam and the Middle East. However, other departments at Columbia are also staffed with like-minded people. For example, the Division of Ethnomusicology in the Department of Music is headed by Dieter Christensen, who has a long and questionable history of studying the Islamic world, including work in Iran under the despised Shah. He now has a magic carpet to Oman, invited by Sultan Qaboos annually since 1985. Qaboos hires western scholars to advise him on Muslim cultural policy, and Christensen runs the Centre for Traditional Music in Muscat. In his seminars at Columbia, Christensen—who doesn't know

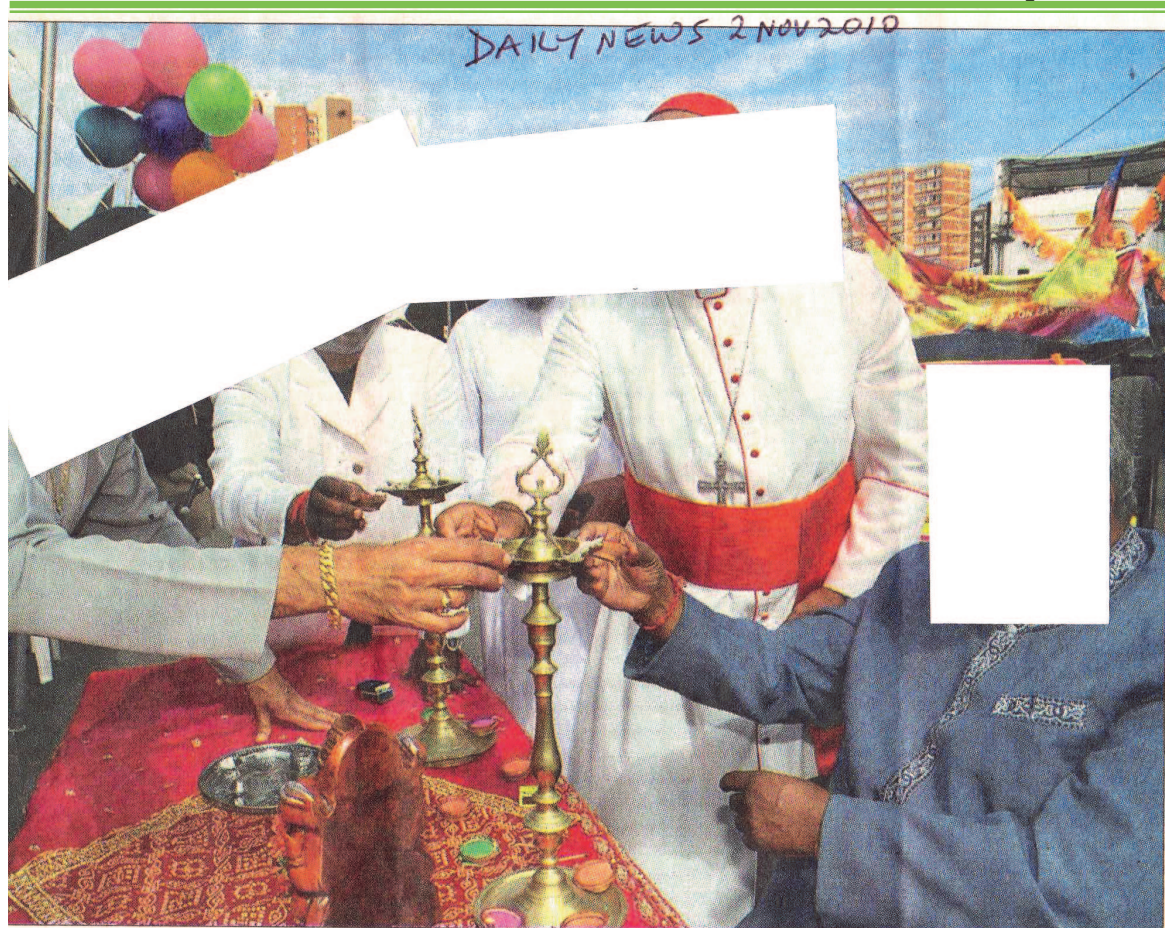
a word of Arabic—presents Islam as a hindrance for academic study, often complaining about 'extremist' Omani Muslims who take too many breaks for prayers, or how Ramadhan disrupts his research schedule. At the same time, he gleefully boasts of swilling beer with 'modern' Omanis. He also edits the *Yearbook for Traditional Music*, which zionist and anti-Muslim scholars use to attack Islam and curate Muslim cultures. Christensen probably has links to American, German and Israeli Intelligence agencies, and has a record of advising graduate students whose research in the Muslim works and elsewhere is linked to missionary activities. The Muslim Student Association (MSA) at Columbia reflects 'Islamic Studies' in practice. During the early 1990s, its president was a Jewish convert to Islam (who has reportedly now changed his mind). A model 'moderate' Muslim, he was a student in the Department of Religion, which projects Islam as a violent antithesis to Buddhism, the preferred religion for this department's faculty. During his reign as MSA chief, it seemed that the campus rabbi had more power in the MSA than Muslims. For example, when the regular room for Jum'ah was double-booked one Friday—despite advance requests by the MSA—some Muslims suggested praying on the sidewalk in protest,

since this had occurred in the past as well whenever another group needed space. After consulting his rabbi, the MSA chief intervened and arranged for Muslims to pray in the dungeon-like basement of the campus church! Like most other MSA chapters, the one at Columbia also answers to the Saudis. In 1992 when Saudi ambassador Bandar bin Sultan offered to join hands with a group of zionists to commemorate the expulsion of Jews and Muslims from Spain, MSA-central in Indiana quickly called for implementation of this plan on its satellite campuses. When some Muslim students at Columbia suggested inviting Dr T B Irving, a Muslim scholar of Islamic Spain, the Jewish students protested, claiming that he was an 'extremist' and an 'anti-Semite,' the latter a zionist euphemism for anyone who questions Israeli supremacy. The programme was subsequently cancelled, after the Saudis and the zionists could not secure a 'moderate' speaker. These and other stories need to be heard and often. Dr Ghorab has correctly identified many of the allegiances and dynamics found within 'Islamic Studies' programmes. In fact, similar 'Islamic Studies' agendas can be found in many different organizations outside academia. Given all this, it seems incumbent upon concerned Muslims who are

affiliated with any of these institutions or organizations to take Dr Ghorab's initiative and help expose the programmes in their own areas. Much work along these lines needs to be done in the US, the base of what Syed Qutb called 'American Islam.' In the US, people like Esposito are revered as Islamic scholars by several Muslim organizations. As Dr Ghorab points out, Esposito was invited by the Saudis as far back as 1983, when he suggested establishing an institute for 'Islamic Studies' in the US. Since then, Shaykh Esposito has had stints on the advisory boards of American Muslim organizations, most recently the American Muslim Council, sharing the latter distinction with other 'Islamic Studies' mainstays, including Hassan Hathout and Ali Mazrui. The ubiquitous Ja'afar Sheikh Idris also appears at AMC functions. The American Muslim Council (AMC) needs to be investigated for ties to the Saudis and official Islam in places like Egypt, as well as for its connections with US government agencies and corporations. Its debut was in June 1990, only two months after board member Hathout attended a Saudi-sponsored conference in Riyadh, according to Dr Ghorab. The first AMC newsletter came out in the fall of 1990, at a time when the Saudis were building Muslim support for the murderous American oil war against Iraq. One of the stated policy goals

of the AMC is to entangle Muslims with American party politics, which is also a US government policy goal recommended by CIA analysts and the RAND Corporation in a special report prepared for the US department of Defence in 1990. Founding AMC member Robert Crane, whose long history of US government service includes an appointment as ambassador to the United Arab Emirates by US president Reagan, is one of the AMC ideologues. He fits Dr Ghorab's description as someone who is seeking to "revise" expediency. The AMC also appears to be playing a role in dividing Muslims between 'moderates' and 'extremists', fulfilling another agenda item for 'Islamic Studies', as is evidenced by public statements on Steve Emerson's zionist jihad against Muslims or on the rigged 'trial' of Shaikh Omar Abdel Rahman and other Muslims in New York. Dr Ghorab lays the methodological foundation for systematically identifying and exposing 'Islamic Studies' programmes in western and Muslim institutions. He has linked them to the ongoing western crusade against the Islamic movement, showing that such programmes operate in the service of *taghut*. Concerned Muslims can and should find ways to continue his efforts and help prevent 'American Islam' from gaining any further ground, *Insha'Allah*. Toronto, August 1, 1996”  
*To be continued, Insha'Allah.*





## Ushering in the light

South African Hindu Maha Sabha president Ashwin Trikamjee, eThekweni deputy mayor Logie Naidoo, head priest at the Raza Mosque Moulana Rafeek Shah, Cardinal Wilfred Napier and director of the Indian Academy Dr TP Naidoo, light a lamp to officially open the Diwali (Festival of Lights) Hindu festival celebrations at the old Drive-In site at the weekend. The three-day festival attracts more than 100 000 visitors. The festival includes float and chariot parades, singing of devotional songs, dances, games, face painting, vegetarian food stalls and clothing, toys and jewellery. Young people also get the opportunity to showcase their cultural and spiritual talents. A billion Hindus worldwide will officially celebrate Diwali on Friday.

PICTURE: RAJESH JANTILAL

## NNB JAMIAT DRAGS JUSA TO COURT

(Continued from page 1)

(3) When JUSA observed this immoral focus on its name by the NNB Jamiat, it (JUSA) deemed it appropriate to have its name registered.

(4) The NNB Jamiat's craving for self-aggrandizement and publicity for ill-conceived objectives, constrained it to cast overboard reason, reality and the Shariah, that it is immoral to usurp the name of an organization which has a four-decade prior existence; which is operating; which has a banking account; which has fixed property, and which has many affiliate organizations.

(5) Apart from what has been mentioned in No. 4 above, even if it be assumed that JUSA is a small, insignificant body, this does not entitle anyone, least of all the NNB Jamiat, to usurp its good name which it has borne for decades.

(6) The NNB Jamiat has embarked on a disgusting, unjust, haraam act, in its dastardly attempt to prevent JUSA from registering its name. The NNB Jamiat is behaving like a hooligan who is trying to push out from the queue the person who is standing in front of him.

Those who plot haraam and usurpation, should be rest assured that their own *baatil* will destroy them. Hadhrat Junaid Baghdaadi (rahmatullah alayh) said: "He who seeks honour with *baatil*, Allah will disgrace him with the *Haqq*."

The spokesman for the Jamiatul Ulama of South Africa voiced its relief for not being the entity which has initiated the haraam legal proceedings in the secular court. The initiator of the *zulm* is the NNB Jamiat led by Reverend Abraham Bham.

mous pressure because of an increased workload as the clinic accepted a higher volume of cases."

## THE INVITRO MESS AT FERTILITY CLINICS

**"IVF BABY GIVEN TO WRONG WOMAN** - This was front-page in one of the U.K. papers that I read coming back from The Netherlands. Coincidentally, I briefly saw an in-vitro fertilization lab in The Netherlands last week. Part of our discussion was around process proofing and the need to avoid giving the wrong embryo to the wrong couple.

So, the timing was interesting to see that this exact type of error occurred in England. A couple's last embryo had

been given to the wrong couple, ruining their chances at a sibling to their only child.....

The error was made by an overworked trainee doctor who failed to carry out strict checks that require all fertility procedures to be witnessed and verified. I know what happens when people are "overworked" - they are under time pressure and they end up often cutting corners - and this is when errors occur.

.....I wonder how long these conditions were in place before an error actually oc-

curred (or was actually detected)? .....An urgent HFEA investigation into the incident found that vital safety checks were not being carried out at the clinic and that overworked staff were being placed under too much pressure to clear a backlog of cases.

But there are now fresh questions over the HFEA's effectiveness as a watchdog as it had previously been told of two other 'near-misses' at the clinic - also understood to involve failures in ensuring procedures were properly wit-

nessed by other staff - just months before the latest incident.

So this had been going on for some time. ....A few more details emerged, including: the embryo was also taken from an incubator that was carrying embryos for other patients, which goes against good-practice guidelines because of the possibility of making an error.

It is understood that staff at the clinic - based in the University Hospital of Wales, Cardiff - had been under enor-

## "NO GENERIC TESTS"

"No generic tests are carried out to ensure that the right embryos are implanted into the right woman, so fertility clinics rely on a complex set of checks to avoid mistakes. In this case, *The SUN* reported, it

is unclear whether the Black couple's fertilized egg was mistakenly implanted in the white woman, or whether the black man's sperm had been used to fertilize the white woman's egg.

Apart from being a tragedy for the parents involved, it is also a major embarrassment for the National Health Service ..... The big problem now is, who are the real parents of the twins?" (*The New York Times*)

## IVF NOT PERMISSIBLE

(Continued from page 9)

creation. A soul will be born only by the will and command of Allah Azza Wa Jal. No technique can thwart the Divine Ordinance. This issue is like the pursuit of Rizq commanded by Allah Ta'ala. While it is incumbent to seek Rizq (sustenance), the quest has to be confined to halaal methods. This world is the abode of test and trial. He who is unsatisfied and desires to procure his rizq in just any way will obtain it even by plodding the path of haraam. Similarly, he who desires to gratify his carnal lust will acquire offspring in a haraam manner with all its miserable consequences.

In this earthly life we are commanded to adopt a measure of abstinence within the strict confines of the Shariah.

What is haraam, doubtful, unnatural and in conflict with even the moral spirit of Islam must necessarily be shunned. Thus, couples who appear to be barren, should repose their trust in Allah Ta'ala. While they may resort to medical treatment, it is not permissible to pursue the treatment beyond the confines of the Shariah. It is imperative to conduct oneself within even the moral limits of Islam.

Tawakkul (Trust in Allah), Qanaa-at (to be contented with Allah's decrees), Ridha (to be pleased with Allah's Decree), Dua (supplication) and Tafweeth (assigning one's affairs to Allah Ta'ala), are all imperative requisites, the pursuit of which is Waajib. These noble attributes of moral excellence so necessary for the acquisition of spiritual elevation are

not hobbies nor voluntary options. They are Imaani imperatives, the cultivation of which is Waajib. These are among the objectives of worldly life.

Apart from the Shar'i prohibition, IVF also violently conflicts with the moral concepts of Islam. Islam is a combination of the *Zahir* and the *Batin* (the physical and the spiritual - the esoteric and the exoteric - the inward and the outward). It is haraam to dispense with any one of these two vital complements. Minus one wing, the Bird cannot fly. It will be a ready victim for any predator.

We advise and admonish the Muftis to exercise circumspect and responsibility when answering questions, and to profess their inability to answer without hesitation if they lack knowledge, awareness or adequate information germane to the question. Was-salaam.

## WHITES HAVE BLACK TWINS

**LONDON, July 8** - A white couple have become the parents of black twins after a mistake by a fertility clinic during in-vitro fertilization in what appears to be the first case of its kind in Britain.

The mix-up was first reported by the newspaper *The Sun*. In response, the High Court issued an injunction forbidding the publication or broadcasting of details of the case.

The case also involves a black couple who sought treatment at the same clinic

but did not have any children afterward. A court case this fall will address the question of who the legal parents are.

(*The New York Times*)

In this case, despite the black couple having undergone the in-vitro treatment, they did not beget children. There are many similar cases where the technique has failed to yield the desired results. Allah Ta'ala is the Sole Creator. The technique works only if the appearance of the soul has been decreed by Allah Ta'ala.

## TEST-TUBE BABY'S DNA DIFFERS FROM FATHER'S

SINGAPORE

A SINGAPORE private medical centre apologised for a sperm mix-up in an *in vitro* fertilisation treatment that resulted in the baby having DNA different to that of the putative father.

"We fully empathise with

the couple and are very sorry and distressed about what has happened," said Cheng Li Chang, medical director of the Thomson Fertility Centre.

A DNA test in a Hong Kong laboratory at the parents' request showed that the baby, who was born on October 1, had the mother's DNA but not the official father's, their lawyer said; - *AFP The Times*, 5 Nov 2010



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
PORT ELIZABETH  
SOUTH AFRICA 6056

(Continued from page 5)

haram, what doubt could anyone entertain? Although we do not believe that SANHA's announcement was motivated by sincerity, we nevertheless, agree that animal gelatine is haram, and all products containing such gelatine is likewise haram.

**Q. A person has braces in his mouth and a plastic palate. Is his ghusl valid?**

A. Ghusl will be valid for the person who has braces and a plastic palate. Since these cannot be removed while the treatment is continuing, ghusl will be valid.

**Q. Is ghusl valid if there is cement filled in one's teeth?**

A. Since the tooth cement becomes a permanent part of the teeth, ghusl will be valid.

**Q. A person while at home began the fast during the month of Ramadhan. Then he went on a journey and along the journey he broke the fast. What is the penalty for this or was it permissible to break the fast?**

A. It was not permissible to have broken the fast without valid reason. He was required to have completed the fast even whilst travelling. Kaffarah is not Waajib for having broken the fast on the journey. He has to make qadha of that day.

**Q. A woman did not pay Zakaat for a number of years. She is unable to recall what her financial status was each year. How should she compensate for the past unpaid Zakaat?**

A. The person who cannot determine her Zakaat position for the past years, should make *Taharri* (reflect) and

seek a fatwa from the heart. Whatever her heart says, she should act accordingly. She should sincerely try to figure out whether she had to pay Zakaat or not.

**Q. What should a son do when his parents invite him and his wife for meals? His parents consume SANHA certified chickens, and the son believes that such chickens are haram.**

A. The son should not eat their haram food. He should inform them of the reason why he is abstaining from their food. He should not disrespect them or speak harshly with them, but at the same time he has to inform them that the chickens are diseased, haram carrion. It is not permissible to obey the haram wishes of parents.

**Q. Is it correct that if nothing is recited in the third and fourth raka't of Fardh Salaat, the Salaat is valid. One only has to stand for the duration of three Subhanallaah tasbeeh?**

A. In the third and fourth raka't of a Fardh Salaat, the Salaat will be valid even if nothing is recited. However, one should recite Surah Faatihah if one is a munfarid (that is, performing alone). But the Salaat will be valid even if the munfarid does not recite anything.

**Q. Can Ishraq Salaat be performed with Jamaa't? How many raka'ts in Ishraq?**

A. It is not permissible to perform Ishraq Salaat with Jamaa't. It is bid'ah to perform it in Jamaa't. Ishraq Salaat begins about 15 minutes after sunrise. Two, and preferably four raka'ts should be performed.

**Q. What advice can one give to a man who wants to commit suicide? He is overwhelmed by financial problems.**

A. Suicide, far from relieving a person of his problems, only leads to more problems. The purpose for suicide is to put an end to the grief/problems. But this baseless idea will be logical for atheists who have no conception of what awaits after the soul leaves this material body. If a Muslim also thinks of suicide, then it is almost certain that he has no Imaan. After Maut, a person wakes up to the true reality. The man who commits suicide will have to repeat his act of suicide perpetually until the Day of Qiyaamah. In Barzakh he will suffer the agony of killing himself over and over again. It will be a never-ending process of self-immolation without death ever arriving. So when a man commits suicide, he does not in reality die. He only appears dead to the people of the world. The torment begins from the time of suicide until Qiyaamah and beyond Qiyaamah until as long as he will remain in Jahannum. Thus, the idea of gaining escape from worldly worries and problems by committing suicide is the effect of disbelief (kufr). There is no escape from the problems. Problems are meant for surmounting. The Muslim focuses his gaze on Allah Ta'ala, and he believes that every atom moves only with the command and direct intervention of Allah Azza Wa Jal. Not a leaf falls from a tree but with Allah's command. This world is the abode of trial and tribulation. It is not a place of comfort and happiness. A Muslim is always brave and he un-

derstands that these afflictions are Allah's decrees, hence, he accepts and resigns himself to the Pleasure of his Rabb (Creator and Sustainer). Rasulullah (sallallahu alayhi wasallam) said: *"It is of the good fortune of a man that he remains pleased with the decree of Allah."* Therefore, the one who contemplates the cowardly act of suicide, should worry about his Imaan. Does he want to perish with kufr and assign himself everlastingly to perdition in Jahannum?

**Q. During his lifetime a man made a gift of a house to one of his wives. The house was transferred into her names as well while he was alive. The husband has passed away. He has left one other house. Does the wife who was given a house inherit in this house?**

A. Yes, she will inherit jointly with the other wife in all the assets left by the deceased husband. Whatever belonged to the husband on the day of his death will be inherited by the heirs. The two wives will jointly inherit one eighth of the assets of the deceased. They will share this one eighth equally. If the husband had unjustly favoured her with the house during his life time, he will answer for the injustice by Allah Ta'ala. But, his injustice does not affect her right of inheritance.

**Q. Is it permissible to visit dargahs?**

A. Going to the dargahs (the mausolea and graves of the Auliya) is not permissible on account of the abundance of shirk and kufr and acts of grave-worship which are perpetrated there.

## WOMAN TO GIVE BIRTH AFTER IVF MIXUP

(Sept. 21) — In a few short weeks, Carolyn Savage will

give birth after going through a vitro fertilization. But she and

her husband will be forced to say hello and goodbye in just a few moments before they give the baby up — because the baby she's carrying belongs to someone else.

Savage was implanted with another couple's embryos at

an Ohio fertility clinic in February.

"They delivered the worst news of our life," her husband, Sean Savage, told Meredith Vieira on NBC'S 'Today' show Monday. He received the call from the clinic that his wife was pregnant,

but with another couple's child.

They were told they could either terminate the pregnancy, which wasn't something they wanted to do because of their religious beliefs, or carry the foetus to term and then give him to his biological parents." (AOL NEWS)

## THE MIX-UPS — TIP OF THE ICEBERG

The known cases of *invitro-mix-ups* merely represent the tip of the iceberg. Whilst the physicians involved in this technique will defend the system, saying that the mix-up danger is "a one in a million chance", the facts and figures belie them. And, for Muslims in a matter of this nature, even a "one in a million chance" is too much of a chance. Men who consume liquor and devour pork and carrion will most certainly be the victims of neglect and carelessness. This is aggravated by the near-impossibility of discovery. Mix-up dis-

coveries are the rare exceptions.

This technique in terms of Islam is an immoral system. A Muslim husband who is able to tolerate his wife being submitted to the gross indignity of nudity in the custody of kuffaar and fussaah physicians who handle and mishandle her, must be an extraordinary, or better, an abominable *dayyooth* (immoral cuckold), bereft of honour and shame. When the human being is discontented with Allah's decree, he degenerates to sub-animal levels. All shame and honour are sacrificed at the altar of carnal gratification.

Zul-Hajj 1431  
November 2010

ZAKAAT NISAAB R 3,830  
MEHR-E-FATIMI R11,000

**"Verily, Allah is with every grieving heart." — Hadith**

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# The Majlis

## "VOICE of ISLAM"

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Roses have thorns  
The Haqq too has thorns!  
"We strike baatil with the Haqq.  
Then it crushes the brains of baatil."  
(Qur'aan)



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*"He who subjects the Deen to his opinion, verily, he has slandered me." (Abu Nuaim from Jaabir)*

## 40,000 'SECURITY' DETAINEES LANGUISHING IN THE TORTURE FACILITIES OF SAUDI ARABIA

**T**HE FOLLOWING IS a reproduction of a letter written to *The Majlis* by a U.K. based Human Rights Organization:

We are writing to you regarding this very important matter. Your views are of crucial importance and hope that you will oblige for the sake of Allah and the oppressed Ulama. We are writing regarding Saudi Arabia's legal system and their treatment and systematic imprisonment of Ulama and practising Muslims.

Saudi Arabia proclaims that it is governed by the "Shariah" and their judgments and rulings are based purely on "Shariah". It is estimated that currently Saudi Arabia has over 40,000 "security related" prisoners detained in their prisons. These are all Ulama and practicing Muslims imprisoned simply because they are perceived by the Kingdom as a "security threat" or as people who may "disturb the peace", among whom some are termed "Takfeeris". Many have disappeared and many languish in Saudi prisons indefinitely without charge or trial. Some have spent several years in prison without know-

ing what their crime is. Almost all are subjected to brutal torture and inhumane treatment. On rare occasions where a trial is conducted, it is done in secrecy. Sentences vary between death penalties and prolonged prison terms. Often prisoners are not released several years after expiry of their sentences and continue to languish in Saudi prisons indefinitely.

Some of Saudi Arabia's "security prisons" are also located within the boundaries of the Haramain. The detention facility in Madinah Al Munawwara which holds approximately 1000 detainees is close enough from the Haram Sharif that the Adhan and Salah of Al Masjid Al Nabawi can be heard inside the prison. We have personally visited this facility.

Many non-Muslim Human Rights Organisations have repeatedly highlighted the plight of these Ulama and condemned these injustices. Saudi Arabia has always brushed these criticisms aside and responded to them by suggesting that they (Saudis) govern by the "Shariah" and therefore non-Muslim countries or organisations have no

right to criticise their constitution or religious matters. Unfortunately, there are no similar effective Muslim Human Rights Organisations who can counter the Saudi response with Islamic authority based on Qur'an and Hadith. The voices of Non-Muslim organisations are simply dismissed as "anti-Islamic" because they lack this basis.

The Saudi government therefore feel secure from any criticisms of their injustices as these Human Rights Organisations do not have the support of the prominent Ulama around the world. We feel that it is important that Saudi Arabia's imposturous use of the "Shariah" to disguise their un-Islamic actions is exposed. This is particularly so when their actions are in fact in sharp contrast with the "Shariah" by which they profess to govern. The Saudi government is not only committing injustices in the name of Islam, but also defaming the Shariah, Islam and the Muslims around the world.

Any Ulama-e-Haq in the Arabian Peninsula who speak out are arrested, tortured and are imprisoned indefinitely or

are disappeared forever. This has been happening for several decades and the Saudi rulers feel particularly secure due to the silence of our Ulama around the world. They are getting away with their crimes under the guise of being "Custodians of the Holy Mosques" and torch bearers of "Islam" and "Shariah".

We feel that until scholars from outside Saudi Arabia condemn them for their injustices, these injustices in the name of Islam will continue to occur unabated; the innocent Ulama in Saudi jails will languish in prisons and more and more will be imprisoned. We feel that the silence of our Ulama against the injustices of Saudi Arabia is aiding the Saudi government to carry on with what they are doing and this is tantamount to complicity.

We are in the process of writing to several prominent Muftis and Muslim Organisations around the world to secure their comments and views to support our campaign for the release of innocent Ulama in Saudi prisons. We hope that you will help us in this noble campaign. Allah SWT will Insha-Allah reward

you immensely and you will earn the Duaa of the oppressed Ulama in Saudi jails who have no one except Allah to help them.

Over the past few years, Human Rights Watch (<http://www.hrw.org>), Al Karama (<http://en.alkarama.org>) & Amnesty International (<http://www.amnesty.org>) have produced comprehensive reports on the injustices practiced in Saudi Arabia. These reports can be downloaded or read at the following internet links. It is sad that we have abandoned the flag of "Human Rights" that our beloved Prophet (Sallallahu Allaihi Wasallam) handed down to his Ummah. We have abandoned it and allowed others to take it.

**"ASSAULTING HUMAN RIGHTS IN THE NAME OF COUNTER-TERRORISM"**

[http://www.amnesty.org.uk/uploads/documents/doc\\_19561.pdf](http://www.amnesty.org.uk/uploads/documents/doc_19561.pdf).

**"HUMAN RIGHTS AND SAUDI ARABIA'S COUNTERTERRORISM RESPONSE"**

<http://www.hrw.org/sites/default/files/reports/saudiArabia0809web.pdf>

(Continued on page 8)

## THE HALAALIZED CHLORINATED CARRION CHICKEN CANCER-CAUSING FILTH MUSLIMS DEVOUR

**EVEN THE ATHEIST** nation of Russia has placed an embargo on U.S.A. chlorinated carrion chickens. Russia being the largest importer of U.S. carrion chicken filth banned the chlorinated carrion chickens in January 2010. In August 31 U.S. Senators dispatched a letter of appeal urging Russia to rescind the ban. But, they dexterously ignored the chlorine issue which prompted the ban. They conducted themselves in exactly the same manner as SANHA. does. Whilst they made promises and pledges, they failed to tackle the primary issue. Ra-

ther, they stressed the monetary issue of profits which is the determining factor for ensuring that the people of the world devour the carrion chickens, then rot in its aftermath. SANHA is gripped with the same mentality. In SANHA's view it is to hell with Islam's ban on haraam chlorinated, filthy carrion chickens! As long as the haraam *riba* revenue flows into its haraam coffers, it is fine.

The Russian ban on the chicken-filth elicited such dismay and consternation in the U.S. that it constrained

even the *murtadd* U.S. President Obama to travel to Russia to solve the rotten, carrion chicken filth imbroglio into which the Russian embargo had morphed. In the year 2008, Russia imported \$900 million of chlorinated carrion chicken filth. This big money forced Obama's handlers to send him off to Russia. Just imagine! Two presidents of leading world countries opening dialogue and entering into negotiations on this haraam carrion filth which SANHA and the MJC are feeding Muslims.

During the talks, Obama

displayed amazingly the same carrion mentality with which SANHA suffers regarding the issue of 'unfettered inspections' of the carrion-chicken plants. While Obama made pledges and promises, he was fearful of inspections in exactly the same way as SANHA and the MJC who dread unfettered and unannounced inspections by independent groups of Muslims. In its report, *Global Research, September 4, 2010*, on the cancer-causing chlorinated carrion chicken filth, the following mentioned: **"Russia, the top importer of US poultry, produces only half of its chicken consumption. It banned chlorinated chickens from January 1, but recently reo-**

**pened its doors to 70 US companies in line with a chlorine-free agreement between Presidents Obama and Medvedev in late June. Obama balked, however, when Russia asked to inspect the processing plants. Instead profits were stressed."**

Just as Obama was convinced that if Russia is granted inspection rights, it would discover the fallacy of the 'chlorine-free agreement', so too is SANHA and the MJC paranoid about independent inspections for the fear that there will be a variety of sources in the Muslim community to confirm that the halaalized chickens are in fact, cancer-causing, chlorinated, HARAAM CARRION CHICKEN-FILTH.



# Questions and Answers

THE MAJLIS Q & A  
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**Q. Is it permissible for a Muslim surgeon to do an operation involving transplanting of human organs?**

**A.** It is haraam for him to participate in such an operation.

**Q. After money has been stolen, can one make niyyat of Sadqah/Zakaat/Lillah?**

**A.** If the money has already been stolen, then niyyat of Sadqah will not be valid.

**Q. Is it permissible for Maalikis to combine Zuhr and Asr due to heavy rain as is the case with Maghrib and Isha?**

**A.** According to the Maaliki Math-hab, it is not permissible to combine Zuhr and Asr on account of severe rain as is done at the time of Maghrib and Isha. The concession is restricted to Maghrib and Isha.

**Q. Salafis say that when going into Sajdah, the hands should first be placed on the ground, not the knees. They quote the Hadith of Abu Hurairah (radhiyallahu anhu) in support of their claim. What is the Sunnah method?**

**A.** The Sunnah is to place the knees first on the ground. The other Ahaadith which conflict with the Hadith of Abu Hurairah (radhiyallahu anhu) are more authentic, and the view of the overwhelming of Fuqaha is that the knees should first touch the ground, not the hands. We have prepared a detailed article on this question. You may write for a copy.

**Q. Albaraka Bank advertising its debit card says: "Save on Bank Charges & pay ZERO fees when using your alBaraka Debit Card to pay for your shopping! YES FREE. NO transaction fees on alBARAKA Debit Card purchases." Is this card halaal?**

**A.** Don't be duped by deceptive adverts. Don't ever believe that a RIBA entity – a capitalist bank – will ever render any service free. Those who indulge in RIBA, about them the Qur'aan Majeed says:

*"Those who devour Riba do not stand except as one who has been driven to insanity by the touch of shaitaan." (Baqarah, ayat 276)*

The exorbitant bank charges come multifariously disguised in a plethora of fees. Is it intelligent to believe that those devouring RIBA will ever give you ice in winter? *The Majlis*, in a recent issue, has exposed this so-called 'free' debit card account of Albaraka Bank.

**Q. Is oyster sauce halaal?**

**A.** Oyster sauce is haraam. All sea animals besides fish are haraam, hence all products containing such animal ingredients will be haraam.

**Q. Do Maaliki women have to pay Zakaat on the jewellery which is in their use?**

**A.** According to the Maaliki and Shaafi' Math-habs, women don't have to pay Zakaat on gold jewellery which is for their normal use. According to the Hanafi Math-hab, they have to pay Zakaat.

**Q. A ghair muqallid says that Zakaat on a specific sum has to be**

**paid only once, e.g. if Zakaat is paid on R100,000, then the next year Zakaat is not paid on the same money according to the Maaliki Math-hab. Is this correct?**

**A.** It is incorrect to claim that according to the Maaliki or any other Math-hab, Zakaat has to be paid only once. When Zakaat is Waajib, then it has to be paid every year according to all Math-habs.

**Q. I live on the border of a country. A Musjid about a kilometre away is across the border in the other country. If I happen to go to that Musjid in the other country should I perform Qasar Salaat? Will I be a musaafir? And, will it be permissible for me, a Hanafi, to lead the Shaafi musallis of that Musjid for Asr Salaat when it is still Zuhr time for Hanafis?**

**A.** You will not be a musaafir in view of the distance not being *musaafat-e-qasr* (77 km). Irrespective of the other country to which you go, you remain a *muqeem* (a non-musaafir) since the intention is not to travel 77 km or more.

Being a Hanafi it is not permissible for you to lead the Asr Salaat in Zuhr time even if the majority of the musallis are Shaafi'. A Shaafi' will have to conduct the Salaat.

**Q. A relative took me as a partner in a business which we jointly started. He invested all the capital. It was agreed to share the profit 80% - 20%. My share is 20%. After a few months, my relative took in another partner, and fixed his share at 50%. When it came to the time to share the profit, my relative says that my share is less than the agreed 20% in view of him having taken into the business the other partner whose share is 50%. What is the Shariah's Ruling in this matter?**

**A.** The new partner 50%; your relative 30%; your share remains 20%. Your relative is in error for contending that your share is less than 20%. When he took in the new partner, there was no new agreement to realign your share. When he took in the new partner, his (your relative's) share diminished to 30%. If your relative is not satisfied, then he can cancel the partnership with you. However, until date of cancellation, the original 20% agreement in your favour remains valid and binding.

**Q. Which parts of an animal are haraam? If a haraam part is cooked with the meat, what happens to the meat?**

**A.** There are seven haraam parts of halaal animals: Blood, testicles, male organ, female organ, glands, (e.g. pancreas, adrenal gland, prostate), gall bladder, and the bladder. If any of these haraam items are cooked together with other food, the halaal food then also become haraam. When haraam is mixed with halaal and cooked, the whole lot becomes haraam carrion which no amount of halaalization will ever render halaal.

**Q. A person says that it is not necessary for a written contract for a**

## THE MEAT OF THE AHL-E-KITAAB

**Q. According to the article I am sending to you, the meat of the People of the Book is halaal regardless of the country it comes from. As long as the slaughterers are Jews or Christians, the meat is halaal. Please comment.**

**A.** The article pertaining to the meat of the Ahl-e-Kitaab is misleading. You will observe in the penultimate paragraph the following statement:

*"It should be pointed out that the Dhabeedah of the People of the Book is Halal regardless of whether their country is considered to be part of the Daar-ul-Harb or Daar-us-Salaam."*

While this statement is correct, the author endeavours to trade the idea that even the carrion of the People of the Book is halaal. When the carrion of Muslims is not halaal, how can the carrion of the Kuffaar be halaal simply because they are Jews

**Nikah because this is not to be found in the Qur'aan and Hadith. Is he correct?**

**A.** The argument that because something is not written in the Qur'aan or Hadith it is not part of Islam, is baseless. There are innumerable masaa-il (rules) of Islam which are not to be found in the Qur'aan or in the Hadith, nevertheless, they are part of Islam. Such issues are based on principles evolved from the Qur'aan and Hadith. The validity of Nikah does not depend on a written contract. The Nikah is contracted verbally. The written contract is for convenience and for future use in different circumstances.

**Q. A non-Muslim has been appointed principal of an Islamic school. Is this permissible?**

**A.** It is never permissible to appoint a non-Muslim to be a principal/head of an Islamic educational or any other Islamic institution. When Hadhrat Abu Musa Ash'ari (radhiyallahu anhu) had appointed a Christian to be his bookkeeper, Hadhrat Umar (radhiyallahu anhu) became extremely annoyed. He ordered the immediate dismissal of the bookkeeper. In substantiation of his instruction he cited the Qur'aanic verse:

*"O People of Imaan, do not take the Yahood and Nasaara as friends besides the Mu'mineen....."*

There are many verses in the Qur'aan Majeed in which Allah Ta'ala prohibits Muslims from making non-believers their confidants. Besides this, it is Islamic common sense that it is not permissible to entrust Muslim children to a non-Muslim who wallows in the state of janaabat 24 hours of the day – physical janaabat and spiritual janaabat (i.e. kufr). It is not permissible to appoint even a faasiq Muslim to be the principal of an Islamic educational institution.

The *suhbat* (companionship) of the non-Muslim and of a faasiq Muslim will most definitely exercise its detrimental influence on the Muslim sub-

or Christians? The '*dhabeedah*' of the Ahl-e-Kitaab is halaal, not the carrion they produce in this age. Furthermore, the Fuqaha have ruled that it is Makrooh to consume even the *dhabeedah* of the Ahl-e-Kitaab when Muslim-slaughtered meat is available.

*Dhabeedah* is an animal which has been slaughtered in the same way as Muslims slaughter, including the mention of Allah's Name. Nowadays, there is no Christian *dhabeedah*. Christians no longer slaughter in accordance with the rites of the Shariah of Nabi Musa (alayhis salaam) and Nabi Isaa (alayhis salaam), hence their killed animals are Haraam.

In the present time, only the animals slaughtered by some orthodox Yahood would be classified *dhabeedah*. Just any 'kosher' meat is not necessarily '*dhabeedah*' in the same way as SANHA and MJC certified meat is not halaal despite them being Muslim.

ordinates. It is not permissible to voluntarily subject and subordinate Muslims to non-Muslims and fussaag. It is for this very reason that the decree of a kaafir judge over Muslims is not valid according to the Shariah.

**Q. If a person decides to spend the 6<sup>th</sup> day of Hajj in Mina, can he pelt the Jamraat after sunrise.**

**A.** If a person decides to remain at Mina on 13<sup>th</sup> Zil Hajj, then pelting the three Jamraat becomes Waajib. While it is permissible on this day to pelt before Zawwaal, it is not permissible before sunrise. He may pelt after sunrise. If a person happens to be in Mina after Subah Saadiq on the 13<sup>th</sup>, then pelting becomes Waajib. If he leaves without pelting, one Dumm (sacrificing an animal) becomes Waajib.

**Q. There is a new thing in the market called 'relaxer'. It is sold as incense. Many people buy it for smoking because if smoked it has the same effect as hashish although not as strong. Is it permissible to use this product for incense/smoking?**

**A.** Since it is an intoxicant, it is not permissible. It should not be used for even purposes of incense. There are valid incense products existing since time immemorial. This product will lead to future abuse.

**Q. Here in the U.S. many people receive food stamp cards. Often people sell these cards for cash, e.g. a \$200 card is sold for \$100. Is this permissible?**

**A.** The card is not a tangible commodity (*maal*) in terms of the Shariah which could be bought or sold. The card merely entitles one to acquire goods. It is haraam to sell the cards. The money acquired from this *baatil* sale is haraam. The card-holder should first exchange his stamps for goods, then sell the goods.

**Q. I entrusted my Zakaat to a relative to distribute to the poor. Before he could distribute it, he died. When I asked his wife for the mon-**



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ey, she denied having any knowledge of it. What is the position of my Zakaat?

A. If the money cannot be located, you have to pay your Zakaat again. Since your relative has not distributed the money, your Zakaat obligation remains.

**Q. Does SANHA certify imported Brazilian chickens as halaal or haraam?**

A. SANHA does not certify the Brazilian chickens. The MJC has certified the Brazilian carrion. SANHA has tried to put its finger in the Brazilian carrion pie for gaining the considerable haraam revenue, but so far the MJC has successfully blocked SANHA, and is devouring the Brazilian carrion chicken pie itself, hence SANHA's sour-grapes reaction, calling on people to abstain from MJC certified Brazilian *maitah* (carrion).

**Q. Since it is Waajib to respond to Salaams, is it necessary for a woman to convey another woman's salaam to her husband if the other woman is older than her husband?**

A. It is not permissible for a wife nor for anyone else to convey the salaams of a woman to a ghair mahram man. Therefore, the wife should not convey the other woman's salaam to her husband even if the other woman is older than her husband. It is improper and shameless for a woman to tell another woman to convey salaams to her husband.

It is not Waajib for anyone to convey the Salaams of a person to another person. It is only Waajib for a man to respond to the Salaam of another man or a mahram female. Similarly it is Waajib for a woman to respond to the salaam of another woman or a mahram male.

**Q. In the process of dropping a cow for Qur'baani one horn broke off at the base and the wound bled. Nevertheless the cow was slaughtered for Qur'baani. Was the Qur'baani valid?**

A. In view of the horn having broken off at the root, the Qur'baani of the cow is not valid. If people had Waajib Qur'baani shares in the cow, they have to make qadha of their Qur'baani. Qadha of Qur'baani can be made in any one of the following ways:

(a) An animal (goat or sheep) has to be slaughtered, and all the meat, offal, skin, etc. must be compulsorily given as Sadqah to only the Fuqara and Masaakeen. It is not permissible to distribute the meat as is normally done with Qur'baani meat. The person himself may not eat of his Qadha Qur'baani. A share in a cow is not valid for Qadha Qur'baani.

(b) An animal may be given alive to a poor person.

(c) The cash price of an animal may be given to the Fuqara and Masaakeen. It is not necessary to give it to one poor person. It may be distributed to several persons.

**Q. Will it be permissible to bury another mayyit in a grave in which someone was buried years ago?**

What if it is a grave of a non-Muslim?

A. As long as the buried mayyit has disintegrated into the soil, it will be permissible to bury any other Muslim in the same grave regardless of who that Muslim was, whether a relative or a stranger, male or female. It is not permissible to bury a Muslim in a non-Muslim graveyard. However, if a non-Muslim was buried in a Muslim graveyard and his body has disintegrated into soil, then while it will be permissible to bury a Muslim in that same grave, it is not advisable. A Muslim conscious of the Deen will never want to be buried in such a grave for perhaps there remain effects of *Athaab* and *la'nat* in the kaafir's grave.

**Q. A female doctor claims that it is permissible to breast-feed a baby for longer than 24 months – for as long as one wishes. Please comment.**

A. This woman doctor is simply one of those dumb, moron, satanically misguided elements of the kuffaar women's lib.movement. She is like the dumb moron female who has set herself up as a 'muftahid' to champion the command of her Saudi handlers regarding the issue of women attending the Musajjid. Such women are among the snares of shaitaan. The female doctor who makes the preposterous claim regarding breast-feeding is clearly ignorant in the extreme. No amount of reasoning will benefit such a jaahilah. The Qur'aan, the Sunnah and the practice of the Ummah from the beginning of Islam has been on 24 months. It is absolutely ludicrous to even listen to the bunkum which the jaahilah is contending.

The person who denies this Qur'aanic injunction becomes murtadd. She has negated her Imaan. Such morons never are Muslims. They masquerade as Muslims while in reality they are among the munaafiqeen.

**Q. Is it permissible to have two different prices for the same goods – a cash price and a credit price?**

A. It is permissible to have a different price for credit. However, the condition is to state the price at the time of the sale transaction. At the time of the deal, only one price should be stated. There should be no ambiguity.

**Q. According to the Maaliki Math-hab, is it incumbent to take ghusl after bathing the mayyit?**

A. It is Mustahab according to the Maaliki Math-hab to take ghusl after having given ghusl to the mayyit.

**Q. Is it necessary for a woman to cover her hair when having meals even if there is no ghair mahram present?**

A. When eating food it is incumbent on both men and women to keep their heads covered. Even if a man or a woman is alone, then too they should keep their heads covered when eating.

**Q. What is a Darul Uloom student supposed to do if during lessons his Ustaadh speaks ill about other Ulama with whom he does not agree? We are told that according to the**

## QUR'BAANI OF LAMBS

**QUESTION:** During the current Qur'bani season a man purchased several sheep from a Darul Uloom which does Qur'baani on a big scale every year. The sheep were small, not more than 5 or 6 months old. I am aware that if a six-month old sheep is big and fat, and if let loose in a flock of one-year old sheep, it will be the same in size, then Qur'baani of such a sheep is valid. However, these 5 and 6 month old sheep were very small. They could never pass for one-year olds. The meat yield was about 8 kg. Is the Qur'baani of such sheep valid? Is there perhaps another fatwa governing such animals if slaughtered by a Darul Uloom? When I brought this fact to the attention of the man, he said that it was not his concern if the Qur'baani was valid or not because the senior Ulama of the Darul Uloom condoned and legalized the Qur'baani. What is the Shar'i ruling on this issue?

Also advise about a big six month old goat which has the appearance of a year-old goat. Is Qur'baani of such a goat valid?

### ANSWER

Qur'baani of the small lambs described by you is most certainly not valid. There is no separate law for Darul Ulooms. The Qur'baani obligations were not discharged by slaughtering such small lambs. If any of these animals were for Waajib Qur'baani, then it is incumbent on the respective persons to make qadha of their Qur'baani by giving a live animal to the poor or the price of an animal.

If an animal is slaughtered to compensate for the corrupted Qur'baani, all the meat and every item of the slaughtered animal will be *Waajibut Tasadduq*, i.e. it will be compulsory to distribute everything of the animal to only the Fuqara and Masaakeen. The person whose Qur'baani it is and the wealthy may not consume of the meat.

**Hadith that those who even sit to listen to gheebat are equal in the sin of making gheebat. I am in a dilemma in this regard.**

A. As a student maintain silence and abhor the gheebat in your heart. If you are able to speak politely to the Ustaadh, then in privacy offer the Ustaadh naseehat. Remind him that his talk in your understanding is gheebat. If he becomes annoyed, maintain silence, apologize and leave his presence with humility. Never be disrespectful to your Ustaadh even if he is flagrantly in error. At most a student has the right to respectfully remind the Ustaadh of his error.

**Q. Is it permissible to trade with an intelligent child who understands how to buy and sell?**

A. It is permissible to trade with a

The vindication for this haraam act of slaughtering deficient animals which invalidate the Qur'baani, is satanic. Such logic is severely castigated by Allah Ta'ala. In regard to this man's Yahudi-type justification of haraam, the Qur'aan Majeed states:

"They (the laity - the ordinary people of Bani Israaeel) take their Ulama and their Mashaaikh as gods besides Allah, (and they take for their god) Isaa, the son of Maryam."

When the Sahaabi, Hadhrat Abdullah Bin Salaam (radhiyallahu anhu), who was among the leading Ulama of the Tauraah, asked Rasulullah (sallallahu alayhi wasallam) for the tafseer of this aayat, Nabi (sallallahu alayhi wasallam) explained that when the ulama-e-soo' of Bani Israeel would make halaal into haraam, and vice versa, the laity would accept such mutilation of the *Ahkaam* and follow it. This they did because it well-suited their nafsani desires.

Thus, the brother who sought to shrug off his Deeni responsibility and Waajib obligation by passing the buck to the errant Ulama of the Darul Uloom cast himself into the mould of the laity (*awaam*) of Bani Israaeel. He made the Ulama of the Darul Uloom his *arbaab min dunillaah* (gods besides Allah). Allah Ta'ala expects that all Muslims utilize the treasure of *Aql* bestowed to them. Basic masaa-il of Istinja, Taharaat, Salaat, Zakaat, Qur'baani, etc. are known to all Muslims. Even the *juhala* quickly understand these *masaa-il* (rules) when they read them in elementary text books prepared for Maktab kids.

This brother despite being aware of the one year requirement for sheep, soothed his conscience by having appointed the Ulama of the Darul Uloom his 'gods' besides Allah Ta'ala. He utilized the Darul Uloom's Ulama as a scapegoat for his shirk – his assignment of partners with Allah Azza Wa Jal by citing the miscreant Ulama in derogation of Allah Azza Wa Jal, and in abrogation of the *Ahkaam of Allah's Shariah*. May Allah Ta'ala save us from the kufr and shirk of our nafs.

discerning minor if his father consents and endorses the transactions.

**Q. In our Masjid we have a 'lost and found' box into which discarded/forgotten socks, topis, and other insignificant items of very little value are deposited. After some time these unclaimed items are given away to the poor. Is this permissible?**

A. The 'lost and found box' will suffice for items of negligible value such as old socks, handkerchiefs, topis, etc.

**Q. How should qadha of I'tikaaf be made if a person left the Masjid for part of the day? What if the person is a female?**

A. Qadha of only the days of the Masnoon I'tikaaf invalidated should be made. If for example the 7<sup>th</sup> day was invalidated, then qadha of one



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day should be kept. When making Qadha, fasting for that day should also be observed. This applies to both males and females. The woman may make the Qadha fast in any place, not necessarily in the same place when she had initiated her I'tikaaf.

**Q. ABSA Bank is offering an interest-free loan. The only charges are an initiation fee of 10% and 14% Vat. Is it permissible to make use of this service?**

**A.** The 'initiation' fee and the vat on the loan are in fact *riba*, hence obtaining this loan is not permissible. Nowadays *riba* is described in various ways. Shares, dividends and 'initiation' charge, etc. are all birds of the same feather.

**Q. Is it permissible to be an accountant?**

**A.** Being an accountant is just like being a worker in any other *halaal* profession or just like a trader. Whatever is *haraam* in working and trading will be *haraam* for the worker and the trader. Similarly whatever is *haraam* in accountancy will be *haraam* for the accountant. If the accountant has to be a witness to a *riba* contract or he has to draw up a *riba* contract, then these acts will not be permissible. The profession of accountancy is permissible. Only specific acts which are prohibited are not permissible.

**Q. The deceased is survived by his wife, one daughter and two sisters. What are the shares?**

**A.** The wife inherits one eighth of the whole estate; the daughter gets one half of the estate, and the remaining balance of three eighths will be shared equally by the two sisters of the deceased.

**Q. A woman whose husband has died is 75 years old. What is her Iddat?**

**A.** The *iddat* of a woman whose husband has died is four months and ten days even if she is 75 years old.

**Q. Is it valid to perform Hajj on behalf of a deceased?**

**A.** If a deceased had made *wasiiyyat* to have Hajj performed for him, then it is *Waajib* on the heirs to send someone to make Hajj-e-Badal for him. The expenses for the Hajj should be paid from one third of the assets left by the deceased. If he has no assets then it will not be *Waajib* on the heirs to perform the Hajj-e-Badal although it will be meritorious if they do so with their own funds. If no *Wasiyyat* is made, then too a person may perform Hajj and supplicate (make dua) asking Allah Ta'ala to bestow the *thawaab* of the Hajj to the deceased.

**Q. I am a Hanafi. The Imaam who is a Maaliki makes Sajdah Sahw without first Salaam to the right. What should I do?**

**A.** According to the Hanafi Math-hab the *Sujood Sahw* is done after making one *Salaam* to the right. According to the other Math-habs, it is made before the *Salaam*. It is permissible for you to join the Imaam in *Sajdah Sahw* even if he makes the *Sajdah* before *Salaam*. However, you should not make *Salaam*.

## WOMEN AND QUR'BAANI

**Q. A Maulana has encouraged women to come to the place where Qur'baani animals are slaughtered so that they could witness their Qur'baani being made. He says that as long as Purdah is maintained, it will be permissible since Rasulullah (sallallahu alayhi wasallam) had instructed Hadhrat Faatimah (radhiyallahu anha) to look on while her animal was being sacrificed. He wanted to be in charge of the venue where the ladies would attend. Please comment.**

**A.** This imbecile Maulana is an *ahmaq* (*buffoon*) at the minimum, and a *munaafiq* (*hypocrite*) at the maximum. If he has no sinister agenda besides amorous designs, for encouraging the women to come out from their homes in droves to the venue of slaughter where considerable nonsense and *haraam* nowadays occur, then he deserves a whipping for encouraging immorality.

It is not permissible to commit *haraam* for the sake of observing a *Mustahab* act. His talk of observing *purdah* is bunkum. He does not even understand the Shar'i concept of *Pur-*

*dah*. During the time of Rasulullah (sallallahu alayhi wasallam) women, subject to the extremely stringent conditions, were allowed to come to the Musjid and attend even the *Walima* functions. But they did not come out in droves to watch animals being slaughtered at public venues.

This *ahmaq* is too stupid to understand the difference between Hadhrat Faatimah (radhiyallahu anha), the character of the holy personages, the environment of that age and the *fisq* and *fujoor* of the men and women of this age. In fact the type of cloaks and 'burqahs' women don in this age are garments of *fisq* and *fujoor*. If this *ahmaq* desires to impress the ladies or desire to attract their gazes towards him, he should search another venue, e.g. a casino for displaying such immoral dalliances.

There exists a grave immoral disease in many so-called *molvi*s, *sheikhs* and *imaams* of this era. They manipulate the *Deen* to impress ladies.

One such *shaitaani buffoon* in Durban ordered the transmission system in the Musjid to be switched off

to prevent women from listening to his *bayaans* whilst sitting in their homes. Then he encouraged them to attend the Musjid for his stupid lectures motivated by immoral designs. They have invented a variety of satanic stratagems to impress the ladies and to draw attention to themselves. Their brain cells are dead while their carnality governs their thinking. May Allah Ta'ala save the Ummah from these immoral devils in human form. They are wolves in sheep's skin. They rob people of their *Imaan* and morality. Many a time such human *shayaa*-teen who manipulate the *Deen* for carnal gratification end up entangled in immoral illicit affairs with females.

One *shaikh* precisely at the time while engaging in *thikr* and going into a 'trance' committed *zina* with his female *mureed* with whom he used to practise 'thikr'. Women should be exceptionally careful of 'learned' men who devise 'deeni' methods to lure them into their immoral traps of carnality. These slaves of bestiality are in league with *shaitaan*, and about *shaitaan*, the Qur'aan Majeed repeatedly warns: "*Verily, shaitaan is the avowed enemy of insaan.*"

**Q. Is it permissible to stand for urinating?**

**A.** It is not permissible to unnecessarily stand and urinate. This is according to all Math-habs. It is the filthy practice of the *kuffaar* to stand like asses and urinate.

**Q. Is Miswaak also Sunnat for females?**

**A.** *Miswaak* is *Sunnah* for women just as it is for men.

**Q. A non-Muslim friend asks for a Qur'aan. May I give him an English translation in which appears the Arabic text as well?**

**A.** It is *haraam* to give a Qur'aan copy to a non-Muslim. Even a Muslim may not touch the Qur'aan without *wudhu* nor may he recite it in the state of *Janaabat*. A non-Muslim is perpetually in the state of *janaabat*.

**Q. If I miss out Dua Qunoot in Witr and remember in Ruku' what should I do?**

**A.** If *Qunoot* is missed in *Witr*, *Sajdah Sahw* becomes incumbent. Don't abandon the *Ruku'* to recite *Dua Qunoot*.

**Q. Please comment on the permissibility of obtaining a Saudi iqamah (residence permit). Many South Africans are opting to obtain a Saudi iqamah for the purpose of travelling to Saudi Arabia in order to perform Nafl Umrah and Hajj without having to obtain the necessary visas. In order to obtain the iqamah they are required to falsify documentation and also lie about their profession as only certain professionals are given an iqamah whereby they can include their spouse and children. Furthermore, in order to obtain the iqamah a kafeel (sponsor) who is a Saudi citizen is required. Such a kafeel has to be paid. It is claimed that the payment is in lieu**

**of the 'services' and governmental fees that will be required.**

**A.** This method of obtaining *Iqaamah* is not permissible for the following reasons:

- 1) Falsification of documents for no valid Shar'i reason.
- 2) Deceiving a Muslim authority without valid Shar'i reason.
- 3) Speaking lies regarding professions, i.e. to claim a profession when one in reality is not of that profession.
- 4) The fee paid to the *kafeel* is a *haraam* bribe. He is actually being made for the use of his name.
- 5) The *kafeel* too is guilty of lies. He is fully aware that the person is not in his employ, yet he masquerades as the employer.
- 6) There is no valid Shar'i reason for the perpetration of this falsehood.

**Q. According to the new law of Saudi Arabia, a person is allowed to perform Hajj once in 5 years. Is it permissible to pay the relevant authority or agent to acquire permission for Hajj?**

**A.** Such a payment is a bribe which is *haraam*. It is necessary to abide by the once in 5 years rule.

**Q. My wife has left the marital home and refuses to return because she does not want to live in the same house as my parents. My parents are old, and I am tending to them. The house wherein we live is very big. I have offered my wife that I will partition off a section for her. She will have her own kitchen, rooms, etc. She will enjoy complete privacy and there will be no interference by my parents. However, she still refuses and insists on another building away from where my parents are living. She also insists that I take her for Hajj although presently I cannot afford it. Will**

**her rights be fulfilled with a separate section?**

**A.** According to the *Shariah* providing a separate living quarters for your wife is her right. The offer you have made to cordon off the place and provide her a separate kitchen and bedroom, etc. to which your parents will not have access satisfies the law of the *Shariah*. Your wife has no right to make further demands. She is acting in conflict of the *Shariah* by demanding to move out to another place, for this will compel you to abandon your parents, and this is not permissible. It is not permissible for you to abandon your parents to satisfy the unlawful demand of your wife. Once you have arranged separate and private quarters for her as you have explained, she will have no further right of demanding to move to another place away from the house where your parents are. She has no right to demand that you take her for Hajj. This is entirely your decision. It is not permissible for you to abandon your parents to satisfy your wife's unlawful demands. If she becomes intransigent in her demand, you will be faced with a difficult choice. If the situation deteriorates and you are forced to make a choice, then you have to choose your parents because in this case your wife is in grievous error.

**Q. A female mayyit has nail polish on her nails. Is it permissible to remove the polish with a polish-remover at the time of giving ghusl?**

**A.** Nail polish is *haraam*. Neither *wudhu* nor *ghusl* is valid with nail polish on. It is most unfortunate that a woman dies with this *haraam* substance on her fingers. It should be removed because the *ghusl* will not be valid while the nail polish remains on the nails.



# Questions and Answers

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**Q. After having made a statement of kufr, how does one renew Imaan? Is it necessary to have witnesses?**

**A.** Renewal of Imaan requires that the person regrets and seeks forgiveness from Allah Ta'ala for his statements of kufr. Then he should recite the Kalimah Shahaadat aloud to himself. This he can do in privacy. Witnesses are not necessary.

**Q. Does a person lose his Imaan if thoughts of kufr enter into his mind?**

**A.** As long as he does not utter the thoughts of kufr, his Imaan will remain valid. When such thoughts crop up in the mind, he should immediately recite *Wala houla...* and lapse into some Thikr.

**Q. If I enter the Musjid and there is no space in the saff, where should I stand?**

**A.** When forming a new saff, begin from the centre, i.e. in line with the Imaam.

**Q. If a Surah is omitted in either the first or second raka't of Fardh Salaat, but recited in the third or fourth raka't, will Sajdah Sahw still have to be made?**

**A.** If a Surah is omitted in any of the first two raka'ts of Fardh Salaat, then Sajdah Sahw is obligatory despite having recited it in the last two raka'ts.

**Q. The staff in most planes do not allow Muslims to stand and perform Salaat. What should one do when the Salaat time will be expiring?**

**A.** If the kuffaar and fussaaq staff intransigently prevents you from performing Salaat, then perform Salaat sitting in your seat in whatever way you are able. Then repeat the Salaat on the ground.

## DIMINISHING MUSHAAARAKAH?

**Q. Please comment on the *Diminishing Mushaarakah* concept. By this agreement a person simultaneously leases and buys the same property from the financier (the bank). The bank purchases the property and leases and sells it to the client. From the monthly rental a sum is deducted as a payment on the property. So each month the client's ownership increases a percentage while the ownership of the bank decreases by that percentage. At the end of the contract term, the client becomes the sole owner of the property. Is this deal permissible? According to Mufti Taqi Usmani this deal is permissible.**

**A.** There is no 'diminishing mushaarah' concept in the Shariah.

Shorn of technicalities and legal terminology, the transaction is simply as follows:

- (1) Zaid approaches the bank to purchase a house for him.
- (2) The bank agrees to buy the house for him on the basis of the following conditions:
  - (a) That Zaid gives a written undertaking that he will buy the house from the bank.
  - (b) That Zaid undertakes to lease the house from the bank, and simultaneously purchase it. Thus this is a double deal in a single contract regardless of the different documents drawn up. It is a deal consisting of a lease and a purchase at the same time.
  - (c) Zaid will make monthly payments. Part of his payment

will be rental and part will be deducted as payment on the purchase price of the house. This is what the fabricators of this contract call diminishing mushaarakah, but in the Shariah there is no such transaction which is a combination of two transactions in a single deal.

- (d) With each monthly payment Zaid makes, his ownership increases proportionately, until at the end of the period he becomes the owner of the house. In essence -- in reality, Zaid enters into 60 new sale transactions if the repayment period is 60 months. Each month he 'buys' a percentage of the house in lieu of the amount deducted from his monthly payment. Thus, in this deal there is not only two transactions. There are 62 transactions. The first two are the initial purchase and lease agreement, and the 60 are the subsequent monthly acts of purchase.

Contrary to the claim that the promise is not enforceable, it is indeed legally enforceable in terms of kuffaar law. The very purpose of the written undertaking is to oblige Zaid in the event he reneges from the promise.

- (3) Since the very initial contract is *baatil* it is superfluous to delve into the other issues. The bottom line is that the property is 'sold' and

'leased' to Zaid in a single deal. His ownership is incremental over the 60 months. Every month he 'purchases' a small percentage of the property, and all of this is incumbent in terms of the initial agreement.

(4) We observe that whenever the bankers are bereft of Shar'i argument, they resort to the *taqleed* of Mufti Taqi Usmani. Please be informed that we do not follow the venerable Mufti. We are in conflict with him on a range of issues.

(5) The contract may be made to conform to the Shariah by means of a simple agreement of sale. If the bank purchases the property for \$50,000, for example, and if it wants to make a profit of \$30,000 for example over a period of 5 years, the simple and straightforward way is to sell the property to Zaid for \$80,000 payable over 60 months or whatever period is mutually agreed on. What is the need for the rigmarole and the laboriously worded contract which the banks usually fabricate, and which contains a number of Islamically corrupt conditions?

We fail to understand why the Muslim banks are so intransigent in their insistence to follow the capitalist system. With a simple contract, as outlined above, the banks can make the same profit which they expect to make with the corrupt 'diminishing mushaarakah' contract. What then is the need to simultaneously enter into a sale-cum-lease agreement? Brothers, please give this issue further reflection to bring your dealings within the confines of the Shariah.

## SANHA JUSTIFYING ITS PORK CERTIFICATION WITH CARRION ARGUMENTS

**Q. A friend of mine had contacted SANHA to verify the Lancewood cheese issue. In their response SANHA states as follows:**

*"1. The question of the SANHA mark is a contractual matter and not one that needs to be defined under an Islamic Sharia one. 2. In respect of the ham flavoured cheese that is free from non-Halaal raw materials, this under the Shariah is not Haraam due to its connotation. ....Whilst it is definitely not encouraged, products with inappropriate and undesirable names cannot be deemed Haraam purely on the name itself when it does not contain Haraam ingredients. Examples of this are the terms ginger beer, wine vinegar, macon, hamburger, monkeygland sauce, etc."*

**Is wine vinegar permissible?**

**A.** A Shar'i *hukm* (ruling) cannot be acquired from something which itself is in need of a *hukm*. Thus, SANHA's citing the examples of ginger beer, hamburger, white wine vinegar, etc. displays their ignorance of the operation of the principles of Fiqah. Ginger Beer cannot act as a *mustadal* (basis for deduction) since it itself is in need of a *mustadal* for a verdict of permis-

sibility or impermissibility. Thus, if we say that ginger beer is permissible, we must produce a valid Shar'i basis for such a claim.

It is plain ignorance to aver that cheese with a 'synthetic' pork ingredient is halaal because ginger beer is halaal. First it has to be proven that ginger beer is halaal. For this, a Shar'i daleel is necessary. Thereafter we shall study whether the same *mustadal* on which ginger beer's permissibility is based could act as a *mustadal* for the permissibility of SANHA certified synthetic pork cheese.

The inability of SANHA to present a Shar'i basis for its 'halaal' synthetic pork permissibility, and its scrounging in the beer barrel for justification has constrained the Carrion Halaalizer to cite ginger beer and hamburger as its daleel. This displays the bankruptcy of their knowledge and the total non-existence of any Shar'i basis for their averment. Ginger beer, hamburger and white wine vinegar are not Shar'i daleel. These individual items themselves require Shar'i rulings to confirm permissibility or im-

permissibility.

The word 'beer' refers to an alcoholic drink or liquor. It is therefore not permissible for Muslims to name any of their drinks with this term. While this name by itself will not render the contents haraam, ginger beer is in fact haraam because of the alcohol content regardless of how little it may be.

It is therefore not valid for Sanha to claim that its haraam 'halaal' certified 'synthetic' pork is halaal on the basis of ginger beer. Let us assume for a moment that ginger beer contains no alcohol, hence is halaal. While we shall condemn the word 'beer', we shall not say that the beverage is haraam for the simple reason that the contents contain no haraam ingredients. But this is not a basis for halaalizing synthetic pork. Pork is pork whether it is pig's meat or an artificially prepared substance which has the flavour and taste of pork. It is absolutely abhorrent for a Muslim, especially so-called Ulama, to aver that a product which smells like rotten pork and tastes like rotten pork on account

of the pork-produced essences, etc., is halaal. SANHA's molvis no longer have any skin on their face as a direct consequence of halaalizing carrion and consuming riba, hence it is tolerable for them to say synthetic pork is halaal.

They should commit 'suicide' by jumping into the faeces-blood filled water in the scalding tanks of the carrion plants they certify, to cleanse the earth of their vile presence. How can a Muslim say that a product in which the flavour, taste and stench of pork have been introduced is halaal?

Also understand that a stepping stone leading to haraam is also haraam. By saying that the pork item, be it synthetic pork, is halaal, SANHA opens an avenue for neutralizing the resistance of Muslims to pork. When they become addicted to consume SANHA's halaalized 'synthetic' pork, the next step will be the consumption of actual pork. While this filthy substance is 'synthetic' to the industry and to the SANHA carrion halaalizer, it is pork in terms of the Shariah. It is *khinzeer li ghairihi*, hence haraam.

Permissibility for this type of pork

(Continued on page 12)



# THE HEALTH DANGER OF CARRION CHICKENS

*"Despite global acceptance of US chicken decontamination procedures, chlorine is a known carcinogen. It reacts with and is retained by muscle tissue, but especially fats and the liver of chickens. It is a boon for the poultry industry, though. Chlorine treated chickens carcasses weigh more than those treated with unchlorinated water."* (Gobal Research)

Chlorine is a 'boon' for the carrion-chicken capitalists. The weight increase results in phenomenal rise of profits, hence these cold-blooded economical murderers of humanity, remained unconcerned with the destruction their chlorinated carrion chickens causes to the health of mankind. This same haraam and brutal mentality is the driving force of the *munaafiqeen* carrion-chicken halaalizers in South Africa and elsewhere. The concern is nothing other than to fill the pockets with haraam money.

"Both broilers and layers live in ghastly conditions in concentrated poultry houses, as recent films like "Fresh" and "Food Inc." revealed. Chickens raised for human consumption eat genetically modified feed laced with antibiotics. They are bred for large breasts – beyond what their legs can sup-

port. A US farmer told Russian bloggers:

*"Modern poultry production condemns the poor chickens to living in their own filth leading to all kinds of problems from breathing in the fecal dust and excess ammonia."*

*"This produces a meat that is less than firm and very absorbent. This absorbency is terrible for us because of what happens when the chicken is cleaned. Because processing is highly mechanized ....many intestines are torn during the evisceration thereby soiling many of the carcasses, which are then 'sterilized' in a chlorine bath (better known as a fecal bath) which the absorbent meat sponges up for us to later eat."* (Global Research)

The haraam carrion-chicken meat certified by the shayaateen of the halaalizing outfits is saturated with poisons and excretal filth which is absorbed into the diseased flesh during the processing. This is the type of rotten, diseased, haraam carrion filth which is halaalized for Muslims by the carrion purveyors – the halaalizing outfits. Muslims should stop and reflect! What are you actually ingesting into your body when you devour

this poisoned carrion chicken filth? Even non-Muslims are nauseated by the carrion chicken filth, yet Muslims who are repeatedly command in the Qur'aan and Sunnah to consume only what is 'Halaal and Tayyib', have degenerated to the level of vultures devouring the halaalized chlorine-poisoned Haraam carrion-chicken filth which causes an array of grave diseases such as cancer and heart problems.

Each year in the U.S. alone there are 142,000 reported cases of salmonella disease, a direct consequence of devouring the carrion chicken filth. The Union of Concerned Scientists explains:

*"An estimated 70% of all antibiotics used in the United States are regularly added to the feed of livestock and poultry that are not sick – a practice with serious consequences for our health. Bacteria that are constantly exposed to antibiotics develop antibiotic resistance. This means that when humans get sick from resistant bacteria, the antibiotics prescribed by doctors don't work."*

This is the horrible situation and the appalling truth in all countries where the carrion-chicken industry flourishes.

## CARRION AND DISEASE

**"US food has been attributed to our skyrocketing rates of obesity, diabetes, heart disease and cancer. Recall that industry insiders run government agencies, a fact widely reported by watchdog groups. ....Instead of throwing another drug at filthy, concentrated animal feeding operations, safe and environmentally friendly alternatives abound. One is to raise your own backyard chickens. Author P.Foreman provides five good reasons to raise your own small flock in her new book "City Chicks".**

This is the advice of kuffaar who have no conception of Halaal and Tayyib.

Yet, those who profess to adhere to this Qur'aanic concept of Halaal and Tayyib, have demeaned themselves to the level of vultures consuming carrion, and worst than vultures because they consume carrion which they believe to be 'halaal'. Muslims are required to ponder. The names of the pedlars of haraam 'halaal' certificates have become synonymous with disease, filth and carrion. These haraam outfits are among the vilest vermin classified as 'human beings' when in reality they are devils in human form. Only shayaateen for the sake of haraam money can be prepared to destroy the Imaan and health of Muslims with rotten, diseased, cancer-causing, chlorinated haraam carrion chicken filth.

## HARAAM DISEASED EGGS

In the US, this year over half a billions diseased eggs were recalled and had to be destroyed. This was from the diseased 'crop' of just two factories of poison and disease. The Salmonella epidemic created by these diseased eggs constrained the authorities to take this action, albeit with extreme reluctance.

There are approximately 280 million egg-laying artificial hens in the US. They produce 77 billion diseased eggs annually. The two companies involved in the diseased egg scandal use vaccinated hens.

*The Atlantic* said: "Wright

County Egg owner, Jack DeCoster has left a trail of illness, injury, mistreatment and death in his wake for decades. His facilities tested positive for salmonella contamination hundreds of times in the two years before this summer's outbreak."

"Congressman Henry Waxman told the *New York Times* that for decades DeCoster farms have had warning after warning. Yet they continue to raise chickens in slovenly conditions and to make millions of dollars by selling contaminated eggs."

Is there any surprise at the alarming rate of increase of serious diseases?

## CARRION IS FOR SHAYAATEEN

Among the species called *Jinn*, the *Shayaateen* are the evil kuffaar jinn. At the time when Iblees, who is a jinn, was expelled from the Heavens, he supplicated to Allah Ta'ala for his *rizq* on earth. He wanted to know what will be his food on earth. Came the Divine Response: *"Your food will be that on which the Name of Allah is not recited."*

This Divine Response brings within its purview all meats and carrion chickens certified 'halaal' by shaitaani outfits such as SANHA and MJC. It also covers all non-meat foods which man eats without taking Allah's Name. This is confirmed in the authentic Ahaadith.

Animals that die naturally and animals not slaughtered according to the Waajib system of the Shariah are essential items of food for the kuffaar jinn.

Rasulullah (sallallahu alayhi wasallam) specifically forbade Mus-

lims from impurifying or making *najis* bones which they discard because bones constitute an important item of the diet of jinn. The bones of halaal animals slaughtered in accordance with Shar'i rites constitute food for the Muslim jinn. Just as carrion meat is haraam for Muslim human beings, so too is carrion bones haraam for Muslim jinn. Carrion bones in relation to the Muslim jinn, are the bones of carrion animals — animals which die naturally, and animals which are not slaughtered according to the Islamic system of *Thabah*. Thus, SANHA and MJC certified carrion meats and chickens all come within the haraam scope for even the Muslim jinn.

Only the Kuffaar jinn and vultures consume the haraam carrion which the halaalizing predators and pedlars certify. Such certified carrion is not halaal for even canines and other beasts of prey.

Similarly, intoxicants according to the Hadith are the drink ordained for the kuffaar jinn (the shayaateen). On the same occasion of his expulsion

from the Heavens, shaitaan had also supplicated for drink. Allah Ta'ala informed him that on earth his drink will be alcohol. Thus, all those who consume alcoholic beverages, even coke and the myriad of other soft drinks and concentrated juices, join shaitaan in relishing in drinks which have been created specifically for the devils.

O Muslims! When next you devour SANHA or MJC certified carrion chickens, meat of any meat or chicken products, and when you consume these alcoholic drink, reflect, and understand, that you have joined the ranks of the kuffaar jinn in the matter of food. Allah Ta'ala has distinguished you from the beasts of the jungle by means of the celestial *AQL* (*INTELLIGENCE*) He has implanted in your brain. Utilize it for your *najaat* (salvation) in this world and the Akhirah. May Allah Ta'ala save us all from the snares of the *shayaateen* and the evils of our *nafs*.

## THE EFFECT OF ATHAAB

Once a Buzrug (Sage) visited a town. The inhabitants informed him that there was an earthenware jug in which the water perpetually remained hot whether it was winter or summer. The water never became cold or even cool. The Buzrug requested the people to leave the jug with him that night.

When the people came the next day, they were amazed to find that the water was cold. The Buzrug explained: This jug was made from the clay of a dead man. His body had disintegrated in the grave, and from the clay of that grave was this jug made. The man was being punished in the grave (Barzakh), and the heat in the water was the effect of the punishment. I supplicated to Allah Ta'ala to forgive the man. He was forgiven. The punishment ended, hence the water is now cold."

## ISTIGHNA' OF AN AALIM OF HAQQ

*Istighna'* means an independence blended with humility with the gaze focused on Allah Azza Wa Jal.

Once while making Tawaaf of Baitullah, the Khalifah of the time, Hishaam Bin Abdul Malik, observed the illustrious Aalim-e-Rabbaani, Hadhrat Saalim Bin Abdullah Bin

Aaamir (rahmatullah alayh) also making Tawaaf. This great and noble Aalim was carrying his shoes and wearing an old simple shawl. Recognizing the Aalim, the Khalifah said: *"Ask me for any of your needs."*

Hadhrat Saalim: "I feel ashamed for Allah Ta'ala to

ask in His House anyone besides Him."

The Khalifah's colour changed with anger. He interpreted Hadhrat Saalim's response to be an insult. After completing his Tawaaf, Hadhrat Saalim left. The Khalifah followed behind him. When both were outside Musjidul Haraam, the Khalifah said: *"Now, you are outside the*

*House of Allah. Therefore, you may ask me for your needs (I shall fulfil it)."*

Hadhrat Saalim: "From worldly needs or needs of the Hereafter?"

Khalifah: "Fulfilling a need of the Hereafter is beyond my power, but I shall fulfil any worldly need."

Hadhrat Saalim: "I have not

asked for worldly needs from even Him (i.e. Allah Ta'ala) Who owns the world. How then can I ask for worldly needs from one who does not own the world?"

So saying, Hadhrat Saalim (rahmatullah alayh) went ahead, leaving the Khalifah standing there reflecting on his own insignificance.



# DRINKING WATER AND THE SHAITAAN

Once when Rasulullah (sallallahu alayhi wasallam) saw a man standing while drinking water, he rebuked the man. The man asked what error he had committed. Rasulullah (sallallahu alayhi wasallam) said: "Would you like a cat to drink with you?" The man said: "No." Rasulullah (sallallahu alayhi

wasallam) said: "Someone worse than a cat was drinking with you, namely, the shaitaan." According to Imaam Shaafi' (rahmatullah alayh), even when drinking Zam Zam water one should sit. The Mashaaikh also warn of sicknesses developing when a person drinks water standing.

## A DIRE WARNING FOR THE QAARIS

Once Rasulullah (sallallahu alayhi wasallam) said to the Sahaabah: "Seek protection with Allah from Jubbul Huzn (The Pit of Grief)." The Sahaabah said: "O Rasulullah! What is Jubbul Huzn?" Rasulullah (sallallahu alayhi wasallam) said: "It is a valley in Jahannum. Every day Jahannum itself petitions Allah Ta'ala four hundred times to save it (from Jubbul Huzn's heat)." Someone asked: "O Rasulullah! Who will enter it?" Rasulullah (sallallahu alayhi wasallam) said: "The Qurraa' (plural of Qaari) of Riya (show/ostentation), who display their deeds. Verily, the worst of the Qurraa' by Allah are those who visit the wealthy." (Ibn Maajah).

In this Hadith a dire warning is sounded to the Qaaris of our era. Qaaris who participate in qiraa't competitions, who recite for the public to gain money and acclaim are the serfs of the wealthy. Their sights are set on the wealth of people. They recite the Qur'aan Majeed for monetary gain. Most of them are distinguished fussaag with clean shaven faces or sporting telescopic 'beards'. They are destined for Jubbul Huzn. It is haraam to attend their qiraa't sessions, and it is not permissible to organize such qiraa't competitions and sessions.

# SANHA'S SPIN-DOCTOR'S PORK AND CARRION ANSWER

**Q.** The other day someone posed the following a question to Radio Shaitaan:

"The Debonair and the Steers head-office in Midrand – did they inspect it, because Debonairs in Lens and Fordsburg are Sanha-approved? I paid a visit to the Midrand head-office and I happened to go into the coldroom. I did not like what I saw. The pork is mixed up with the halaal stuff." (End of question) The radio chap answered as follows: "OK – important question, brother. Would you leave your telephone number with the engineer. After 7 o'clock we'll be catching Moulana Navlakhi on the line. Will ask Moulana Navlakhi regarding this, OK!" (NB The questionnaire said that he had a companion who was an eye witness to the coldroom.)

At 7 o'clock, Moulana Navlakhi answered: "Firstly, the head-office in fact does produce a whole host of meat product, but

its for the general non-halaal stores. The Halaal stores – all their meat products are exclusively produced by a halaal Muslim-meat supplier, not only produced, but also distributed from that particular point. The only thing the head-office would supply to halaal stores is the dry goods like sauces, etc. But with regards to meat products, they are not produced by head office nor are they distributed by head office to halaal stores." Please comment.

**OUR COMMENTS:** The fact that the company which SANHA certifies 'halaal' deals in pork is more than adequate grounds to damn SANHA to Hell for granting a halaal certificate to any of its outlets. The spinning answer of the SANHA molvi does not absolve this carrion halaalizer from the charge of halaalizing pork. So many lies have been fabricated by SANHA in its carrion industry that one is constrained to reject each and

every claim and statement made by SANHA officials.

In this particular case, even SANHA concedes that the pork Debonair head office supplies sauces to so-called halaal outlets certified by SANHA. The desensitization disease which is afflicting SANHA and all carrion consumers is appalling. They are unable to understand the convulsions which take place in a Mu'min's Imaan for consuming even sauce obtained from a pork-supplier such as Debonairs halaalized by SANHA. The different outlet story is silly and not plausible. It does not justify certifying Debonairs or any of the other restaurants some of which are certified while others are not. Thus there are so-called halaal Debonairs and also haraam Debonairs. The same applies to Steers and the many others. The same name is halaal and haraam. This is the effect of the inordinate greed of the carrion-halaalizers. **ALL DEBONAIRS, STEERS AND OTHER SIMILAR FRANCHISE RESTAURANTS ARE HARAAM.**

# A METHOD OF SHAITAANI DECEPTION

Among the methods of deception employed by the shayaateen is to name haraam acts with attractive names. By changing the names of prohibited things, they succeed in gaining acceptance for haraam from Muslims.

Thus, liquor is given a variety of names, and a variety of arguments are fabricated to render it permissible. Pictures are made permissible by means of baseless and irrational interpretation to exclude photo images, digital images and the like from the prohibition of

pictures.

Riba and *baatil* transactions are declared permissible with fancy names such as dividends, profit, shares, equities, etc. Haraam commercial transactions are claimed to be Shariah compliant on the basis of nomenclature. Terms such as *mu-raabah*, *mudhaarabah*, *ijaarah*, etc.

Carrion meat is made halaal by arguing the permissibility of subverting and displacing the Islamic system of *Thabah*.

Music, singing, dancing and statues are rendered lawful by

describing these prohibited evils to be art.

Changing the names of prohibitions is a well-established ploy of the shayaateen. Rasulullah (sallallahu alayhi wasallam) has drawn attention to this satanic plot of shaitaan with which he has today ensnared the Ummah in general, and the Ulama in particular. It is with the active connivance and aid of the Ulama that the shayaateen have succeeded in entrenching prohibitions and immorality in the Ummah.

## KUFR AND FILTH

"Thus, Allah casts *rijs* (filth) on those who have no Imaan." (Al-An'aam, aayat 125)  
"Turn away from them for verily they are filth. Their abode is Jahannum" (Taubah, aayat 95)  
"Allah cast filth on those who have no intelligence." (Yunoos, aayat 100)

*Rijs* (filth) is a natural attribute of kufr. We thus find that the kuffaar always incline towards

filth in their search for remedies and food. Blood, pus, faeces, urine, human placenta, manure, etc., feature prominently in the research programmes of the kuffaar scientists. Their minds dwell first to impurities despite the availability of millions of pure and beneficial objects of creation in the plant and mineral kingdoms. The following report is a latest addition to the treasury of western *Rijs*:

## UK Human excreta may help food security

HUMAN excreta could have a key role in securing future food security, helping prevent a sharp drop in yields of crops due to a shortage of phosphorus inputs.

An organic certification, called for a change in EU regulations to permit the sue of treated sewage sludge on organic certified land, subject to restriction. — *Reuter* (The Times)

# ANOTHER MUSHRIK MORON

**Q. A Maulana, Waris Mazhari from Daarul Uloom Deoband has written an article advocating assimilation with the Hindu community. He claims that it is permissible for Muslims to participate in Hindu customs and festivals. He says that the Hindus are not like the pagan mushriks of Arabia. He has come out as a strong supporter of integration with the Hindu community. His views has caused much concern to Muslims. Please comment.**

**A.** The character, 'Maulana Waris Mazhari' appears to be another crude specimen of *ghabaawat*. He needs to renew his Imaan for promoting a range of kufr acts and attitudes. His article is riddled with inconsistencies and *baatil* interpretations. His bootlicking of the mushrikeen is disgusting and disgraceful.

We are sure that the views of *ghabaawat* and *kufr* of this latest moron

and jaahil cannot be the stance of the present Ulama of Deoband. May Allah Ta'ala save this Ummah from the predations of the Ulama-e-Soo'. This Waris character appears to be a cog in the sinister plots of the kuffaar to neutralize the Ummah by means of severing the ties of Muslims from the Islam of Rasulullah (sallallahu alayhi wasallam).

There is a concerted global plot to neutralize the Ummah by eviscerating Islam of its spiritual power and emasculating Muslims of their moral fibre, hence the U.S.A. is engineering a variety of pernicious schemes to achieve its evil objective. The latest trap is 'women's rights'. Towards the attainment of this goal, morons such as Qardawi, the Dumb female who advocates Eidgah for women and her Saudi handlers and others, known and unknown, have been harnessed into the conspiracy by the enemies of Islam. The latest addition to the list of morons is this Waris Mazhari character.

## THE AWE OF AN AALIM

Once the Ruler, Muhammad Bin Sulaimaan said to Hadhrat Hammaad Bin Salmah (rahmatullah alayh): "Why am I filled with awe when my eyes fall on you?" Hadhrat Hammaad responded: "Verily, when an Aalim intends to acquire the Pleasure of Allah

with his knowledge, then everything (and everyone) fear him. And, when he intends to acquire wealth with his knowledge, then he fears everything."

Hadhrat Hammaad, despite passing his life in extreme poverty and hardship, refused to accept the gift of 40,000 dirhams (silver coins) which the Ruler presented to him.

## A PUNISHMENT FOR INJUSTICE

The Khalifah Muhammad Bin Sulaimaan asked Hadhrat Hammaad Bin Salmah (rahmatullah alayh), the illustrious Taabi-ee: "A man has two sons. He loves one son more than the other. He therefore wishes to bequeathe two thirds of his wealth to the son he loves more, and one third

to the other son. What is the fatwa?"

Hadhrat Hammaad said: "May Allah have mercy on him. Never should he do so. I heard Anas Bin Maalik (radhiyallahu anhu) say that Rasulullah (sallallahu alayhi wasallam) said: "When Allah intends to punish a man with his wealth, He constrains that man to make unjust bequests."

## AN HONOURABLE MAN

Hadhrat Abdullah Ahmad Muqri (rahmatullah alayh) said:

"An honourable man is he who is kind to the one he detests and he generously spends on the one he dislikes."



# 40,000 'SECURITY' DETAINEES LANGUISHING IN THE TORTURE FACILITIES OF SAUDI ARABIA

(Continued from page 1)

## "UNIVERSAL PERIODIC REVIEW"

[http://en.alkarama.org/index.php?option=com\\_docman&task=doc\\_download&gid=87&Itemid=71](http://en.alkarama.org/index.php?option=com_docman&task=doc_download&gid=87&Itemid=71)

## AUDIO CLIP FROM

BBC: <http://news.bbc.co.uk/1/hi/today/8162000/8162404.stm>

## VIDEO CLIP FROM DEMOCRACYNOW:

<http://www.geloo.net/AmnestyReport22July2009.flv>

IN THIS RESPECT YOUR ESTEEMED VIEWS AND COMMENTS ARE REQUIRED IN PARTICULAR ON THE FOLLOWING POINTS:

1. The legitimacy of arrest on suspicion and the legitimacy of intelligence gathering methods in Saudi Arabia where citizens are employed as informers to gather intelligence and inform on fellow Muslim citizens for money. It is estimated that 1 in 3 is an intelligence agent.
2. The lawfulness of detention without charge and what are the acceptable remand periods in Islam.
3. Arbitrary detention and incommunicado detention in Islam.
4. Indefinite detention without charge in Islam.
5. The use of torture, both mental and physical, to obtain evidence or confessions.
6. The legitimacy of evidence or confessions obtained through mental and physical torture.
7. The legitimacy of trial processes being conducted in secrecy and subsequent denial of written records of court proceedings to the accused or anyone else.
8. The legitimacy of judgments based on "confessions" that are the result of coercion.
9. The law regarding revocation of such "confessions" by the accused before the judge during of trial.
10. The correct Islamic court practice with regards to an allegation of torture by the accused.
11. On whom lies the onus to investigate an allegation of torture.
12. The legitimacy and purpose of imprisonment in Islam.
13. The legitimacy of the following conditions of imprisonment in Saudi Arabia:
  - a. Detention in cells with no natural light and open to harsh cold and hot temperatures (even in prisons in Madina Al Munawwarah).
  - b. Small solitary cells with no provision to enable prisoners to keep clean for prayers.
  - c. Individual isolation or solitary confinement as a means of

causing severe mental repercussions on prisoners to make them confess.

d. Small group isolation and the severe mental repercussions on prisoners.

e. Denial of any type of education to prisoners.

f. Denial of written communication to the outside world.

g. Denial of pen and paper. (Prisoners are not allowed to have a pen and paper throughout their imprisonment).

h. Preventing prisoners from offering communal prayers particularly on occasions such as Salat ul Jumuah, Taraweeh and Eid.

i. Preventing detainees from attending funerals of family members or relatives.

j. Compelling "security detainees" to undergo behaviour and ideology training programmes called "Al Munasaha". This course is designed to change their thoughts and beliefs to accept everything that the Saudi Government is doing in the name of Islam. (We are in the process of obtaining full details of this course and will forward these to you when received).

14. Comment on the definitions of these popular "Islamic" criminal charges in Saudi Arabia such as:

- a. 'Hirabah' (Engagement in unlawful conflict with a legitimate government)
- b. 'Ifsaad fil Ardh' (Spreading vice on earth).
- c. Whether peaceful political or religious dissent is a punishable crime in Islam.
- d. Whether 'Takfeer' is a crime in Islam on which the Islamic courts have jurisdiction to adjudicate and punish.

We look forward to your comments on the above and any other assistance which you may be able to offer. May Allah be pleased with you, Ameen.

**In response we have commented as follows:**

**1) Whether it is legitimate for the Saudi government to arrest people based on suspicion or based on intelligence provided by Saudi citizens working as informers to gather intelligence and inform on fellow Muslim citizens for money.**

**Response to (1):**

While intelligence gathering by an Islamic government is perfectly permissible, the arrest, and jailing, especially without fair trial, on suspicion is never permissible. The Nusoos of the Qur'aan and Ahaadith prohibiting baseless suspicion and punishing without Shar'i evidence, are numerous. Imprisoning people on

the basis of suspicion which develops in consequence of information and even misinformation provided by mercenary informers lured by money, is most certainly Haraam. It is zulm of the first degree. There is absolutely no justification and no grounds in the Shariah for the perpetration of this Haraam zulm by the Saudi regime.

If the authorities have valid grounds for suspecting a man of subversive activities, then it devolves on them to correctly formulate charges which would be tenable in the Shariah, and produce the accused in front of the Qaadhi who should administer justice according to the Shariah.

The Saudi regime does not resort to Shar'i procedures because it is fully aware that those who are apprehended, jailed and tortured by the regime are not guilty of any crime in terms of the Shariah. Their 'crime' is in terms of Saudi political expediencies. They are arrested and denied a fair trial, imprisoned and tortured simply because they give practical expression to Allah's command of Amr Bil Ma'roof Nahy Anil Munkar. They abide by Rasulullah's command, "The noblest Jihad is to state the truth in the presence of a tyrannical ruler." They are not apprehended for any subversive activity. The apprehension on suspicion is the consequence of them proclaiming Islamic truths which are extremely unpalatable to the Saudi regime.

The payment of money for spying on citizens is also Haraam. The fact that 1 in every three Saudis is a paid informer to spy on Muslims, illustrates the corruption of the Saudi spy system. Every Tom, Dick and Harry is recruited to spy on people. It is quite obvious that the monetary aspect will induce many unscrupulous informers to fabricate falsehood which they will attribute to those Ulama who proclaim the Haqq.

**2) What is the lawfulness of detention without charge and what are the acceptable remand periods in Islam?**

**Response to (2):**

The absence of a charge is proof for lack of Shar'i evidence. When there is no evidence to charge a person, detaining him is Haraam. Detention without charge is in fact proof for the innocence of the detainee. The regime lacks grounds for detention even in terms of its own Haraam draconian laws, hence there is no charge. Islam does not tolerate such zulm. The Shariah does

not prescribe any limit for 'remand periods'.

However, a person may not be detained without valid Shar'i grounds.

Detention without trial and remand upon remand are all Kuffaar concepts. In fact, a man may be arrested only if there is sufficient evidence for a prima facie case to ensure that he is brought to the Islamic court the moment he is arrested or as soon as possible after his arrest. He may not be arrested and robbed of his freedom for the purpose of interrogation which is a cruel Kuffaar system of zulm which Saudi Arabia has acquired from the U.S.A.

Insaan is by nature hurr (a free man). His liberty may not be robbed and expunged on the basis of suspicion. Furthermore, Islam prohibits muthlah (torture). Confessions extracted under duress and torture are not valid in a Shar'i court of law. (Note: While the dictionaries translate 'torture' with the word 'uqubah', we prefer 'muthlah' because 'uqubah' is too mild a term for brutal cruelty and torture.)

**3) What is the Islamic ruling regarding Arbitrary detention and incommunicado detention.**

**Response to (3):**

According to Islam, the Khalifah is the supreme head of the Islamic Empire. He has the right to make arbitrary arrests on the basis of true facts and grounds which establish the guilt of the accused, and which will be sustainable evidence in an Islamic Court. Arbitrary arrests because of the person's proclamation of Shar'i truths which are unpalatable to the ruling regime or inconsistent with the un-Islamic political expediencies of the rulers are Haraam.

History testifies to such Haraam arbitrary arrests perpetrated against innumerable Ulama-e-Haqq by oppressive Sultans and Khulafa. Great personalities such as the Aimamah-e-Mujtahideen and illustrious Auliya were all subjected to arbitrary arrest, detention without trial, flogging and torture in general. Their only 'crime' was proclamation of the Haqq of the Deen or their association with previous rulers whom the current rulers have deposed. Such arbitrary detention and incommunicado detention are zulm and Haraam.

**4) What is the Islamic ruling regarding indefinite detention without charge.**

**Response to (4):**

This is an act of zulm of mon-

strous proportions. To rob a free person, especially a Muslim, moreover an Aalim of Haqq, of the freedom Allah Ta'ala has bestowed to him, and to subject him to the cruel conditions and unjust perpetration of prison life, is intolerable in Islam. The blood, life, reputation and property of a Muslim are all sacred in Islam. Detention without charge is abundant proof for the innocence of the detainee. It is Islamically unacceptable to perpetrate such horrendous zulm on innocent people.

**5) What is the Islamic rule regarding the use of torture, both mental and physical, to obtain evidence or confessions.**

**Response to (5):**

These horrendous methods are of the cruel systems of Kuffaar governments. Once Rasulullah (sallallahu alayhi wasallam) was informed through the medium of Wahi of a person who was on his way to pass a secret document to the enemy. Rasulullah (sallallahu alayhi wasallam) despatched Hadhrat Ali (radhiyallahu anhu) to apprehend the person. After questioning the spy and confiscating the document, Rasulullah (sallallahu alayhi wasallam) accepted the pleas and apologies of the traitor and pardoned him. There was no imprisonment, no detention without trial and no torture whatsoever.

Torture is zulm of the worst kind. The Nusoos prohibiting torture are many, emphatic and explicit. Islam never permits these brutal methods of Kuffaar political systems. Islam commands kindness to even animals. When they are slaughtered, it should be humane and the animal must be treated kindly.

**6) According to Islam, what is the legitimacy of evidence or confessions obtained through mental and physical torture.**

**Response to (6):**

Such confession is not a valid Iqraar in terms of the Shariah. The kutub of Fiqh and Ahaadith explicitly state the illegitimacy and invalidity of such confessions.

**7) What is the legitimacy of trial processes being conducted in secrecy and subsequent denial of written records of court proceedings to the accused or anyone else.**

**Response to (7):**

This system is clearly un-Islamic and in conflict with the judicial system of Islam. The Islamic systems of trial and punishment are public institutions. This is a well-established fact. There is no secrecy in these institutions.

(Continued on page 9)



## 40,000 'SECURITY' DETAINEES LANGUISHING IN THE TORTURE FACILITIES OF SAUDI ARABIA

(Continued from page 8)

The secret system has been acquired by Saudi Arabia from the western Kuffaar. In fact, this type of illegitimate system is illegal even in terms of the western Kuffaar code of justice. The U.S.A. operates such secret detention and torture facilities in a number of countries. There is no room in Islam for such zulm.

### 8) What is the legitimacy of judgments based on "confessions" that are the result of coercion.

#### Response to (8):

The illegitimacy of such judgments is axiomatic in view of the invalidity of the confessions extracted by torture. Qaadhis/Judges who convict people on the basis of such baseless and invalid confessions are denizens of Jahan-num.

### 9) What is the ruling or law regarding revocation of such "confessions" by the accused before the judge during trial.

#### Response to (9):

In the first instance, the accusers (the state/police) will not be able to Islamically prove in an Islamic court that the accused had made the alleged 'confession'. There are no independent, aadil witnesses to testify. The confession will simply not be entertained by the Qaadhi if the accused claims that it was extracted under torture. Furthermore, the qaraa-in are in favour of the accused. Torture in secret detention facilities has become a norm. It constitutes part of the Urf of life in this era. The zaalim governmental authorities are notorious for such zulm, hence no Allah-fearing Qaadhi will convict a man on the basis of a confession presented by the accusers, and which is rejected by the accused.

### 10) What is the correct Islamic practice with regards to an allegation of torture by the accused.

#### Response to (10):

It will be difficult or almost impossible for the accused to prove that he was tortured. It will be only his word which he will not be able to corroborate with witnesses. Yes, if there are eye witnesses to testify, the

torture could be proved. Besides his inability to prove that he was tortured, the accusers will have to explain why they had arrested him; why they had held him incommunicado; why they had deprived his family from communicating with him; why they had robbed him of his freedom for so long, etc. Since the accusers will have no valid evidence acceptable in an Islamic court, they will become the accused and be arraigned for a variety of charges.

### 11) According to Islamic laws on whom lies the onus to investigate an allegation of torture.

#### Response to (11):

This is the Islamic responsibility of every Muslim who is aware of the torture. Proclaiming the Haqq is an integral constituent of Amr Bil Ma'roof Nahy Anil Munkar. It is the right of every Muslim, and the obligation devolves on him proportionate to his authority and ability. Rasulullah (sallallahu alayhi wasallam) said: "The noblest Jihad is to proclaim the Haqq in the presence of a tyrannical ruler."

In the current context of this era the Waajib obligation of attending to this issue devolves on Muslim Human Rights Organizations. These bodies have been formed specifically to act as watchdogs and to render assistance to the oppressed and tortured Muslims in particular, and to even non-Muslims in general. Furthermore, these organizations are better poised and have better means of access to the evil facilities, and to attend to and address these injustices. On the contrary, individuals have no means at their disposal to fight this state-sponsored zulm. However, the Human Rights organizations are shirking their duty by doing far too little.

It is a known fact that it is almost impossible for the Ulama in Saudi Arabia to publicly speak on this issue and investigate the allegations of torture. The moment they initiate any such process, they will be thrown into the dungeons of torture. Furthermore, the Ulama today lack the moral and spiritual fibre of the Ulama of bygone times. That 40,000 Ulama languish in Saudi tor-

ture facilities speaks volumes for our contention.

Ulama outside Saudi Arabia do have the ability to speak and publicize these issues. But, we have to say that you will hardly find any Ulama nowadays to proclaim the Haqq. The Ulama today come within the scope of the following Hadith: "Soon will there dawn an age when the worst of the people under the canopy of the sky will be the Ulama. Fitnah will emerge from them and the fitnah will rebound on them."

You should therefore not expect assistance or even moral support from the Ulama of our age.

### 12) What is the legitimacy and purpose of imprisonment in Islam?

#### Response to (12):

In Islam imprisonment is an exceptional institution. Islamic justice is immediate, whether it is flogging or execution. In rare cases, exile and imprisonment are resorted to. Such punishment is left to the discretion of the Qaadhi. But nowadays the court judges are the employees of the state and they lack in entirety in Taqwa. There is no hope to achieve justice or Islamic justice in the courts of Saudi Arabia. The courts there are extensions of the Saudi regime.

### 13) What is the legitimacy of the following conditions of imprisonment in Saudi Arabia:

(a) Detention in cells with no natural light and open to harsh cold and hot temperatures (even in prisons in Madina Al Munawwarah).

(b) Small solitary cells with no provision to enable prisoners to keep clean for prayers.

(c) Individual isolation or solitary confinement as a means of causing severe mental repercussion on prisoners to make them confess.

(d) Small group isolation and the severe mental repercussions on prisoners.

(e) Denial of any type of education to prisoners.

(f) Denial of written communication to the outside world.

(g) Denial of pen and paper. (Prisoners are not allowed to have a pen and paper through-

out their imprisonment).

(h) Preventing prisoners from offering communal prayers particularly on occasions such as Salat ul Jumuah, Taraweeh and Eid.

(i) Preventing detainees from attending funerals of family members or relatives.

(j) Compelling "security detainees" to undergo behaviour and ideology training programmes called "Al Munasaha". This course is designed to change their thoughts and beliefs to accept everything that the Saudi Government is doing in the name of Islam.

#### Response to (13):

In the list of acts mentioned in your question No. 13, (a), (b), (c), (d), (f), (g), and (j) are Haraam. With regard to (e), namely, "Denial of any type of education to prisoners", while the state may not deny prisoners education, it (the state) is not obliged to educate them beyond the essentials of the Deen, i.e. such Waajib ta'leem which is necessary for the day to day activities of the Muslim.

Regarding (f), namely, preventing prisoners from Jumuah and Eid Salaat, it should be noted that if the prisoners have been legitimately incarcerated in terms of the Shariah, then the state has the right to prevent them from leaving the prison confines to attend Jumuah and Eid Salaat. Furthermore, Jumuah and Eid Salaat are not valid in a prison. The state has no right of preventing them from performing the five daily Salaat with Jamaat inside the prison.

Regarding (i), namely preventing prisoners from attending funerals, the state does have this right if the persons are legitimately incarcerated.

Regarding (j), namely, the 'Al Munasaha' course, if it is a legitimate programme of Deeni ta'leem, the state has the right (see condition below) to compel the inmates to listen to the talks for their own Islaah (moral reformation).

The above mentioned rights of the state will apply in a just system where the prisoners have been legitimately incarcerated. Obviously, the Saudi state has no such rights because the incarceration of the detainees in the first instance is illegitimate and unjust. They are held incommunicado for no crimes. We believe that the Saudi state is extremely op-

pressive and treats the detainees with brutality. Zulm has no rights. Oppression and injustice have to be eliminated. Any act which is in conflict with the Shariah is zulm.

We still have not received the details of the 'Al Munasaha' course which you have mentioned in your letter dated 14 September 2010.

### 14) Please comment on the definitions of these popular "Islamic" criminal charges in Saudi Arabia such as:

(a) 'Hirabah' (Engagement in unlawful conflict with a legitimate government)

(b) 'Ifsaad fil Ardh' (Spreading vice on earth).

(c) Whether peaceful political or religious dissent is a punishable crime in Islam.

(d) Whether 'Takfeer' is a crime in Islam on which the Islamic courts have jurisdiction to adjudicate and punish.

#### Response to (14):

(a) Hiraabah: Engaging in unlawful conflict with a legitimate government is unlawful according to the Shariah. However, executing the obligation of Amr Bil Ma'roof is not Hiraabah. Engagement in unlawful and subversive activity to unseat or destroy the legitimate government is Hiraabah.

(b) Ifsaad fil Ardh: This means to spread anarchy and mischief in the land whether it be against the government or the citizens. It is a punishable offence in terms of the Shariah. Amr Bil Ma'roof which goes against the grain of the rulers and proclaiming the Haqq are never to be categorized as Ifsaad fil Ardh.

(c) Religious or political dissent, the objective of which is changing the divine Shariah is a punishable crime. Valid difference of opinion based on the proofs of the Shariah are not crimes, e.g. the differences of the Math-habs or the differences of the Muftis in every age - differences based of Shar'i dalaal-il. Amr Bil Ma'roof and to proclaim the Haqq are not to be confused with such dissent which is criminal.

(d) Takfeer means to declare someone to be a Kaafir. This is a valid tenet of Islam. If someone commits kufr, Takfeer of that person will be valid. Islamic courts have the jurisdiction in this matter. They have the right to adjudicate and punish crimes of kufr.

## WOMAN AWARDED \$1 MILLION OVER EMBRYO MIX-UP

"A Campbell woman who gave birth to a baby boy through in vitro fertilization has won a \$1 million settlement from the fertility doctor who implanted her with the wrong embryos and then failed to tell her of his error until nine months after the baby was born.

A mix-up at a San Francisco fertility unit in June 2000 led Susan Buchwitz receiving a donor egg fertilized with the sperm of a man who was at the clinic that same day with his wife. She learned of the mistake in December 2001." (Harriet Chiang, Chronicle Legal Affairs Writer)

## A GRIEVOUS ERROR OF THE ASAATIZAH

**GHEEBAH** or speaking ill of a person in his absence even if be the truth, is worse than committing zina (adultery) according to Rasulullah (sallallahu alayhi wasallam). This 'zina' is aggravated when

an Ustaadh during dars (teaching in class) commits gheebat of other Ulama with whom he does not agree.

Although the Ustaadh is aware that Allah Ta'ala states in the Qur'aan about

gheebah: "Do not commit gheebah of one other. What, do any of you love to devour the flesh of a dead brother? (Most certainly) you will abhor it.", he succumbs to his nafs (Continued on page 11)



# THE JINN

## THE JINN –THEIR DWELLING PACES

The dwelling places and haunts of the evil jinn are public bathrooms, toilets, market-places, dumps, graveyards, and all filthy and immoral places in general. It is for this reason that a special *dua* seeking protection against the evil jinn should be recited before entering the toilet. The Ahaadith also prohibit reciting any *dua* inside toilets and places of filth. The bath-room-cum-toilet system of the western kuffaar which Muslims have adopted comes within the scope of places of filth which are haunts of the shayaateen wherein du-

as, etc. may not be recited. While one has to recite the relevant *dua* outside such a combined bathroom-toilet, one is deprived of the considerable rewards of the Wudhu recitations.

Hadhrat Salmaan Faarsi (radhiyallahu anhu) narrating a Hadith said that one should not be the first to enter the market place nor the last to leave it because the market-place is the battlefield of the shayaateen where they set up their banner.

Reciting *Bismillaah* on entering the home, marketplace,

and outside places of impurity, reciting *Aayatul Kursi*, *Surah Baqarah* (or portions thereof) and reciting the Athaan expel and ward off evil jinn.

Another precaution against the attacks of evil jinn is for females to keep their hair securely covered at all times, especially at night times. Rasulullah (sallallahu alayhi wasallam) particularly warned against allowing children to be outside after Maghrib because at this time there is a preponderance of emergence by the evil jinn. They have a flair to interfere with little children.

### JINN AND FORMS

The jinn have the ability to assume a variety of forms. They can transform themselves into the forms of human beings, black cats, snakes, camels, donkeys, cows, black dogs, etc. They may also appear in the form of persons who had died. Such apparitions are referred to as 'ghosts'. 'Ghosts' are not the souls of the dead who appear. They are evil jinn who assume the form of the dead to scare and mislead people. Dead people do not appear to others. The jinn assume their

forms to deceive.

Once a young Sahaabi on nearing his home saw his wife standing outside. He was enraged by this violation of Hijab. His Imaani honour could not tolerate seeing his wife standing outside the house. Blinded by rage he raised his spear to strike her, but she shouted to see what was inside the house which had compelled her to come out. When the Sahaabi entered, he saw a big snake curled up on the bed. He stabbed the snake with his spear. The entire house shook violently, and both the snake

and the Sahaabi died. The Sahaabi narrating this episode said: "We do not know which of the two died first – the snake or the man."

When this incident was reported to Rasulullah (sallallahu alayhi wasallam), he said: "In Madinah there are jinn who have embraced Islam. Therefore, if you see any of them (in your house) warn them and give them three days notice to leave. After that if they do not leave, then kill it because it is a shaitaan." One should say words such as: "In the Name of Allah, we warn you to leave

### THE JINN –THEIR FOOD

One of the main food items for the jinn is bones. Rasulullah (sallallahu alayhi wasallam), in response to a question about food posed by the jinn, said that every bone on which the Name of Allah has been mentioned will be food for them, i.e. for the Muslim jinn. The kuffaar jinn devour any kind of

carion as Muslims are doing nowadays with the SANHA and MJC certified *maitah*. Rasulullah (sallallahu alayhi wasallam) also informed the jinn that the manure of animals will be food for the animals of the jinn. From this Hadith we learn that the jinn too have animals and that the dung of the animals of human beings constitute food for the animals of the jinn.

### JINN AND ANIMALS

According to the Hadith, kuffaar jinn (shayaateen) love black dogs. They accompany such dogs as well as camels. The affinity between black dogs and evil jinn is so much that the Hadith states: "*A black dog is a shaitaan.*" While the Hadith is not literal in application, it conveys the strong relationship between black dogs and the shayaateen.

In one Hadith it is mentioned that Salaat should not be performed where camels sit,

but may be performed where sheep/goats sit because of the presence of shaitaan.

When an ass brays, we are instructed to recite *Ta-awwuz* (*A-uthubillaah*) because the donkey brays when he sees shaitaan.

Dogs usually emit eerie howling's at the time of Athaan. According to the Hadith, the evil jinn flee in leaps and bounds when they hear the Athaan. Dogs and other animals see the frightful dash of shaitaan, hence they howl mournfully.

otherwise we shall kill you." After three days, if the snake has not left, kill it. If it is a Muslim jinn, it will assuredly depart after being warned. If it does not, then it will certainly be a devil.

However, the three days notice does not apply to all snakes. If it is known to be a poisonous snake or a python,

then one may kill it immediately. Rasulullah (sallallahu alayhi wasallam) said: "Do not kill snakes except the short-tailed snake with two white lines on its back, for it causes miscarriages and loss of vision. Therefore, kill it." This order will extend to all harmful/poisonous snakes. And, Allah knows best.

## THE SPECIES OF JINN

BESIDES *Insaan* (Man), the only other intelligent terrestrial beings known to human beings are the jinn. They are so called, i.e. *jinn*, because they are invisible or hidden from our sight. We know of their existence on the basis of the Qur'aan and Ahaadith.

While the human being was created from earthly sand, the jinn were created from fire. Among them are Muslims and kuffaar, male and female. They procreate like human beings, and live extremely long ages compared to human beings.

The kuffaar jinn are called *shayaateen* (devils). Allah Ta'ala has bestowed to them many powers and abilities which human beings do not have. Evil human beings by means of filth, kufr and shirk sometimes befriend the evil

jinn who aid their human friends, and even enable these humans to perform supernatural deeds of a variety of kinds.

The evil jinn perform extraordinary feats by which they mislead people and simpletons, tricking them into believing that they are the 'friends of Allah', i.e. Auliya (saints). Some human beings who claim to be Auliya are in reality being served by the devils who enable them to perform seemingly miraculous deeds with which they hoodwink the ignorant and unwary. When these shaitaani 'auliya' propitiate the shayaateen jinn with kufr, shirk and immorality, the jinn then fulfil some of their desires.

Supernatural deeds are manifested by the shayaateen on the hands of their Auliya (friends) to mislead people. The ignorant and unacquainted

are cast into severe trials when they observe men masquerading as 'auliya' demonstrating acts which appear to be 'miracles' when in reality they are satanic manifestations and manipulations. Many ignorant Muslims eliminate their Imaan by submitting to the dictates and demands of the shayaateen who have enlisted as their aids his Auliya (friends) among human beings.

The only criterion for recognizing a being, whether he is a man of the truth or a friend of the devils, is the Shariah. If the demonstrator of 'miracles' is a staunch follower of the Shariah and a meticulous upholder of the Sunnah, then he will be a true Wali. However, if the perpetrator of supernatural deed is a faasiq, faajir, kaafir, and a violator of the Shariah and the Sunnah, then understand that

he is a veritable devil. Never fall into his clutches even if he flies in the air, walks on water or demonstrates the most marvellous of deeds. All such supernatural actions are the acts and effects of the evil jinn.

Many among the followers of bid'ah (innovation) and dhalal (deviation) employ the aid of the shayaateen. They cite their performance of extraordinary feats to be the 'evidence' for the 'correctness' of their acts of bid'ah, shirk and qabar puja (grave-worship).

The evil shayaateen have the ability to enable their human friends to hurtle through space, to walk on water, to transform stones into gold, etc., etc. They can heal the sick, and strengthen the mind to the extent that one is able to influence the movement of the birds and insects. The evil jinn can transport their evil human friends from city to city, even to Makkah in a matter of mo-

ments, and hoodwink them into believing that they are pious saints enjoying divine proximity.

The shayaateen deceive people with the stratagem of *noor* (celestial light). They reveal a variety of kinds of *noor*, and impose on the mind of the observer that 'this' is the noor of the Rasool or the noor of Jibraeel or the noor of Allah Ta'ala. Even sincere Auliya who lacked adequate Deeni knowledge, had ended up prostrating to shaitaan as a consequence of this trap of *noor*.

The safety of the Mu'min is to keep the gaze focused on the Shariah and the Sunnah of Rasulullah (sallallahu alayhi wasallam). Do not become impressed by supernatural feats which fussaag, fujjaar, zindeeqs, mushriks and kuffaar display. Attribute all such extraordinary demonstrations to satanic machinations.

## SUMMONING THE SOULS

ONE of the favourable stunts of deception and fraud perpetrated by some people with the aid of evil jinn is supposedly to summon the souls or spirits of dead persons to appear. When the 'souls' of the deceased appear, they speak and convey

information about the unseen realm. Such a meeting with the 'spirits' or 'souls' is called a séance.

Sometimes at the séance the 'dead' makes a visible appearance and speaks to those present. Sometimes the 'souls' of

the dead denuded of physical form, speak through a medium who is a human being in a trance. During the trance, it is said that the souls of the dead enter into the body of the person who is in the trance.

All such demonstrations are satanic stunts of deception and fraud. Neither do the deceased

persons appear nor their souls. All such displays are the effects of the shayaateen. Every person has a shaitaan called *Qareen* who constantly accompanies that person. Sometimes after the death of a person, *Qareen* assumes the appearance of the deceased and appears to people. Sometimes he does not

make a visible appearance, but speaks through a medium in a voice which the observer recognizes to be that of the deceased person.

This type of fraud leads people to believe that the dead truly appear on earth. The souls of the dead are either in

(Continued on page 11)



# THE 'ISLAMIC STUDIES' CONSPIRACY OF THE ORIENTALISTS

## PART 4

*The 'Islamic Studies' faculties of secular universities are cogs in the western conspiracy to undermine Islam and to rip the Ummah from its Islamic moorings. Under guise of 'Islamic Studies', kufr and nifaaq are imparted to the gullible students. Dr. Ahmad Ghorab, in his book, 'SUBVERTING ISLAM – THE ROLE OF THE ORIENTALIST CENTRES' exposes this dark plot and satanic snare in whose meshes countless Muslims have become entangled at the cost of sacrificing their Imaan.*

"Orientalism or the Western study of Islam began in medieval Europe and has continued into modern times. Whoever knows its long history will recognise in it the influence of the mentality of the Crusades and the rancour of the Jews against Islam. It soon becomes clear that the Orientalists are networks of Christians and Jews who, behind the façade of academic institutions and the pretence of scholarly curiosity and objectivity, have been engaged in an unrelenting effort to distort Islam in all its aspects – Qur'an, Sunnah, Aqidah (creed), Shariah (law),

and the whole culture and civilisation derived from them.

A number of Western scholars, after their conversion to Islam, have willingly exposed the prejudices of the Orientalists, their lack of honesty and objectivity and, therefore, their lack of fitness to study Islam. This alone, however, is not enough to explain its feelings as regards Islam. Here, and here alone, the Western attitude is not one of indifferent dislike as in the case of all other 'foreign' religions and cultures; it is one of deep-rooted and almost fanatical aversion; and it is not only intellectual, but bears an intensely emotional tint. Europe may not accept the doctrines of Buddhist or Hindu philosophy, but it will always preserve a balanced, reflective attitude of mind with respect to those systems. As soon, however, it turns towards Islam the balance is disturbed and an emotional bias creeps in. With very few exceptions, even the most eminent European orientalists are guilty of an unscientific partiality in their writings on Islam. In their writings it almost appears as if Islam could not be treated as a mere object of scientific research, but as an accused standing before his

judges. All in all, the technique of the deductions and conclusions adopted by most of the European orientalists reminds us of the proceedings of those notorious Courts of the Inquisition in the Middle Ages; that is to say, they hardly ever investigate facts with an open mind, but start, almost in every case, from a forgone conclusion dictated by prejudice. They select the evidence according to the conclusion they *a priori* intend to reach. Where an arbitrary selection of witnesses is impossible, they cut parts of the evidence of the available ones out of the context, or 'interpret' their statements in a spirit of unscientific malevolence, without attributing any weight to the presentation of the case by the other party, that is, the Muslims themselves.

The result of such a procedure is the strangely distorted picture of Islam and things Islamic that faces us in the orientalist literature of the West. This distortion is not confined to one country. It is to be found in England and in Germany, in Russia and in France, in Italy and in Holland – in short wherever European orientalists turn their eyes on Islam.

This wilful Orientalist distortion clearly has two main objec-

tives. Firstly, to create revulsion against Islam in the hearts and minds of non-Muslims. Secondly, to embarrass Muslims themselves about their beliefs, traditions and history, so as to cause them to doubt and, ultimately, to

apostasies:

*"Many of the People of the Book want to make you unbelievers after you have believed, through the envy from their own selves, and after the truth has been*

*(Continued on page 12)*

## FASKH AND KHULAH

**Q. Please briefly explain Fasaq and khulla.**

**A.** The word is *Faskh* which means annulment. The other word is *Khulah*, not *khulla*.

(1) *Faskh* of a marriage can be granted if the husband fails to fulfil the rights of the Nikah such as providing support, separate home and conjugal rights to his wife.

When a wife wants her marriage to be annulled, she has to submit an application to the Ulama body stating the reasons. The Ulama will then fix a date for the hearing. Both parties have to attend. If the husband does not attend, the marriage will be annulled in his absence. If he attends and if it transpires that he is guilty but he promises to reform himself and fulfil his wife's rights, then the marriage will not, and cannot be annulled. But, if he refuses to conform, the marriage will be annulled. A marriage cannot be annulled without a hearing attended by both parties.

(2) *Khulah* is a mutual agreement by the husband and wife to dissolve the marriage in

consideration of a payment which the wife will make to the husband. If there is no compatibility between husband and wife, and she wants a divorce but the husband refuses, then she could induce him to issue Talaq in lieu of a monetary payment. A *Khulah* is valid only if the husband agrees.

(3) The above is the ruling of the Shariah. However, nowadays there are many frauds – such sheikhs and maulanahs who sell the Deen for money or they fall into the snare of a cunning woman who cries on their shoulders pouring out lies about her husband.. Without following the procedures of the Shariah they summarily issue the woman with a letter of annulment without even having heard the side of the husband. Such 'annulments' are not valid. The Nikah remains intact. Nevertheless, the woman regards her Nikah as terminated and gets 'married' to another man. In this way she spends her life in an adulterous relationship, and begets illegitimate offspring while labouring under the false impression that she is validly married.

## A GRIEVOUS ERROR OF THE ASAATIZAH

*(Continued from page 9)*

and becomes oblivious of this dire warning. The Ustaadh who speaks ill of other Ulama whilst teaching students should take cognizance of the following facts:

- \* He is guilty of aggravated gheebah
- \* He commits *khiyaanat* (abuse of trust), for he steals the Madrasah time. He is paid a salary for the time he teaches. It is haraam for him to abuse the time with haraam gheebah or even with permissible personal needs.

- \* He pollutes the moral character of his students, for he instils in them the insignificance of the major sin of gheebah.

- \* His superior status as an Ustaadh is diminished in the minds of intelligent students. These students understand the error and peevishness of the Ustaadh. In consequence, the awe which a student should have for his Ustaadh is evaporated automatically.

Students and even mureeds write to us regarding such demeanours committed by their Ustaadhs and Shaikhs respectively. Even the sheikh whose

talks are supposed to be calculated solely for the moral reformation of his mureeds indulges in gheebah of Ulama with whom he is in disagreement. The talks and advices of such Asaatizah and Mashaaikh whose image is sullied by their own indulgence in gheebah, are involuntarily rebuffed by the hearts of their students and mureeds.

## "By the Fig and the Olive!" -- Qur'aan OLIVE OIL

(NaturalNews) Research has been steadily accumulating that olive oil, a main component of the Mediterranean diet, has extensive health-protective properties. For example, phytonutrient components of olive oil have been found to be effective against breast cancer cells and studies suggest the abundance of olive oil in the Mediterranean style of eating may be the reason that diet helps prevent depression. Now scientists have discovered that phenolic compounds in olive oil directly repress genes linked to inflammation.

This could be especially important in halting the dangerous effects of metabolic syndrome. Characterized by excess abdominal fat, high cholesterol, high blood pressure and high blood glucose levels, metabolic syndrome is linked to type 2 diabetes, heart disease, and early death. The ability of olive oil's phenolic compounds to reduce or prevent inflammation also provides a molecular basis for the reduction of heart disease observed in Mediterranean countries, where virgin olive oil represents a main source of dietary fat.

## SEANCES OF DECEPTION

In order to ensnare people in their traps of kufr, sometimes the evil jinn at a seance set up an exemplary performance of piety and holiness which deceive not only the simple ones, but even Ulama. The following is an account of a real séance narrated by the Shaafi' Faqeeh, Shaikh Ahmad Iz-zuddeen (rahmatullah alayh):

"I knew a man who claimed that with the aid of the jinn he rendered good favours to people. He would help people via a human medium (i.e. a human being in whose body the jinn entered). He contended that he had acquired this power as a consequence of considerable *thikr* and *ibaadat*. Someone who claimed to have knowledge of the occult had taught him. I was one day invited by this man to attend a séance where the 'pious' jinn would be present.

The deceit practised to en-

snare me was that the meeting began with supplications (duas) for *maghfirah* (forgiveness), and the *thikr* of *La ilaha il lallaah*. This fraud is calculated to allay fears and to make one comfortable and believe that the jinn participating are noble spirits. The man sat on a bed. We then started, under direction, to recite prayers of forgiveness, and we engaged in the *thikr* of *La ilaha il lallaah* until the man lapsed into a trance. According to his instruction prior to the trance, I laid him on the bed and covered him with a blanket.

Then in a deep voice his jinn friend greeted me. He (the jinn) expressed his happiness at meeting me. He mentioned his love for me. He said that he was neither an angel nor a jinn, but another unique creation which came into existence by Allah's command of

abodes. Evil jinn assume the forms of the deceased and in this way deceive and mislead people. Never be impressed with this type of seemingly supernatural fraud.

'Kun!' ('Be!'). He claimed that all the jinn submitted to his instructions. There were only five stages between him and Allah Ta'ala, the fifth one being Jibraeel.

He lauded much praise on me and made amazing promises. Meanwhile I continually supplicated to Allah Ta'ala to protect me from slipping into the trap of evil error. I attended many such meetings where the visiting jinn claimed to be an angel or a jinn or a Sahaabi or from among the Auliya. They would show me great respect and speak with me. Then he would depart, and another one would appear. He too would leave, and another and another would appear.

One claimed to be Abu Hurairah (radhiyallahu anhu). Another claimed to be Hasan Basri (rahmatullah alayh), and another one said that he was Abul Hasan Shaazali (rahmatullah alayh).  
*(To be continued, Insha'Allah)*



# Questions and Answers

THE MAJLIS Q & A  
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(Continued from page 5)

cannot be argued on the basis of a product which has a haraam name, but no haraam ingredients. If bottled milk is named *khamr*, the name will be haraam while the milk remains halaal. But, no Muslim who understands the meaning of Imaan will purchase a bottle of milk with the name *khamr* emblazoned on the bottle despite the *hillat* of the milk. Since there is no semblance of haraam in the milk, it remains halaal. But SANHA's synthetic pork stinks like pig meat and tastes like pig meat. SANHA's claim that the pig cheese is halaal is shocking and disgusting. Ask non-Muslims who consume this filth for their opinion about the taste and odour of the pig cheese.

Furthermore, the names ginger beer and wine vinegar are the adoptions of non-Muslims. We have no control over them. But to have a halaal emblem on a product advertised as pork, not even 'synthetic' pork, is intolerable. The certification is the perpetration of Muslims, not of non-Muslims.

Similarly, it is not permissible for

Muslims to buy hamburgers even if there are no haraam ingredients in this product although in reality all hamburgers are haraam. Ham is pig/pork. Just as a man may not refer to his wife as a prostitute, so too may a Muslim not refer to his halaal food with haraam names. The same applies to monkeygland sauce. This product is haraam, and there is no need to go into details as far as the masses are concerned because they lack knowledge and the understanding of the principles of the Shariah which render such products haraam.

It is not permissible for a Muslim organization to issue a halaal certificate for vinegar named 'white wine vinegar' even if the vinegar is devoid of wine. The haraam connotation is sufficient to refrain from certifying the product although the product will be halaal if it contains no haraam ingredient. But Lancewood *Vark* (Pig) cheese does contain haraam ingredients, viz., SANHA's certified synthetic pork. This ingredient is HARAAM. The labelling error story is not fit to convince even baboons.

Whether the present day wine vin-

egars are halaal or not, we have no sure information. We never investigated vinegar production. However, if the vinegar is manufactured from wine which undergoes a total transformation and becomes vinegar, then it will be halaal. But, if after producing the vinegar, wine is added as an ingredient, then the vinegar will be haraam. We shall have to investigate vinegar production before we are able to speak with certitude on this issue.

Vinegar has always been manufactured from wine even during the age of the Sahaabah. The metamorphosis which the wine undergoes totally eliminates the properties of the liquor and an entirely new product, viz., vinegar is produced, hence it is halaal. However, we do not know the process by which vinegar is made nowadays. According to the Shaafi' Math-hab, all vinegars produced industrially nowadays are haraam. Thus, today's commercially produced vinegar is HARAAM for followers of the Shaafi' Mathhab.

There is absolutely no merit in the pork argument of SANHA. Pork, regardless of its kind, cannot become

halaal by means of SANHA shenanigans. The Haraam pork cheese bearing SANHA's 'halaal' logo, stinks like pigs and tastes like pig flesh according to non-Muslim pork devourers.

**Q. The only surviving relatives of a female mayyit are 1 nephew and 4 nieces ( i.e. son and daughters of a full sister); 4 nephews and 3 nieces (sons and daughters a of Half-Brother, i.e. same father, different mothers). How should the estate be divided?**

**A.** In this case the only persons who will inherit in the mayyit's estate are the 4 Allaati nephews (the Allaati brothers' sons). They are the Asabaat of the mayyit. The estate will be shared equally by them.

(Allaati = Same father, different mothers).

**Q. I have been told that it is not permissible to marry during the months of Muharram and Safar. Is this true?**

**A.** It is perfectly permissible to get married in Muharram and Safar. It is not permissible to believe what you have been told.

## THE 'ISLAMIC STUDIES' CONSPIRACY

(Continued from page 11)

*made clear to them...."*  
(al-Baqarah, 2:109)

The history of Orientalism shows that it was closely connected with the needs and purposes of colonialism and with Christian missionary ambitions. That connection remains. It has now become a part of the geopolitical strategies of Western governments and their intelligence services.

Western study of Islam as a formal discipline has long been established in specialist faculties called 'Oriental Institutes', the best known founded as long ago as the early and mid-eighteenth century. They have since spread much further and are now called 'centres' for 'Islamic studies'. The change of name is certainly intended to deceive Muslims who, naturally enough, would distrust the Oriental Institutes. The purposes and prejudices of Orientalism are now offered as 'Islamic studies'; and the purposes of Christian missions are now presented as 'Christian-Muslim relations'. In the United Kingdom, examples of the former are centres in Oxford, Exeter and Wales, and of the latter Selly Oak College in Birmingham and in the USA, the Holy Cross College in New York.

It is no coincidence that such centres should have sprung up in the early or mid-eighties. They are part of the long-term

strategy of response to the revival of Islam. Centres for so-called 'Islamic studies' now exist in the prestigious academic settings of the universities of Havard, Princeton, New York, Oxford, Cambridge and Paris. Many of them are, in significant measure, financed, and also directly patronised, sponsored and supported by Arab governments, especially the Saudis. The support from Arab governments includes the appointment to the boards of these centres of 'Ulama as-Sultan (court scholars) in the role of 'trustees' or 'consultants'. These Muslim names help to legitimise the 'Islamic studies' and so deceive the Muslims further.

In these centres, atheist, Christian and Jewish scholars have at least an equal, usually greater, authority than Muslim scholars in the choice and framing of topics for research in Islamic history and civilisation and in teaching of Islam. The 'court scholars' (among whom are Yusuf Qardawi, Abdullah Naseef, and Abdullah Turki) are rarely, if ever, present in the centres, attending only ceremonial meetings, at most once a year: they do not supervise or monitor or direct or decide anything. Their only job is to provide a façade of legitimacy and to establish the fact of collabora-

tion.

How should we judge this collaboration with Orientalists otherwise than as the Qur'an commands us to judge? One of the duties of Muslim scholars is to invite non-Muslims, especially the People of the Book, to Islam, not to work alongside them in denigrating Islam:

"Say: 'O People of the Book, come to an agreement between us and you - that we shall worship none except Allah, and that we shall associate no partner with Him, and that none of us shall take others for lords beside Allah.' Then, if they turn away, then say: 'Be witness that we are Muslims (those who have surrendered to Allah).'" - Aal-e-Imraan, 3:64

To collaborate with Orientalists is, in practice to ally with them, which is the opposite of

what the Qur'an commands. But why do we call such collaboration an *alliance*? Because it takes the form of material and moral assistance to the activities of the Orientalists for their purposes. This helps to sustain their attack on Islam and to continue their ridicule of the Qur'an and the Nabi, *sallallahu alaihi wa sallam*.

"Those who choose unbelievers for their allies instead of believers - do they look for power at their hands? Surely, all power belongs to Allah. He has already revealed to you in the Book that when you hear the revelations of Allah rejected and made fun of, you should not sit with them until they are in some other conversation. For surely, if you (did stay with them) you would be like them." - (an-Nisaa, 4:139 - 140)

Alliance with the enemies of Islam is forbidden. Also forbid-

den is receiving Islam from them. Muslims may not learn Islam from non-Muslims. How should believers receive Islam from those who not only disbelieve in Islam but are hostile to it. How should they receive right guidance from those who are misguided?

Refusing to work with the People of the Book in the study of Islam is, it is argued, an expression of intolerance when, as we all know, Islam requires Muslims to be tolerant. But this argument is quite false and based upon a dishonest confusion between tolerating the People of the Book and being loyal to their purposes.

A Muslim is required to be tolerant of the People of the Book, but he is forbidden to give them loyalty, that is, to help them as allies."

(To be continued,  
Insha'Allah)

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"VOICE of ISLAM"



Roses have thorns  
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"We strike baatil with the Haqq.  
Then it crushes the brains of baatil."  
(Qur'aan)

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"The love for being praised by people makes (you) blind and deaf." — Hadith



## OUR SACRED NIKAHS NOT IN NEED OF RECOGNITION IN THE SHADOW OF KUFR MPL - MMB

**'H**ARDSHIP' for women in the absence of legal recognition of Islamic marriages is a bogey portrayed to dupe women and other unwary Muslims into supporting the kufr 'Muslim' Marriages Bill (MMB). The supporters of legal recognition are either morons or *murtadds*. Morons because they have miserably failed to understand the kufr consequences of MMB-MPL. *Murtadds* because despite being aware and understanding the haraam consequences of recognition in the darkness of MMB-MPL, they treacherously support and promote the Kufr Bill. Whether the much trumpeted 'hardship' which divorcees suffer as a consequence of non-recognition of their Nikahs, is real or imagined, it has no bearing on opposition to the Kufr MMB.

The opposition to MMB-MPL is based on the Kufr of the Bill which is in almost total conflict with the Shariah. Promoters of the Bill are at pains to deflect the focus from the Kufr to the hallucinated 'hardship' ostensibly (that is in their corrupt opinion) stemming from non-recognition of the Nikah. The conflicts with the Shariah are explained elsewhere in these pages.

The 'recognition' which is offered is a trap of Iblees to undermine Islam. It is a bitter, poisonous carrot dangling in the darkness of the shadow of a proposed law (MMB), the objective of which is to un-

dermine the Shariah. MMB is simply one more cog in the western kuffaar plot to destroy Islam and the Muslim Ummah. The recognition which MMB offers is encumbered with haraam and kufr consequences. (See article on page 10.) Confound such recognition which requires Muslims to submit to a law which has arrogated to itself the power to abrogate the Shariah. No Muslim who understands the implications and consequences of MMB kufr provisions will be prepared to barter away his/her Imaan for the sake of kufr recognition promised by the Kufr MMB.

The Recognition which Islam offers is a Recognition registered in the Heavens. With such a sacred Recognition, known and understood by even non-Muslims, there is absolutely no stigma of illegitimacy attached to Islamic marriages despite legal non-recognition. Legal non-recognition does not imply any stigma. It simply means that the Muslim couple has opted to be contented with the Recognition by Allah Ta'ala which is acquired with the Nikah ceremony. It is precisely for this fact and reason that most Muslims never bothered to legally register their marriages. Even during the apartheid regime, Muslims were not debarred from acquiring legal recognition. The very same Marriages Act which applies today existed during the apartheid era. Just as Muslims are today not pre-

vented from acquiring legal recognition, so too were they not prevented during the apartheid regime.

There is nothing to prevent Muslims from registering their marriages should they desire legal recognition. Are the promoters of the Bill so stupid that they are unable to understand that in the current dispensation, Muslims are able to gain legal recognition for their marriages without coming into conflict with the Shariah? Why then the insistence on Kufr MMB?

There are two categories of Muslims: those who are conscious of the Deen, and those who have no care and are at home with kufr. If those who are Deeni conscious require legal recognition for some reason, they only have to select the correct marital regime to ensure that they do not fall foul of the Shariah. When the correct marital regime is selected, there is no conflict with the Shariah. An Islamic Will ensures that the deceased's estate will be wound up in accordance with the Shariah's Law of Inheritance if the correct secular marital regime is selected. All other Shar'i consequences of the Nikah are available to Muslims who are contented with the Shariah. There is no law in the country to prevent Muslims from submitting to the Shar'i consequences of Nikah, if they so desire.

As for those who have no care for the Deen, the Shariah has no relevance for them.

They are free to choose any kufr option offered by the current Marriages Act, and proceed along the pathway to Jahannum. We are not concerned with such miscreants.

While MMB imposes haraam provisions on Muslims, the current secular Marriages Act offers ample scope for regulating Islamic marriages and their consequences in accordance with the Shariah. Without MMB no Muslim is forced to act in conflict with the Shariah, but with MMB, the law will compel Muslims to submit to kufr. Since MMB makes the secular courts the final and the highest arbiters to decide on matters of the Shariah, it is an intolerable draconian piece of legislation which discriminates against Muslims on the basis of their religion.

Hitherto the supporters of MMB have miserably failed to illustrate exactly what the benefits of MMB are and how will MMB alleviate the so-called 'hardships' of Muslim divorcees. They should show whether these alleged hardships are hardships accepted by the Shariah or not, or whether they are 'hardships' in terms of the whimsical fancies of women who are disgruntled with the Shariah's law of maintenance applicable only during the Iddat period.

In all the so-called 'landmark' court cases, such women were involved who had abandoned their Imaan, who were not satisfied with Islam's dispensation, and who

sought to usurp the wealth of their ex-husbands or deceased husbands with the aid of kufr law.

Even such women who lack Imaan, but are adorned with Islamic names, may find ample protection in the current laws of the country. They too are not in need of MMB and the recognition it offers. The 'hardship' of 'suffering' divorcees which some modernists are monotonously clamouring is a misleading bogey – a red herring to deceive and trick Muslims into supporting the Kufr MMB/MPL measure. The Shariah may not be tampered with to accommodate the perceived 'hardship' of those who are disgruntled with Islam's dispensation.

When a recalcitrant divorcee/widow is discontented with what the Shariah has apportioned and ordered for her, she seeks the aid of the secular courts, and is aided by men of Kufr, masquerading as Muslims, to launch court applications which are in total conflict with the Divine Law of Allah Azza Wa Jal. Then, they commit the deception of blaming her perceived 'hardship' on non-legal recognition of the Nikah. In a recent case, the second wife was not satisfied with her Islamic share of Inheritance. It was an estate of considerable monetary worth. According to the Shariah, one eighth of the estate had to be equally shared by the two wives. Alt-

(Continued on page 9)

## THE KUFR OF REINTERPRETATION

**Q. Amina Wadud has called for a reformation and reinterpretation of the Deen. What is the Shar'i hukm for making such a call? Is it not kufr? In the same way some MPL Project Committee members have also made such calls. Some members of the public accept that by means of the Muslim Mar-**

**riages Bill (MMB), the Deen will be contaminated. However, despite their acknowledgment of this contamination, they still want MMB to be legislated. Is this not tantamount to kufr or irtidaad?**

**A.** It is not 'tantamount' to kufr and irtidaad. It is clear-cut kufr and irtidaad. Many

years ago we had written in detail in *The Majlis* on the kufr of Amina Wadud. Without the slightest vestige of doubt the call for reinterpretation and reformation of the Deen is kufr – kufr which expels the proponent from the fold of Islam. Such a person is a confirmed *murtadd*.

Those who accept that the Deen will be contaminated by MMB, but despite this fact,

promote or condone the MMB or want it to be legislated, lose their Imaan. They are guilty of kufr. They become *murtadd*. In fact, one becomes *murtadd* with even *Istikhfaaf* (the belief of insignificance) of the *Miswak* or of even *kadoo* (marrow). What then will be the fatwa when the issue pertains to reinterpretation / contamination of the Deen?



## I'tikaaf Of Ten Years

Rasulullah (sallallahu alayhi wasallam) said:

"The endeavour to fulfil the needs of a brother Muslim is superior to sitting in I'tikaaf for more than ten years."



# Questions and Answers

THE MAJLIS Q & A  
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**Q. While reciting the Qur'aan Shareef, if one hears someone mentioning the name of Rasulullah (sallallahu alayhi wasallam), should one stop reciting and recite Du-ruud?**

**A.** Whilst making Tilaawat and hearing someone mentioning the name of Rasulullah (sallallahu alayhi wasallam), one should not stop reciting. Continue the Tilaawat.

**Q. Is it permissible for me, a male, to tie my long hair in a pony tail to keep it in position?**

**A.** Tying your hair into a ponytail as described by you is not permissible. According to the Hadith, Allah's curse settles on a man who emulates a female style and vice versa.

**Q. What is the rule regarding post-natal blood?**

**A.** Post-natal bleeding is called *nifas*. The maximum period for *nifas* is 40 days. There is no minimum limit. It could be even a few minutes. During the state of *nifas* it is not permissible to perform Salaat, to fast, to recite the Qur'aan and to engage in sexual relations.

**Q. Is horse meat halaal?**

**A.** Horse meat is Halaal, although not preferable.

**Q. What happened to Mahmood, the elephant of Abraha who went to destroy the Ka'bah. I have heard conflicting stories. Was he saved or did he also perish along with the other elephants and Abraha's army?**

**A.** We only are aware that he was saved. This elephant had refused to proceed to the Ka'bah. Despite all the vigorous attempts to steer it towards the destruction of the Ka'bah, it resolutely refused to budge. It simply sat down, but when its head was turned in another direction, it would get up and move in that direction away from the Ka'bah. We are not aware of its ultimate fate. Perhaps some other reader could enlighten us. We simply lack the time to research the kutub for this issue.

**Q. In some Musjids a protruding mike is used instead of the clip-on mike. When the Imaam proceeds from Qiyaam to Ruku' and Sajdah and when returning to Qiyaam he swerves in a crescent motion to avoid hitting the mike. In each and every raka't, whenever moving out of Qiyaam, this swerving motion is clear and intentional. Please comment. Does this action affect the Salaat?**

**A.** The Imaam who performs such haraam clownish actions in Salaat and the trustees who compel the Imaam to behave like a stupid clown are all contumacious morons. They have no fear for Allah Ta'ala and no respect for the Salaat. The ridiculous clownish 'circular' movement of the Imaam when going into Ruku for the sake of accommodating the mike is decidedly haraam. His body and mind are both engaged in acts which are extraneous to Salaat. The minimum harm is deficiency in the Salaat. Whether this act breaks the Salaat or not, we cannot

comment at this stage since we need to see the extent of this silly, extraneous act of the Imaam. The musallis may and should speak to the Imaam to discontinue this Makrooh Tahrimi practice. In fact, the mike should be discontinued. Salaat is not a hobby subject to whim and fancy. It is the highest act of ibaadat which brings the slave closest to his Rabb. The *rooh* (soul) of Salaat is ruined by engaging in such stupid actions which make the Imaam appear like a ludicrous clown.

**Q. There is a new product called miswak-paste. Will the reward for using this paste be the same as using a miswak?**

**A.** The paste of a miswak is not the same as the Miswak. While one may use the paste, one should not abandon the miswak. The rewards for the miswak are confirmed by the Hadith. There is no confirmation of reward for using the paste.

**Q. I work in a supermarket where I am required to pack even haraam tinned products. Is my job permissible?**

**A.** It is not permissible to handle the haraam products. Continue with your present work, and make dua for a better avenue of Rizq to open up for you. Be on the lookout for alternative work where you will not have to contend with haraam products and issues. May Allah Ta'ala open the ways of Halaal Rizq for you.

**Q. A man divorced his wife the same day the Nikah was performed. After the Nikah the woman remained by her parents. They never were together. What is the rule of the Iddat for her?**

**A.** Since the marriage was not consummated in any way whatsoever, the divorced woman does not have to sit in iddat. There is no iddat for her.

**Q. Is it permissible to shave the moustache?**

**A.** Although it is permissible to shave the moustache, the preferable view is to clip/cut it.

**Q. Islamically my husband has divorced me. My iddat has expired. However, the court 'divorce' has not yet been finalized. I want to get married immediately, but someone says that the Nikah will not be valid as long as the court divorce is not finalized. Is this correct?**

**A.** The court 'marriage' has no validity in the Shariah. Thus even if the court papers are not finalized, you may marry. The person has misinformed you in this regard. The only thing that you will not be able to do before the court 'divorce' is to register your new marriage legally. But as far as the Shariah is concerned you can get married regardless of the court 'divorce' not being finalized.

**Q. A man says to his son or wife:**

**'You are the owner of this house'. Is this gift valid according to the Shariah?**

**A.** A *hibah* (gift) is valid only if possession of the gifted asset is given to the person. According to the Shariah if a man wants to make a gift of his house to a person, then it is incumbent that he removes all his belongings from the house and hands over the empty house to the son/wife. He may not retain control of the gifted house.

After the gift, the son has the full right to dispose of the house by sale, gift, etc. The same applies to the wife. If a man wants to make a gift of the house to his wife, he should adopt one of the following two options:

1) Remove all his assets from the house, then declare to the wife that he has given her this property. Afterwards he can ask her permission to return his goods which will be in her custody.

2) He may make a gift of the house and of all the contents simultaneously.

The gift must be real. All effects of ownership become applicable. If the wife decides to sell the property, the husband will not be able to legally prevent her from so doing once he has given her the house.

**Q. Is it a must to perform a Nikah in a Musjid. Can it be performed at home?**

**A.** It is not incumbent to perform Nikah in a Musjid. It is preferable. However, a Nikah may be performed anywhere, even at home.

**Q. Is it necessary for a Nikah certificate to validate an Islamic marriage?**

**A.** A certificate is not Waajib. It has no relationship to the Nikah. However, in these times it is advisable to have documentary evidence (a Nikah Certificate) of one's marriage.

**Q. The Shaikh who will be performing my Nikah does not have a marriage licence. Will the Nikah be valid?**

**A.** According to the Shariah no one needs a licence to perform a Nikah. The Nikah is valid.

**Q. How should the walimah be held?**

**A.** Walimah is Sunnat. This is the duty of the husband. Walimah is a simple meal of just a couple of persons, including some very poor Muslims to participate in a simple meal. Even if five or ten people are invited, it fulfils the Walimah Sunnat. The Walimah may be held at any time after the Nikah, and on any day within the home environment.

**Q. Is it compulsory for the man to pay Mahr to validate the Nikah?**

**A.** Mahr is Waajib. However, it is not a condition for the validity of the Nikah. But the husband must pay his wife a sum of money which they

should mutually agree on. If he does not have cash, payment may be deferred to a later date. The Sunnat is Mahr-e-Faatimi which is 1.75 kg silver or its price. A lesser amount is also permissible.

**Q. According to the Maaliki Math-hab is it permissible to recite the Athaan inside the Musjid?**

**A.** The objective of Athaan according to all Math-habs is to call the community to the Musjid for Salaat. It is therefore Makrooh to call the Athaan from inside the Musjid as a normal/permanent practice. According to the Maaliki Math-hab, only on the occasion of heavy rain when Isha is performed during Maghrib time should the Isha' Athaan be recited in a low tone inside the Musjid. The Sunnah practice for the usual Athaan is from the Minaarah.

**Q. Where should the second Athaan for Jumuah be recited according to the Maaliki Math-hab?**

**A.** Even according to the Maaliki Math-hab, the second Athaan on Friday should be in front of the mimbar.

**Q. While slaughtering a fowl, it flapped its wings and the slaughterer lifted the knife, but quickly returned it to the animal's throat and slaughtered it. Is the animal halaal according to the Maaliki Math-hab?**

**A.** Since the knife was immediately returned to the animal's neck, the slaughtered animal is halaal. If there is no lengthy pause after the knife is lifted for whatever reason, the animal will be halaal. But a lengthy pause will render the animal haraam. Not returning the knife quickly will mean that the pause is 'lengthy'. In the case mentioned by you, the chicken was halaal.

**Q. What are the conditions for slaughtering according to the Maaliki Math-hab?**

**A.** The compulsory requisites of Thabab according to the Maaliki Math-hab are as follows:

- The slaughterer must be a sane Muslim or a Kitaabi (Jew or Christian).
- All three neck vessels must be severed. These are the windpipe and the two jugular veins. The gullet should also be cut, but it is not a compulsory condition for Maalikis. This does not mean that severing the gullet should be intentionally omitted.
- The neck vessels must be cut from the front, i.e. the throat-side.
- The slaughtering must be by a sharp instrument, e.g. knife.
- The slaughterer should not lift the knife before completing the slaughter. If the hand is lifted momentarily, but immediately returned, it will be regarded as if the knife was not lifted. But a delay will render the animal haraam.
- Niyyat (intention) and Tasmiyah.
- The act of cutting must be simultaneous with the Niyyat of making the animal halaal. If for example the intention is only to kill the animal, then it will not be halaal even if slaughtered correctly.



# Questions and Answers

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## TAWAAF RULES

**Q. When making Tawaaf, is it compulsory for the left shoulder to be towards the Ka'bah?**

**A.** Yes, it is compulsory for the left shoulder to be towards the Ka'bah when making Tawaaf.

**Q. Should the whole body face Hajr-e-Aswad when making Istilaam or only the hands?**

**A.** When making Istilaam with the hands, the whole body should face Hajr-e-Aswad.

**Q. After Istilaam at the beginning of each shaut (circuit), should one slightly reverse or bring the feet backwards before beginning the shaut?**

**A.** No, you must not reverse or bring your foot backwards. Turn and carry on straight with the Tawaaf.

**Q. If one mistakenly faces the Ka'bah during Tawaaf, will the Tawaaf be valid? Should one move backwards and continue the Tawaaf from that point?**

**A.** If mistakenly one faces the Ka'bah, the Tawaaf will remain valid. One should not back pedal. However, one should recite Istighfaaar (repent and seek forgiveness).

**Q. Is it permissible to look behind while making Tawaaf?**

**A.** If there is a valid reason, one may look behind while making Tawaaf without turning the left shoulder from the Ka'bah.

**Q. While making Tawaaf is it necessary to focus the eyes on the ground?**

**A.** It is not necessary to have the eyes focused on the ground during Tawaaf.

**Q. If during Tawaaf someone fell down and one faced the Ka'bah while helping the person, what is the position of the Tawaaf?**

**A.** If you assist someone who falls, and you face the Ka'bah, that shaut (round) should be repeated. If it was not repeated, the Tawaaf will remain valid, but one will be sinful for not having repeated the defective shaut.

**Q. Is it preferable to recite Qur'aan Shareef during Tawaaf?**

**A.** It is not preferable to read from the Qur'aan Majeed while making Tawaaf. It is discouraged.

**Q. Is it permissible to talk while making Tawaaf, e.g. asking my wife of the number of circuits made?**

**A.** Necessary talk of any kind is permissible. It is not permissible to engage in unnecessary talk. Nevertheless, the Tawaaf remains valid. Yes, you may ask your wife regarding the number of the rounds. This is necessary talk.

**Q. Should Istilaam of Rukn Yamaani also be made?**

**A.** If you are able to touch Rukn-e-Yamaani with both hands without turning the left shoulder from the Ka'bah, then this should be done. Touching with one hand is also permissible. Istilaam should not be made. When one is unable to touch Rukn-e-Yamaani, there is no Istilaam to be made. Such 'istilaam' is not permissible.

**Q. Where exactly is the Multazam?**

**A.** The Wall between the Door of the Ka'bah and Hajr-e-Aswad is the Multazam.

**Q. While making Tawaaf should one make dua by the Multazam?**

**A.** One should not make dua at the Multazam during Tawaaf. The Tawaaf should not be interrupted. It is Makrooh to do so.

**Q. While making Tawaaf, is it permissible to enter the Hateem to perform Salaat?**

**A.** Performing Namaaz in the Hateem is not permissible during Tawaaf.

**Q. What happens if one forgot to make Istilaam of Hajr Aswad after drinking Zamzam water?**

**A.** Nothing happens if you forgot to make Istilaam after drinking Zamzam, that is, after completing the Tawaaf. There is no penalty.

**Q. It has now become common for Muslims, both men and women, to go for hair removal treatments such as laser and IPL. Many people who ask the Ulama about the permissibility of such treatments often do not explain the whole process. They restrict their enquiries to only the actual treatment, and receive the response that as long as these treatments are not harmful, they are allowed. Thus we find many Muslim men and women frequently going to remove facial, body, underarm, and can you believe it, even their pubic hair. The treatments are carried out in salons or at privately owned enterprises by mostly female and sometimes male beauty therapists who view the exposed body. Please comment on this issue.**

**A.** Undoubtedly, it is haraam to submit to the laser treatment for hair removal in the conditions mentioned by you regardless of whether this method may not be harmful. The immorality surrounding the treatment makes it categorically haraam.

**Q. If one is performing Salaat alone and no one is present, will it still be necessary to cover the full satr?**

**A.** Even if one is alone and in pitch darkness, Salaat will not be valid if the satr is exposed, and even if one is not performing Salaat, then too will it be haraam to expose one's satr regardless of being alone.

**Q. What is the minimum amount of Thikr one should make daily?**

**A.** There is no minimum amount of thikr. Thikr has to be perpetual – while walking, sitting, lying down, working, etc. The Mu'min's tongue must be engaged in Thikrullaah at all times. This perpetual thikr will ensure that the thikr becomes engraved and entrenched in the heart. Rasulullah (sallallahu alayhi wasallam) said: "Your tongue should remain ever fresh with Thikrullaah." The purpose of life on earth is Thikrullah. The Qur'aan Majeed states: "I have not created jinn and man except that they render ibaadat to Me." All other activities on earth besides Thikrullah are secondary and have to be made subservient to Allah's Remembrance, hence Rasulullah (sallallahu alayhi

wasallam) said: "Every obedient person is a thaakir (one who remembers Allah)." We are required to measure all our worldly activities constantly on the scale of the Shariah, then only will we become people of Thikr.

**Q. I have decided to give up watching television. The television set I have was given to me by a relative. Can I return it to him or sell it to a non-Muslim?**

**A.** It is not permissible to sell the television to even a non-Muslim, nor is it permissible to give it back to your relative. Anything haraam must be destroyed. When wine was declared haraam, the Sahaabah immediately dumped all their wine into the street drains. Those who had large stocks for selling destroyed it in the desert. The only option is to destroy the television set.

**Q. If a minute quantity of alcohol in a drink makes it haraam, then what will be the ruling of over-ripe fruit which also contains a minute amount of alcohol? Even vinegar retains a minute amount of alcohol. Where do we draw the line?**

**A.** When alcohol is added as an ingredient, the product becomes haraam regardless of the small quantity. In fruit, alcohol is not added from outside as an ingredient. The fruit is in its natural state. As long as it has not deteriorated to the degree of an intoxicant, it will remain permissible regardless if chemical testing determine a presence of traces of alcohol. It will suffice that it is not an intoxicant, and alcohol was not added to it.

If alcohol is added to the vinegar during production, then such vinegar will be haraam. We do not know of the process by which vinegar is made nowadays. If the minute amount of alcohol in vinegar is not due to alcohol added as an ingredient, but is the remnant after the natural process of transformation, then the vinegar will be halaal. However, as far as the Shaafi' Math-hab is concerned, all vinegar made nowadays and all soap are haraam.

**Q. If the Qiraa't is recited aloud in Zuhr and Asr, what is the ruling?**

**A.** If the Qiraa't is recited aloud in Zuhr and Asr, Sajdah Sahw becomes necessary. If Sajdah was not made, the Salaat should be repeated.

**Q. Is it permissible to talk after the Iqaamah?**

**A.** It is not permissible to talk after Iqaamah.

**Q. I have read in The Majlis that Sheikh Qardawi is a deviate. What about the books he has written? Can I read his books?**

**A.** One should not read/study the books of deviates and the people of baatil even if what they write is 100% in conformity with the Shariah. The reason for this is that the evil of their

dhalaal and baatil permeates their pens, and this exercises a detrimental spiritual effect. Although it is not sinful to read such writings of the people of baatil, which are not in conflict with the Shariah, nevertheless, the spiritual effect is detrimental.

**Q. Is Sheikh Qardawi an Aalim?**

**A.** Qardawi is among the Ulama-e-Soo' (evil ulama).

**Q. Is it permissible for me as a layman to speak ill of Sheikh Qardawi?**

**A.** There is no need for a layman to speak ill of even the Ulama-e-Soo'. The furthest you may go in this regard, is to warn your associates, relatives, etc. to refrain from reading his books. But it will not be permissible for you to insult or speak bad about him for no valid Shar'i reason. Since we have the obligation to warn Muslims in general to beware of deviates, we feel obliged to criticize the Ulama-e-Soo' in order to protect the Deen and the Imaan of people.

**Q. I have a number of last year's Ramadhaan fasts to make qadha. Is it compulsory to keep these fasts consecutively?**

**A.** Qadha fasts (fasts which you had missed last year or any other year) may be discharged over a period. It is not incumbent to fast consecutively. It could be spread over a couple of weeks or months.

**Q. If in a four raka't Fardh Salaat, I forget to sit in Tashahhud in the second raka't, but went into Qiyaam, should I return to the Tashahhud position and make Sajdah Sahw?**

**A.** If in any four raka't Fardh Salaat or the three raka't Maghrib Salaat or the three raka't Witr Salaat or a four raka't Sunnatul Muakkadah Salaat, you forget to sit in Tashahhud in the second raka't, then after you have stood up into the Qiyaam position, continue with the Salaat. Don't return to the Tashahhud position. At the end of the Salaat perform Sajdah

Sahw. This will rectify the Salaat. If Sajdah Sahw was not made, then the Salaat should be repeated. If someone returns to the Tashahhud position, he has acted incorrectly. Nevertheless, Sajdah Sahw will still have to be made and the Salaat will be discharged.

**Q. At one Musjid in New York, Janaazah Salaat was performed with the musallis standing inside the Musjid and the Janaazah was placed outside the Musjid in front of the musallis by the Mihraab. Is it permissible to join such a Janaazah Salaat?**

**A.** According to the Hanafi Math-hab it is Makrooh Tahrimi (forbidden) to perform Janaazah Salaat inside the Musjid even if the body is outside. Hanafis should not join this Salaat.

## A DEEP OCEAN

*Hadhrat Luqmaan (alayhis salaam), admonishing his son, said: "O my son! This world is a deep ocean. Many have drowned in it. Let the fear of Allah be your ship in this ocean; let its cargo be Imaan in Allah, and let its sails be Tawakkul (Trust) in Allah. Perhaps then you will be saved. But I do not see you being saved (from this dunya)."*



# Questions and Answers

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## RE: PROFESSOR MOTALA'S COMMENTS

**Q.** "I work in Riyadh. I humbly request you to withdraw this article (i.e. Professor Ziyad Motala's article regarding the newly introduced train in Saudi Arabia). The information by Ziyad Motala is incorrect. The person does not have the facts. I read the news (in Riyadh) on a daily basis. It was mentioned in one newspaper that the train system would be used although the whole system is still incomplete. With this, the government decided to only allow the locals and the GCC countries to try and test the system.

During the Hajj days, I took care of my cousin's kids, who is living in Jeddah. He and his wife along with my sister and her husband, and some South Africans in Jeddah (they totalled 16) were the first South Africans to use the train. Some of the Bangladeshi employees at my work were also fortunate to use the train.

So you can see that this person is writing things and spreading false information and if the Majlis is standing for the truth then you will write an apology."

**A.** Professor Motala made a claim and you make a contrary claim. Whom do we believe? You or Professor Motala? What are the facts to tilt the scale in your favour? Furthermore, Bangladeshis, Pakistanis, Indians and Muslims from other poor countries are regarded 'undergrade' people in Saudi Arabia. We don't need Professor Motala nor you to verify this fact for us. We have already verified it for ourselves.

Saudi Arabia is a U.S. surrogate, puppet state. It is America's handmaid in the prostitution of Muslim honour and freedom. It is currently holding more than 40,000 Muslims, including numerous Ulama in its torture facilities.

An apology cannot be forthcoming merely on the basis of a comment out of the blue from someone whom we do not even know. You have not confirmed your contention with any evidence. We only have your view, and you are subservient to the Saudis since you gain your earnings from them.

'GCC countries'? We did not appear on the scene in the world yesterday. Why GCC countries? Why not the 'undergrade' Muslims who sweat, labour and toil for the peanuts the Saudis dole out to them? What is the determinant for the selection of the GCC countries? For any test in a new field, 'guinea pigs' are usually employed. The best 'guinea pigs' in the Saudi conception would have been the 'undergrade' poor Muslims who are regarded as 'scum' by the arrogant Saudis, and whose honour and lives are easily expendable in that concept of zulm.

People who profess to be Muslims, yet hand over reciters of the Kalimah to the filthy American torturers for

torturing in black torture detention facilities – people who claim to be Muslims, but assist the kuffaar of America 200% to hijack Muslims for rendition to torture facilities do not deserve an apology.

We can understand your position and inclination. You have to bow to and placate the boss who feeds you.

**Q.** Soccer and other sports are being played even at some Darul Uloom, but according to The Majlis all sports are haraam. Please comment.

**A.** Soccer and all sports are haraam. Rasulallah (sallallahu alayhi wasallam) himself condemned and prohibited sport. We follow the Shariah, not Darul Uloom of these times.

**Q.** Is it permissible to work in an Islamic bank?

**A.** It is not permissible to work for these so-called Islamic banks. Besides their entire institution being structured on riba, the environment in these westernized bank-settings is decidedly immoral. Fisq and fujoor are rampantly prevailing in these institutions. We have heard some very weird immoral episodes being enacted inside these banks. Stay far, very far from these haraam institutions.

**Q.** Is it permissible to pay transfer fees and rates with interest money. May workers be given their annual bonus with interest?

**A.** Yes, the haraam interest money may be used to pay the haraam transfer fees and the haraam rates and taxes. It is not permissible to pay bonuses to workers with interest money.

## MINA AND MUZDALIFAH – ARE THEY MAKKAH

**Q.** Makkah Mukarramah has developed so much that Mina has become its suburb. What is the rule regarding Qasr Salaat in this regard? Will Mina and Muzdalifah be considered to be a single city? The Saudi Sheikh Abdullah Bin Sabeel and Daarul Uloom Karachi are of the view that for purposes of the rules of safar (journey), these three places will be regarded as one city.

**A.** Makkah Mukarramah, Mina and Muzdalifah are three separate places. This separation has been determined by the Shariah. There are incumbent masaa-il of Hajj linked to these places. As such, the limits designated by the Shariah for these places will remain until the Day of Qiyaamah irrespective of the buildings of the one place having spread and becoming annexed to the other place. While the extension of a place and its encroachment on another place will effect changes in the ruling pertaining to all places, towns, cities, etc. of the world, these factors cannot be extended to Makkah, Mina, Muzdalifah and Arafat in view of the demarcation of the holy precincts by *Nass of the Shariah*.

We disagree with the view of the Saudi Sheikh and of Darul Uloom Karachi. And Allah knows best.

**Q.** The day I loaned my friend \$100, the value of the dollar was R8.

## THE NATIONAL ANTHEM?

**Q.** The Department of education has instructed that all the pupils should daily sing the national anthem. The situation is delicate. The school is subsidized by the government. If we do not comply, they will cancel the subsidy. It is not possible for the school to operate without the subsidy. What should our response be?

**A.** The Constitution of South Africa enshrines the principle of freedom of religion, opinion and thought. It is unconstitutional for the state to impose any political doctrine/practice/preference on citizens. The unconstitutionality of such an imposition is aggravated when it is in conflict with our religious tenets. There is no law which requires Muslims or pupils of any religion to compulsorily sing the national anthem. And, if there is, it should be challenged in the constitutional court.

Just as the state has no right to impose Hindu religious paraphernalia on Muslims and vice versa, so too, the states lack the authority to impose its political paraphernalia on Muslim citizens. The matter should be explained to the relevant department and an exemption should be acquired.

The concise Shar'i answer to your question is that it is haraam for Muslims to sing the national anthem. To-

day it is the national anthem. Tomorrow they will be required to stand in respect for the idol they call flag, salute it and sing the anthem. All such acts are shirk and kufr. The refusal to sing the anthem is not the effect of unpatriotism. It is the demand of our religion. The prohibition is not restricted to the anthem of South Africa. It applies equally to the national anthem of Pakistan and of all Muslim countries. It is not permissible to sing the national anthems of countries nor stand for a flag.

For the *dalaa-il*, please refer to *Imdaadul Fataawa*, Vol. 4, pages 645-647. The question posed to Hadrath Thanvi (rahmatullah alayh) is almost identical to the problem you are now facing.

It should be made clear to the Department of Education that our stance is not a political one. It is based on religious principles. At the same time emphasize that it is not permissible according to our religion to stand in honour of a flag. By highlighting this fact now, they will be aware of our stance should they be contemplating the ritual of standing for the national flag.

The Muslim school will be faced with the dilemma of foregoing the government subsidy and the act of shirk and kufr. The School has no alternative but to forego the subsidy even if it means that it has to close down. But there is no permission for indulgence in kufr and shirk.

**Today the worth is R7. How much should he pay me – R800 or R700?**

**A.** Your friend must repay you 100 dollars, neither R800 nor R700. He must buy dollars and pay you back in dollars.

**Q.** In the Qur'aan is mentioned the punishment of transforming people into apes and pigs. The Hadith also mentions that this type of punishment will occur in times close to Qiyaamah, especially to people who will be indulging in music and immorality. Does 'apes and pigs have a literal meaning?

**A.** The Hadith and the Qur'aan mentioning Allah's punishment regarding 'apes and pigs' has a literal meaning. In the past during bygone times, people had been transformed into apes. Towards the approach of Qiyaamah such punishment in the literal sense will again occur. Allah Ta'ala has power over all things.

**Q.** After making ghusl janaabat I performed Salaat. After Salaat, I remembered that I did not wash my feet. Should the ghusl be repeated?

**A.** If any portion was left unwashed during ghusl, then as soon as one realizes, one should wash that portion. If it was a Waajib ghusl, and Namaaz was performed, and one realizes the deficiency after Salaat, then the Salaat has to be repeated after washing the dry portion. The whole ghusl does not have to be repeated.

**Q.** Is it permissible for the one who

recited the Athaan to become the Imaam?

**A.** It is permissible for the one who gave the Athaan to become Imaam and another person gives the Iqaamah.

**Q.** From what age should a girl observe hizaab and wear niqaab?

**A.** It is compulsory for a woman to wear niqaab in the presence of ghair mahram males (strangers). When a girl is six years old, she should wear Hizaab for ghair mahrams who are not relatives. When she is seven years, she should adopt hizaab for ghair mahram relatives such as male cousins, including donning the niqaab.

**Q.** After performing Umrah of Tamattu' Hajj, is it permissible for Hanafis and Shaafis to perform more Umrahs while waiting for the five days of Hajj?

**A.** According to both Math-habs, it is permissible to perform additional Umrahs while waiting for the five days of Hajj.

**Q.** What is the sign of Hajj having been accepted by Allah Ta'ala?

**A.** On his return home, his moral life improves. He progresses spiritually. This indicates acceptance of his Hajj. If a person who has performed Hajj, again lapses into his former sinful life after returning from Hajj, then it will be a sign that Allah Ta'ala has not accepted his Hajj. Obviously, a person who sins after Hajj, acquits himself with greater treachery, hence he is deserving of greater punishment.



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
PORT ELIZABETH  
SOUTH AFRICA 6056

**Q. Are women allowed to perform Zuhr Salaat on Fridays in their homes before the Jumuah Khutbah has been recited in the Musjid?**

**A.** It is permissible for women to perform Zuhr Salaat in their homes before the Khutbah is recited in the Musjid.

**Q. Is it Waajib to perform two raka'ts Salaat in the area in Musjid Nabawi known as Raudhatul Jan-nat? What happens if one is unable to gain access to that area due to the crowds of people? Should Salaat there be performed before or after visiting the Holy Graves?**

**A.** It is not incumbent to perform two raka'ts in the place called 'Roudhatul Jannah'. It is meritorious. If one is unable to perform Salaat there, perform anywhere. Salaat may be performed before or after visiting the Holy Graves.

**Q. I opened a non-interest cheque account with a bank here in the States. They offered \$100 promotion for signing up for a new account. Now almost a year later they send me a statement stating that the \$100 was an interest income. Is it permissible for me to keep the money which I had received from them a year ago?**

**A.** The initial \$100 the bank gave you was a gift/promotion offer. However, if the \$100 were given after you had deposited some money, then it is riba (interest) regardless of the description or whatever name is given to it. If the \$100 were given before you had deposited money, then it will be a gift. If it was given after you had deposited money, then it is not permissible for you to use it for yourself. Give it to some poor Muslim or pay any government account, e.g. tax, with it.

**Q. If there are no vacant fields on the outskirts of the town, will it be permissible to perform Eid Salaat on a sports field inside the town?**

**A.** If there are no vacant grounds on the outskirts of the town for Eid Salaat, then the Salaat should be performed inside the Musaajid, not on sportsfields. These fields where a host of haraam activities take place do not have precedence over the Musaajid.

**Q. Is it permissible to sell cigarettes?**

**A.** It is not permissible to sell these health-destroying products called cigarettes.

**Q. The owner of a car instructed a man to sell his vehicle for a certain sum. The owner would pay the man \$500 for his effort. The worker sold the car for \$1000 more than the price fixed by the owner. Is he (the worker) allowed to keep the extra \$1000 for himself?**

**A.** No, the worker may not keep the extra \$1,000. It belongs to the owner of the car. He is entitled to only his \$500 which was promised to him. The only way in which he could receive the \$1,000 is if the owner gives it to him as a gift of his own free and happy will.

**Q. Does a slight film of oil on the surface of the water render the wa-**

**ter impure? Is wudhu valid with such water? Please answer according to the Maaliki Math-hab.**

**A.** The slight film of oil on the surface of the water will not eliminate the *Tuhuriyyah* of the water according to the Maaliki Math-hab. The water remains fit for wudhu. Only if the oil becomes mixed with the water, i.e. the oil is diffused into the water, will wudhu not be permissible with such water despite the water remaining *Taahir* (pure).

*Tuhuriyyah* is the cleansing property of the water. It is water that can purify impurified items. *Taahir* means clean. While it remains clean, it has lost its property of cleansing impurified items.

**Q. In the Hadith Rasulullah (sallallahu alayhi wasallam) condemned the Rawaafidh? Who are they?**

**A.** The Rawaafidh are the Shiahs. The Ahaadith also mention the salient features of the Rawaafidh: Claiming love for the Ahl-e-Bait and reviling Hadhrat Abu Bakr and Hadhrat Umar (radhiyallahu anhum) in particular.

## THE GOAL OF AAKHIRAH

**Q. The evil and immorality raking universities and all western educational institutions are undeniable. Doctors and professionals in other essential fields are necessary accessories of life. Is it permissible for Muslims, males and females, to pursue studies at these universities in view of the need for these professional services?**

**A.** While it is permissible to become a doctor, it is not permissible to study at a haraam university where a host of evil and immorality is committed. It is also not permissible to experiment with dead human bodies. Thus, if the only way in which to become a doctor is to perpetrate evil and haraam, and to contaminate and even eradicate one's Imaan, then it is not permissible. People have difficulty understanding this Shar'i concept of strict prohibition despite the need. In fact most people rebuff the prohibition. Their attitude is the consequence of their gross failure to understand the *maqsad* (goal/purpose) of life on earth.

Earthly life is temporary – extremely short-lived. In relation to the never-ending, everlasting life of the Akhirah which cannot be quantified even in billions and trillions of millennia or trillions of light years, mankind's earthly life is not even infinitesimal. It is in reality non-existent in that relationship. Allah Ta'ala has despatched us to earth to pass through a stringent test of Imaan. The few days we have here on earth have to be constructively employed in preparation for Maut, Barzakh (the life in the Qabar), and Akhirah (life in Jannat). Rasulullah (sallallahu alayhi wasallam) said: *"What relationship do I have with the world? My analogy is like a horse-rider (in the hot desert) who rests for a while in the shade of a*

## SANHA PLANNING ANOTHER STUNT?

**Q. It is reported that SANHA is contemplating to invite 15 Ulama from Pakistan to inspect its certified chicken plants. It was also said that these Ulama are impressed with the way SANHA is handling the halaal issues. Please comment.**

**A.** The importation of 15 molvis is another big joke and a scam which conspicuously exhibits SANHA's bankruptcy and paranoid attitude. Just imagine that with all its vociferous claims regarding its supposed perfect supervision and inspection; its claims of senior Ulama of Pakistan having koshered Rainbow some donkey decades ago, and the massive mock inspection of about 18 local molvis who were taken on a pre-planned fraudulent inspection of Rainbow chicken-killing plant, SANHA still has no joy and no contentment, hence it may be brooding and conspiring to import another 15 stooges to kosher its carrion. It will fundamentally be a last-ditch attempt to salvage some credibility.

Even if a thousand Molvis come and praise SANHA, the Shariah's

position will not change. The carrion will remain carrion. They all will be duped because they want to be duped for the sake of the dunya. There is a mundane bait and corrupt motive which will attract the molvis who will conduct themselves like dunces, making a mockery of themselves and treacherously betraying Allah Ta'ala, Rasulullah (sallallahu alayhi wasallam) and the Ummah with their pre-planned announcement to add some 'credibility' to the utterly ruined image of SANHA, the Carrion vendor. SANHA's image stinks of rotten, haraam carrion chickens.

A thousand molvis with their corrupt 'fatwas' will fail to adequately fumigate SANHA in the attempt to secure elimination of the horrible stench of rotten carrion chicken flesh which makes SANHA stink like no swine has ever stank. The whole 'inspection' charade will be a big fraud and a scam which will not alter the HARAAM status of the halaalized carrion by one iota. It is most unbecoming of learned men to conduct themselves like a circus troupe. But SANHA has ample haraam riba boodle to pay a quarter million rand to fund the clownish exhibition.

*tree (then leaves the shade to set out in the desert heat to reach his destination)."*

*"Be on earth like one who crosses the road....."* In the pursuit of this lofty *Maqsad*, every obstacle, poison and detraction must be incumbently abandoned. Whatever is inimical and negatory for the achievement of the Goal of the Akhirah must compulsorily be shunned regardless of the worldly adverse consequences.

Western educational institutions are vice dens where immorality (fisq and fujoor, in fact kufr) reign supreme. For the acquisition of the undeniable benefits which these immoral institutions of kufr offer, it is most unintelligent to sacrifice Imaan and Akhlaaq (moral character). No person ever emerges unscathed from the conflagration of immorality and kufr into which he/she plunges when entering university. May Allah Ta'ala save Muslims from the calamities of these haraam institutions.

**Q. Who are the Maturidis and Ash'aris?**

**A.** Ash'aris and Maturidis are followers of Imaam Asha'ri and Imaam Maturidi in the issues of *Aqeedah* (Belief). The followers of the Hanafi and Shaafi' Math-hab follow these two illustrious Imaams who the deviant Salafis abhor.

**Q. Is it permissible to buy a tame cat to keep as a pet?**

**A.** It is permissible to buy and sell a tame cat to keep as a pet.

**Q. Is it permissible to eat hedgehog?**

**A.** Hedgehog is haraam.

**Q. Is it permissible to open a stall/bazaar near to the place of worship of the kuffaar on occasions when they gather for their religious festi-**

**vals?**

**A.** It is not permissible to open a bazaar near to the places of worship of kuffaar on occasions of their festivals. Such action is tantamount to aiding kufr and shirk.

**Q. Is it permissible for a woman to give a speech to men and women in a Musjid? The women will be separated from the men.**

**A.** It is haraam for the female to give a speech at the Musjid to a mixed audience of males and females. This is in clear violation of Islam's strict Hijab rules.

**Q. It is claimed that Allaamah Suyuti said that mouloud is Mustahab. Please comment.**

**A.** Firstly, 'mustahab' in the context used by Allaamah Suyuti (rahmatullah alayh) does not refer to the Fiqhi classification of *Istihbaab* (being *Mustahab*). The Fiqhi class of *Mustahab* refers to Masnoon (Sunnat) acts – acts which existed during the time of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. Allaamah Suyuti used the term in its literal sense which means nice, good, preferred. Furthermore, the 'mouloud' he referred to does not mean the bid'ah practice which the Ahl-e-Bid'ah, Grave-Worshippers of this era practise. When evil accompanies permissible and even *Mustahab* acts, these acts will be prohibited by the Shariah.

**Q. Are SANHA certified chicken flavoured and beef flavoured noodles halaal?**

**A.** The processed chicken and beef flavoured instant noodles are haraam. Don't rely on 'halaal' labels. The organizations who issue these halaal labels do so for money. They halaalize

(Continued on page 12)



# SAUDI ARABIA OUR COMPLAINT!

THE MUJLISUL ULAMA OF S.A. WROTE THE FOLLOWING LETTER OF COMPLAINT TO THE ULAMA AND AUTHORITIES OF SAUDI ARABIA. AS EXPECTED THERE HAS BEEN NO RESPONSE.

## 50,000 QUR'AAN PUPILS DEPRIVED

(1) It is with much grief and consternation that it has come to our notice that the authorities in Saudi Arabia have banned all non-Saudi teachers of the Holy Qur'aan from teaching Allah's Holy Book. As a direct consequence of this order, approximately 50,000 Qur'aan-learning pupils are currently deprived of learning the Qur'aan Majeed.

Despite the Saudi decree prohibiting non-Saudis from teaching the Qur'aan Shareef, no other arrangement has been made to substitute the teachers with suitable Saudi teachers to

teach the Qur'aan Majeed. The decree banning non-Saudi Muslims from teaching the Qur'aan is obviously American-inspired and is reminiscent of South Africa's apartheid regime when racialism was the determinant.

This move of the Saudi Arabian authorities is absolutely appalling and in diametric conflict with the Shariah. Non-Saudi teachers who have been teaching the Qur'aan admirably for years have been banned for no reason other than the fact that Allah Ta'ala has created them to be either Indian, Pakistani or some other non-Saudi nationality. We are sure that you will readily comprehend that there is no Shar'i justification for this drastic haraam move made by the Saudi authorities.

Never in the history of Islam were Asaatizah prohibited from teaching the Qiraa't of the Qur'aan Shareef merely on the basis of them not being members of the ruling race. We are sure that you are aware that throughout the history of Islam innumerable Fuqaha and

Auliya were from the *Mawaali* (emancipated slaves) who had risen to the highest levels of honour by virtue of their Knowledge and Piety.

To deprive 50,000 pupils of the basic knowledge of the Qur'aan – correct recitation – is indeed a capital crime, the consequences of which the Saudi authorities will not escape in either this world or the Hereafter. Saudi Arabia is supposed to be leading the Islamic world and championing the Cause of Islam. On the contrary, we find the authorities of the country issuing an evil decree which no non-Muslim country had ventured to do.

It is our appeal, and also the appeal, we are sure of millions of Muslims all over the world, that the Saudi authorities reconsider the ban. We appeal for the reinstatement of all the teachers who had devoted their lives to teach the Kalaam of Allah Ta'ala. It is of imperative importance that the Saudi authorities ponder deeply and understand the spiritually and morally disastrous consequences of depriving 50,000 Muslim pupils from acquiring the knowledge of the Qur'aan Shareef.

## THE URINALS OF ASSES

(2) We also wish to draw your attention to the evil practice of American/Western urinals which have been erected along the Hajj route, at Mina, and elsewhere. We draw your attention to the Hadith in which Rasulullah (sallallahu alayhi wasallam) said that the age will dawn when Muslims will follow the Yahood and Nasaara even into the lizard's hole. This is the degree of *Tashabbuh bil Kuffaar* into which the Ummah will degenerate. The urinals which cater for males to stand and

urinate are in direct conflict with the teaching of Islam and Islamic *haya* and *tahaarat*.

Just how is it possible for a man in Ihraam to utilize the standing urinal? He has to expose his entire *satr* to stand and urinate like an ass if he decides to utilize this haraam American contraption. He has to remove his Ihraam garments to enable him to utilize an immoral contraption fit for only kuffaar and the *shayaateen*. What wisdom did the Saudi authorities discern in the adoption of a kaafir system which is in violation of Islamic practice and Islamic morality and culture? How can a person in Ihraam ever utilize this type of urinal which compels exposure of the entire *satr*?

The authorities have degenerated to a ridiculous level of *Tashabbuh bil Kuffaar* by having allowed non-Muslims to convince them of the utility of these shameless and immoral contraptions. It is the incumbent duty of the authorities to remove all these haraam devices acquired from the kuffaar.

## MORBID FEAR FOR THE SHIAHS

(3) It appears that the Saudi authorities have been scared so much by the Iranian-Shiahs that they felt constrained to even close Musjidun Nabawi for several hours at a time to accommodate the Shiahs who indulge in their haraam bid'ah practices at Jannatul Baqi. The Saudi authorities appear to be threatened by the large numbers of the Shiahs milling outside the Musjid at the time when they are engaging in *ziyaarah* at Jannatul Baqi, hence they close the Musjid preventing Muslims from performing Salaat inside the Musjid. Muslims are extremely annoyed by this Saudi move which is palpably the

consequence of weakness and fear for the Iranians.

By closing the Musjid, the Saudi authorities have, in addition to abdicating their obligation of guarding the Musjid, also displayed their morbid fear for the Iranian pilgrims. The King is the Custodian of the *Haramain Shareefain*. If he is unable to guard and protect the Haramain, then it will be improper for him to claim to be their Custodian.

The weakness which the Saudi authorities are displaying to the Shiahs who engage in their bid'ah antics, will only embolden them (the Shiahs) to assert themselves more vociferously and with greater vehemence.

It is our appeal to the honourable Ulama of Saudi Arabia to offer *Naseehat* to the Saudi authorities on these issues. Rasulullah (sallallahu alayhi wasallam) has commanded the Ulama to constantly uphold the Standard of *Amr Bil Ma'roof Nahy Anil Munkar*. The admonition of the Ulama may, Insha'Allah, apply a brake on Saudi Arabia's swift Americanization. If the present trend of *Tashabbuh Bil Kuffaar* will continue, the time will soon come when the country will be effectively ruled by American surrogates on behalf of the U.S.A. We respectfully draw your attention to the following Hadith of Rasulullah (sallallahu alayhi wasallam):

*"There will dawn an age over the people when nothing of Islam will remain but its name; nothing of the Qur'aan will remain but its text; the Musaaqid will be beautiful structures, but devoid of hidaayat (guidance). Their Ulama will be the worst under the canopy of the sky. From them (the Ulama) will emerge fitnah, and unto them will rebound the fitnah."*

## THE DANGERS OF MICROWAVE CANCER AND BRAIN DAMAGE

(William P.Kopp – A.R.E.C. Research Operations)

Ten Reasons to Throw out your Microwave Oven

From the conclusions of the Swiss, Russian and German scientific clinical studies, we can no longer ignore the microwave oven sitting in our kitchens. Based on this research, we will conclude this article with the following:

1). Continually eating food processed from a microwave oven causes long term - permanent - brain damage by 'shorting out' electrical impulses in the brain [depolarizing or de-magnetizing the brain tissue].

2). The human body cannot metabolize [break down] the unknown by-products created in microwaved food.

3). Male and female hormone production is shut down and/or altered by continually eating microwaved foods.

4). The effects of microwaved food by-products are residual [long term, permanent] within the human body.

5). Minerals, vitamins, and nutrients of all microwaved food is reduced or altered so that the human body gets little or no benefit, or the human body absorbs altered com-

pounds that cannot be broken down.

6). The minerals in vegetables are altered into cancerous free radicals when cooked in microwave ovens.

7). Microwaved foods cause stomach and intestinal cancerous growths [tumors]. This may explain the rapidly increased rate of colon cancer in America.

8). The prolonged eating of microwaved foods causes cancerous cells to increase in human blood.

9). Continual ingestion of microwaved food causes immune system deficiencies through lymph gland and blood serum alterations.

10). Eating microwaved food causes loss of memory, concentration, emotional instability, and a decrease of intelligence.

Have you tossed out your microwave oven yet? After you throw out your microwave, you can use a toaster oven as a replacement. It works well for most and is nearly as quick. The use of artificial microwave transmissions for subliminal psychological control, a.k.a. 'brainwashing', has also been proven. We're attempting to obtain copies of the 1970's Russian research documents and results written by Drs. Luria and Perov specifying their clinical experiments in this area.

**THE ULAMA**

***"The current moral character of the Ulama has corrupted the brains of the masses. They do not warn and reprimand nor highlight the errors and indiscretion (of the masses) ....However, why would the Ulama (of this age) adopt the principles (of rectitude) when these principles (of the Shariah) are an impediment for their imagined expedencies (masaalih)? There prevails great confusion (in the Ummah as a consequence of this attitude of the Ulama). The laxity of the leaders and guides (Ulama and Mashaaikh) has destroyed the masses."*** - (Hadhrat Maulana Ashraf Ali Thaarvi)

**CONVERSATION IN THE MUSJID?**

‘CONVERSATION IN THE MUSJID DEVOURS GOOD DEEDS JUST AS ANIMALS DEVOUR GRASS.’

(Ma-aarifus Sunan –Sharah Tirmizi)

“Sitting in the Musjid to en-

It is no longer a situation of the ‘laxity of the Ulama’. It is now the age of the evil of the Ulama. No longer do the Ulama content themselves by becoming “Dumb Devils” as stated by Rasulullah (sallallahu alayhi wasallam). They now flagrantly practice and promote haraam – riba, maitah (carrion), zina, mutilation of the Deen, innovation, and every other

gauge in conversation is unanimously not permissible, for verily, the Musjid is not built for worldly affairs.”

(Aalamghiri, page 251, Vol. 6)

**THIS PROHIBITION APPLIES TO WORLDLY CONVERSATION IN EVEN THE WUDHU KHAANAH.**

kind of vice. They are in the forefront of the process to dismantle the Divine Shariah which Rasulullah (sallallahu alayhi wasallam) and the Sahaa-bah handed to this Ummah more than fourteen centuries ago.

The current evil ulama are the worst breed of ulama-e-soo' who have darkened the annals of Islam.



THE SIGNIFICANCE AND MERITS OF JUMUAH

FRIDAY (Jumuah) is the most auspicious Day in the Islamic calendar. The fadhaail (virtues) and thawaab (reward) for Ibaadat on Fridays are numerous and great. Muslims should acquire maximum benefit from this auspicious Day.

**MAUT ON JUMUAH**  
There is considerable excellence and hopes for a person who dies on Friday. The questioning in the Grave is waived for one who dies on Friday. Along with this wonderful favour, the punishment and torments of the Grave will also be cancelled, Insha'Allah. Hadhrat Abdullah Ibn Abbaas (radhiyallahu anhumaa) narrated: "Allah Ta'ala will save three persons from the punishment of the Grave – the Muath-thin, the Shaheed and the one who dies on a Friday."

**FASTING ON JUMUAH**  
The permanent practice of Hadhrat Nabi Daawood was to fast every alternate day. If the alternate day which happened to be his day of Iftaar, i.e. the day of not fasting, was a Friday, then he would fast. He would say to himself: "Why should I not fast on a Day whose fast is the equivalent of fasting 50,000 (fifty thousand) years?" This immense increase in reward applies to all good deeds on a Friday. There is absolutely no dearth of reward (thawaab) in the Divine Treasury.

**CREATION ON FRIDAY**  
Friday is called Jumuah which means 'conglomeration' because on this Day Allah Ta'ala created the Arsh ( His Throne), the Kursi, the heaven, the earth, Jannat, the sun, the moon, the stars and Hadhrat Aadam (alayhis salaam).

**FOUR RAKA'TS**  
At the time of sakraat (death throes) Allah Ta'ala will protect the Imaan of a person who performs on Fridays four raka'ts as follows: After Surah Faatihah, recite in every raka't 11 times Surah Ikhl'as. After Salaam, recite 100 times Wala houla wala quw wata il laa billaahil azeem.

**HUSBAND AND WIFE**  
On a Friday the wife who welcomes cheerfully her husband when he comes home and speaks affectionately to him, Allah Ta'ala will grant her the reward of 200 years of righteous deeds, and the same amount of thawaab will be allocated for the husband as well.

**SIGNIFICANCE OF JUMUAH**  
\* The Hour of Qiyaamah will be on a Friday on 10<sup>th</sup> Muharam.  
\* Jumuah is the 'Hajj' of the Masaakeen (the poor and destitute who cannot afford to go for Hajj).  
\* He who makes ghusl, goes early to the Musjid and abstains from nonsensical talk along the way, receives for every step to the Musjid the thawaab of a year's fasting and Salaat.  
\* Tilaawat of Surah Kahaf on Fridays cultivates Noor for

**HAIR AND NAILS**  
It is Makrooh to cut nails and hair on Fridays before Jumuah Salaat. The one who cuts his nails and trims his moustache after Jumuah Salaat will receive the reward of a Hajj and Umrah.

**MOMENTS OF ACCEPTANCE**  
It is highly meritorious on Fridays to be engrossed in Thikr, Tasbeeh, Tahleel and charitable acts from after Asr Salaat until sunset. Hadhrat

Faatimah (radhiyallahu anha) said: "It is such a significant hour in which Allah Ta'ala will grant the Mu'min whatever he supplicates for." Al-Muqaddisi (rahmatullah alayh) said: "I met Hadhrat Khidr (alayhis salaam). He said: 'Allah Ta'ala will fulfil the need of a person who says after Asr Salaat on Friday: 'Ya Rahmaan, Ya Allaah, Ya Rahmaan, until sunset.

**DIVINE MYSTERY**  
Once in bygone ages a Nabi walking along the sea shore, observed a fishrman. While casting his net into the sea, the fisherman recited: 'Bismillaah! (In the Name of Allah!). When he retrieved his net, there was not a single fish. The Nabi walked on and came by another fisherman who said: 'In the name of shaitaan!' when he cast his net into the water. Soon he retrieved his net full of fish. The fisherman had to bend backwards while hauling the net due to the weight of the fish. The Nabi supplicated: "O my Rabb! Everything is in Your control. Unravel this mystery for me." Allah Ta'ala commanded the Angels: "Reveal to My servant the abodes of these two fisherman." When the veil of mystery was uplifted and he saw the lofty and honourable station (in Jannat) of the first fisherman, and the abode of humiliation and punishment (in Jahannum) of the second fisherman, the Nabi exclaimed: "O my Rabb! I understand. I am satisfied." Our created minds with their finite understanding are unable to fathom divine mysteries. The Mu'min should therefore never doubt in any of the decrees of Allah Azza Wa Jal. Always say: Allah knows best.

THE UMMAH'S DESTRUCTION

Worldly deprivation in any field whatsoever is never a disadvantage nor harmful for the Ummah. The less of the world possessed by the Ummah, the better it is for the Muslimeen. Worldly wealth has destroyed the Ummah. Rasulullahu (sallallahu alayhi wasallam) said: I take oath by Allah! I do not fear poverty for you. However, I fear that the world will open up its treasures for you. You will then vie with one another to gain it just as they (the Yahood and Nasaara) had competed before you. It will destroy you just as it had destroyed them." Thus, the destruction of the

Ummah was initiated by the massive wealth and treasures which flowed into the coffers of the Ummah with the political rise of the Ummah, and with the discovery of oil, this Ummah, especially the Arab component, has been utterly demoralized and destroyed. If ever the oil reserves of Muslim countries are depleted, it will be one of Allah's greatest bounties for this Ummah. Barren deserts dotted with oases are best suited for this Ummah. In worldly frugality, austerity and poverty is the strength of this Ummah – its physical, moral and spiritual strength.

THE UMMAH'S DESTRUCTION

Once Rasulullahu (sallallahu alayhi wasallam) came to the Sahaabah and said: "Is there any among you who desires that Allah removes blindness from him and bestows to him the ability of sight? Listen! The person who covets this world and entertains long and distant hopes, Allah blinds his heart. The person who abstains from this world and curtails hopes in it, Allah bestows to him knowledge without him learning, and guidance without having to seek it. Listen! There will come people after you whose reign will be sustained by only killing and oppression; they will not enjoy wealth except through pride and miserliness; they will not experience love except through (evil) desires. Listen! Whoever among you experiences such times and exercises patience in poverty despite the ability to acquire prosperity; exercises patience in hatred despite the ability to attain love; exercises patience in humiliation despite the ability to gain honour, and he does all of this solely for the Pleasure of Allah Ta'ala, then Allah Ta'ala will bestow to him the reward of 50 Siddiqeen." (Siddiqeen are the Auliya of the loftiest rank, just below the rank of the Ambiya).

LATEST PUBLICATIONS

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**WHEN REGISTERING YOUR NIKAH...**  
Those who desire legal recognition for their Islamic Marriages, should not simply register their marriages. If prior to the registration an antenuptial contract excluding the accrual clause is not entered into, the marriage will be registered in community of property which is haraam. It is necessary to enlist the services of a lawyer for registering the Nikah out of community of property. It is also Waajib to prepare an Islamic Will. Antenuptial Contract and Islamic Will forms are available from Mujlisul Ulama of S.A.

**AN HONOURABLE MAN**  
Hadhrat Abdullah Ahmad Muqri (rahmatullah alayh) said: "An honourable man is he who is kind to the one he detests and he generously spends on the one he dislikes."



## THE DANGEROUS CONSEQUENCES OF DISRUPTING THE MENSTRUAL CYCLE

The monthly menstrual cycle is a creation of Allah Azza Wa Jal designed to expel injurious and harmful filth, impurities and poisons from the female human body. Any interference to disrupt this natural cycle is fraught with serious health consequences. Many of the sicknesses from which women suffer could be attributed to their satanic interference in the natural creation of Allah Ta'ala. Such shaitaani interference is termed in the Qur'aan Majeed, *Taghyeer khalqillaah (changing the natural creation of Allah)*. The Qur'aan attributes this evil practice to shaitaan.

The following is a report on the dangerous consequences of disrupting the natural menstrual cycle with haraam, poisonous pills and medication.

### PAINFUL DEATH CAN BE THE CONSEQUENCE

"Recently this past week, Nicole Dishuk (age 31 ... newly graduated student with a doctoral degree about to start her new career as a Doctor...) was flown into a nearby hospital, because she passed out.

They found a blood clot in her neck, and immediately took her by helicopter to the ER to operate. By the time they removed the right half of her skull to relieve the pressure on her brain; the clot has spread to her brain causing severe damage.

Since last Wednesday night, she was battling. They induced her into a coma to stop the blood flow, they operated 3 times... Finally, they said there was

nothing left that they could do... They found multiple clots in the left side of her brain... The swelling wouldn't stop, and she was on life support.

She died at 4:30 yesterday. She leaves behind a husband and a 2yr old Brandon and a 4yr old Justin... The CAUSE of DEATH – they found was a birth control she was taking that allows you to only have your period 3 times a year...

They said it interrupts life's menstrual cycle, and although it is FDA approved...shouldn't be – So to the women – I ask you to boycott this product and deal with your period once a month – so you can live the rest of the months that your life has in store for you.

Please send this to every woman you know – you may save someone's life...

Remember, you have a CYCLE for a reason!

For Your Information: The name of this new birth control pill is Lybrel. If you go to <http://www.lybrel.com>, you will find at least 26 pages of information regarding this

drug.

The second birth control pill is, Seasonique. If you go to the website of <http://www.seasonique.com>, you will find 43 pages of information regarding this drug.

The warnings and side effects regarding both pills are horrible."

## "THE BROTHERS OF THE DEVILS"

*"And do not be extravagant (perpetrating extreme waste), for verily the extravagant ones are the brothers of the shayaateen."*  
(Qur'aan)

### \$11 MILLION (R88 MILLION) OF KUFR SATANISM IN ABU DHABI

A Christmas tree which has been decked out with US\$11 million U.S. (euro14.3 million) worth of gold and precious stones, stands at the lobby of the Emirates Palace hotel, in Abu Dhabi, United Arab Emirates, on Thursday Dec. 16, 2010.

The hotel's general manager, Hans Olbertz, was quoted in local newspapers Thursday as saying the 43-foot (13-meter) faux fir has 131 ornaments that include gold and precious stones in-

cluding diamonds and sapphires.

The US\$11 million symbol of the season has become the latest extravagance at the Emirates Palace hotel, which boasts its own marina, heliport and a vending machine that pops out small gold bars. An Abu Dhabi luxury hotel that boasted an \$11 million Christmas tree decorated with gold and gems admitted Sunday it may have taken the holiday spirit a bit too far.

The Qur'aan Majeed has the following Message for these human devils:

*"When We intend to destroy a place, We command (allow) its opulent ones (unrestricted passage to indulge in evil). Then they indulge (freely and satanically) in fisq (immorality). Then (suddenly) We obliterate them in entirety."*

**The Writing is on the Wall for these Brothers of the Shayaateen.**

## THE BRUTAL CARRION PLANTS WHICH THE DEVILS CERTIFY 'HALAAL' CHICKS BRUTALLY KILLED

A BANKRUPT Russian poultry farm drowned day-old chicks by the hundreds of thousands this week and posted videos of the slaughter online in a bid to attract state aid for feed.

The videos posted on YouTube showed sobbing factory workers chucking trays full of peeping, fuzzy yellow chicks into rusty barrels and drowning them alive in freezing water. Older birds were shown frantically flapping as they were dumped from trucks into snowy fields and left to freeze to death. — Reuters (*The Herald*, 20 Dec 2010)

## THE EVILS OF THE 'AALIMS' AND 'AALIMAHS'

*A concerned brother writes:*

**"RE: DUMB WOMAN, SALAFI CRUSADE, SHAITAAN RADIOS AND PORNO RADIO**

I accept the view of the Shariah regarding these issues, and that a woman's place is the home. However, this new idea of women going out for Deeni work, e.g. eid salaah, teaching, etc., is emanating from some Ulama and Aalimas. It is they who have initiated this activity by saying, "We also need to do Deeni work, listen to and deliver lectures and spread the Deen."

Recently a girls madrasah had a re-union of old girls. Girls travelled from all over, even from other towns, to attend. In our town we have a group of 'Aalimahs' who run a madrasah for adult ladies. Women travel from all over town to attend. Some even travel by public taxi. The principal who is an 'Aalimah' insists on women to attend. At any social function when she meets women, her first question will be: 'Why don't you come to madrasah?' She even encourages and 'forces' women who don't need to attend.

To promote the madrasah, they even have plays performed at jalsas by adult ladies in various parts of the town to

encourage ladies to participate. These 'Aalimahs' have 'qualified' from madrasahs which are run by Ulama of the Deobandi School of Thought.

Moreover, some of these women travel without a mahram out of town to teach. They argue that it is within the Shar'i distance, and that an Aalim has given them permission. In fact, the ameer of the girls institution is an Aalim.

Regarding the Saudi Imaam being at the Newcastle Darul Uloom jalsa, most of the senior Ulama of KZN and Gauteng were present, and to make matters worse, photos were taken by both the Saudi embassy and some of the madrasah students.

Another sickness that is creeping in the ulama is that each aalim wants his own little project while at the same time he is employed at a madrasah, for example. He runs his own project and neglects his duties for which he is being paid. He also goes out collecting funds for his project. This then is the source of all the nit-picking, bickering, slander and compromising the Haqq and sacrificing the principles of the Deen. In order to collect funds, the aalim has to give in to the whims and fancies of the donors.

Also, just listen to the questions and answers on the

'islamic' radio stations. When it is a topic of sexual intimacy, the talk is absolutely disgusting and lewd. Jazaakallaah."

### OUR COMMENT

The Ulama-e-Haqq have said that two groups of devils have harmed Islam the most: evil sultans and evil ulama. All the vile characters whom you have ventilated to depict your anguish and concern are not Ulama. On the contrary, they are moral scum, flotsam and the most miserable specimens of epistasis. They are copro-leeches sucking the Blood of the Deen and draining whatever little there remains of the spiritual stamina of the Ummah. On the one satanic front are enemies such as the U.S.A. and Saudi undermining and digging at the foundations of Islam for political objectives, and on the other shaitaani front are these vile 'ulama'-e-soo' who pose a greater danger to the Deen and the Ummah than even the U.S.A. with its lackey states such as Saudi Arabia pursuing their conspiratorial agendas.

A terrible scourge which has settled in the Ummah is these girls 'madrasahs' producing psychotic so-called 'aalimahs' who emerge from these unnatural, hybrid institutions to propagate morally and spiritually moribund ideas with

disastrous consequences for the Ummah.

Brother, the situation will deteriorate further. We are approaching the event of the Hour. Rasulullah's predictions have to materialize. We are currently witnessing this materialization. These evil 'aalims' and 'aalimas' are all signs of Qiyaamah.

As far as our Fountain of Uloom, Darul Uloom Deoband is concerned, it has reached a disastrous juncture at a crossroad which is the periphery of spiritual and moral destruction. Greater institutions than Deoband, such as Jamia Azhar, etc., had declined and fallen. Today, they are all extinct in so far as the Deen and the Sunnah are concerned. Darul Uloom Deoband is no exception. It is heading in the same direction of disaster and annihilation. The whole scenario has brutally changed.

The worst specimens of Ulama-e-Soo' in South Africa are those who have the audacity to relate themselves to Deoband. There is no such creature as 'Deobandi School of Thought'. All our Akaabir Ulama and Mashaaikh who had emerged from the Portals of Daarul Uloom Deoband were Ulama-e-Haqq and Auliya of the Hanafi Math-hab. They were staunch Hanafis and followers of the Chishtiyya Sufi

Order. They were the foremost upholders of the Sunnah of the era, and the most powerful opponents of bid'ah and shirk.

While the true Ulama of Deoband were the Revivers of the Sunnah and the Defenders of the Shariah, the current products emerging from madaaris which pretend to be of the 'Deobandi School of Thought', are mercenaries, slaves of the dunya and nafs. They are engaged in shaitaan's conspiracy by dismantling the Shariah brick by brick. They have fallen prostrate at the U.S.A. filthy boots donned by Saudi Arabia. The perks which the Saudi regime offers them come at the price of embracing the Saudi deviant creed. They scorn the Sunnah and show scant regard for the *Ahkaam* of the Shariah. They all come within the full glare of Rasulullah's prediction:

*"Soon will there dawn an age when the worst of the people under the canopy of the sky will be their Ulama. From them will emerge fitnah, and the fitnah will rebound on them (hemming them in and destroying their dunya and their Akhirah)."*

Brother, lodge your complaint with Allah Azza Wa Jal. There is no longer any hope for salvaging this Ummah other than Imaam Mahdi (alayhis salaam).



# THE BLASPHEMY OF QARDAWI, THE GHABI

**Q.** I have been reliably informed by students of knowledge in my country (Malaysia) that they had heard on a cassette Shaikh Al-Qardawi make the following statement: "Before I leave this station of mine (i.e. the Friday Khutbah which he was delivering) I love that I should say a word about the results of the Israeli elections. The Arabs, all of them, were placing their hopes in the victory of Barleen. However, he lost, and this is what we praise about Israel. We desire and hope that our country can be like this country. Due to only a small number of people, the one who was actually ruling, lost his position. There was not 94% or 95% (of votes) which is what we are accustomed to in our country, but 99% (yes) 99%. If Allaah had presented Himself to the people as a candidate he would

not have been able to take this amount. We welcome Israel for what it has accomplished...."

Some people interpret this statement to mean: Nowadays people don't remember Allah Ta'ala, and do not abide by His Shariah, and if Allah Ta'ala had to contest in this election, He would have lost (Nauthubillaah!) because people don't want Allah Ta'ala. They say this is what Dr.Qardawi meant. Is it permissible to make this kind of speech? Please shed some light on this.

**A.** The statement attributed to Qardawi is ostensibly kufr. The explanation tendered is exceptionally far-fetched. By 'this' election the reference is to the Israeli election. What is the meaning of Allah Ta'ala contesting in the Israeli elec-

tion, even if Qardawi, the Ghabi (Moron) had in his clogged mind a 'subtle' meaning, and not a literal connotation. Even if kufr was not his intention, and he did not intend to belittle Allah Ta'ala, then too it was highly improper to have made such a statement which everyone will understand to be blasphemous. The least we shall venture is that Qardawi is a Ghabi (Moron) and a Zindeeq (Heretic). He is a deviate and misleads others.

In fact, the Ulama in Saudi Arabia, we think it was Sheikh Ibn Uthaymeen, had branded Qardawi a kaafir on the basis of this statement, and he (the Sheikh) had urged the government to behead him if he (Qardawi) does not repent and renew his *Shaahadat*. And, Allah knows best.

## Why Do We Abstain From AMR BIL MA'ROOF?

Why do the Ulama abstain from *Amr Bil Ma'roof Nahyi anil Munkar* (Commanding righteousness and prohibiting evil)? Answering this riddle, Hadhrat Maalik Bin Dinaar (rahmatullah alayh) said: "We have agreed amongst us to love the world. Thus, we abstain from commanding each other with goodness and prohibiting from evil. Be assured that Allah Ta'ala will not leave us (to go unpunished for this treachery)."

## "LIKE DOGS"

The dictum, 'fighting like dogs' depicts the effect of man's covetousness. Inordinate greed and desire for worldly wealth and fame blind his intelligence, and he degenerates to the level of dogs fighting over a bone. Hadhrat Ali (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: "When people begin despising the Fuqara, when they vie with their worldly mansions, and when they fight like dogs for the acquisition of wealth, then Allah Ta'ala afflicts them with four calamities: (1) Drought (2) Tyrannical rulers who will oppress them (3) Treachery of the ministers of the rulers (i.e. of the civil service), and (4) The assignment of power to their enemies."

## OUR SACRED NIKAHS NOT IN NEED OF RECOGNITION IN THE SHADOW OF KUFR MPL - MMB

(Continued from page 1)

though her Islamic share amounted to several hundred thousand rands, which the other heirs were just too happy to pay to her, this *shaitaanah* (the second wife) advised by a so-called 'Muslim' lawyer, refused. In terms of kuffaar law she was seeing millions of rands, and her devilish mouth was profusely watering for this boodle, hence she took Jahan-num's route to the court there-

by bartering away her Imaan on the advice of the *murtadd* lawyer.

Even if we should momentarily assume that the much proclaimed 'hardship' being dinned into the ears of people is real, and that such 'hardship' is the consequence of non-recognition of Islamic marriages, we say that even then Muslims are not in need of a *recognition* in the darkness of the shadow of MMB-

MPL. While the 'hardship' is bearable, mutilation and transmutation of Allah's Shariah are intolerable to Muslims. Confound such recognition which spawns kufr effects.

Recognition to which Muslims are averse, and which is condemned, is recognition in the shadow of MMB-MPL. Since MMB is a Kufr Bill, the recognition it offers may not be touched with a barge pole by Muslims.

(4) **Retention of Community of Profit or Loss:** This system is also out of community of property. While the parties retain separate ownership of the assets they owned prior to marriage, the assets acquired during the course of the marriage are jointly owned.

From the aforementioned four matrimonial property systems, only the second one, viz., *Ante nuptial Contract excluding the Accrual system*, may be selected by Muslims who desire legal recognition. Selection of this

**excluding the Accrual system:**

In this system, each party retains ownership of his/her assets. The estates are not fused together.

(3) **Ante nuptial Contract with Accrual:** During the subsistence of the marriage, husband and wife retain their separate ownership. However, if the marriage is dissolved, the spouses will share in the growth or increase of their estates. The assets which they had prior to the marriage remain unaffected.

## LEGAL RECOGNITION

The *Matrimonial Property Act* in South Africa offers the following marital property regime options:

(1) **Community of Property:** In this system the estates of the husband and wife are fused together, and they become owners in equal shares. All there assets, even the assets which they owned prior to marriage, become their common property which they own in equal shares.

(2) **Ante nuptial Contract**

## THE HISAAB

*Hisaab* (or the *Divine Reckoning in Qiyaamah*) is a momentous and a fearful occasion. For halaal there will be *Hisaab*, and for haraam will be *Athaab* (Punishment).

The more a man's wealth the harder and more prolonged will be his Reckoning regardless of his piety and his absolutely sincere and profuse spending in the Path of Allah Ta'ala. While numerous Fuqara will be saved from the torments of *Hisaab*, even the very pious people of affluence will be embroiled in the cauldron of Reckoning. According to Hadhrat Umar Bin Khattaab (radhiyallahu anhu), the Fuqara will be sitting in the company of Allah Ta'ala on the Day of Qiyaamah.

Hadhrat Abu Darda (radhiyallahu anhu) said: "The hisaab of the person who owned two dirhams will be more severe than the Hisaab of the person who owned one dirham." On the Day of Qiyaamah, even pure, halaal wealth will be a heavy burden. Rasulullah (sallallahu alayhi wasallam) said that the wealthy person will enter Jannat with

difficulty.

Rasulullah (sallallahu alayhi wasallam) said: "The Believer's gift in this world is poverty. The last Nabi to enter Jannat will be Sulaimaan Ibn Daawood (alayhimas salaam) because of the vast kingdom (and wealth) he possessed. And, the last of my Sahaabah to enter Jannat will be Abdur Rahman Ibn Auf (radhiyallahu anhu)." In another Hadith, Rasulullah (sallallahu alayhi wasallam) said: "I saw him crawling into Jannat."

Now, Nabi Sulaimaan (alayhis salaam) was among the great Ambiya (alayhimus salaam), and his kingdom was bestowed to him by Allah Ta'ala. Hadhrat Abdur Rahman Bin Auf (radhiyallahu anhu) was among the senior Sahaabah. He was one of the *Ashrah Mubashsharah* (The Ten Sahaabah who were given the glad tidings of Jannat). He used to spend his wealth freely and abundantly in the Path of Allah Ta'ala. Despite this, they will be among the very last of their respective groups to enter Jannat.

Wealth is therefore not to be coveted.

## LUXURY AND EXTRAVAGANCE

Someone asked Hadhrat Hasan Basri (rahmatullah alayh): "What do you say about a man to whom Allah Ta'ala has bestowed abundant wealth – he gives munificently in charity and with it he maintains family ties? Is it valid for him to enjoy his wealth (for luxuries)?" Hadhrat Hasan replied: "No! Even if he possessed the entire world, it would not be lawful for him to spend except for that which is absolutely necessary, and he sends it ahead for the day when he shall be in need of it (the Day of Qiyaamah)."

Possession of an abundance of halaal wealth is not a licence for extravagance and unfettered indulgence in even permissible luxuries. The avenues for spending in the Path of Allah are innumerable. The objective of wealth is not for amassing and hoarding, but to dispose of it constructively to build up your capital in the Akhirah. Every unnecessary expenditure, be it for the acquisition of a lawful luxury, will prove to be a calamity in the Hereafter.

## Entering Jannat Without Reckoning!

"Rasulullah (sallallahu alayhi wasallam) said:

"For him who strives to fulfil the needs of a brother Muslim, Allah rewards him with 70 good deeds for each step and wipes out 70 sins as long as he engages in this effort. At the end of the effort he is as sinless as the day his mother gave birth to him. If during his effort to fulfil the needs (of the Muslim) he dies, he shall enter Jannat without reckoning."

system does not bring haraam consequence in its wake. Along with legal recognition under this system, the estate of the deceased Muslims can be distributed in terms of the Shariah's Law of Inheritance. An Islamic Will is valid under this system. It is not permissible to adopt any of the other three regimes.

Now when legal recognition for the Nikah is currently so

easily available without any adverse consequence from the Shariah's perspective, then what type of Satanism constrains the promoters of the Kufr Bill to barter away their Imaan? Recognition is presently available without the encumbrance of the myriad of kufr provisions offered by MMB. The clamour for MMB, to say the very least, is extremely irrational.



# THE KUFR 'MUSLIM' MARRIAGES BILL MADE EASY – UNDERSTAND THE KUFR AND OBJECT!!!

99% of the Muslim community, including professionals, do not have the haziest idea of what exactly the proposed kufri 'Muslim' Marriages Bill is all about. We are therefore receiving numerous requests from all over the country for a simple rendition of the kufri Bill to enable laymen to grasp the reality of the concocted kufri hash which this insidious measure fabricated to undermine Islam actually is. One brother writes: "There is a lot of legal mumbo jumbo, and men like me would not even attempt a letter to the department even though it is waajib. Please make a draft letter that our brothers could fill in and have that sent back to the department (i.e. the Ministry of Justice)."

In today's Bulletin, we present the kufri provisions of the kufri 'Muslim' Marriages Bill (MMB) in very simple terms for the easy comprehension of all and sundry. Study all the kufri intended to be imposed on Muslims in the name of Islam. We have unravelled the kufri 'mumbo jumbo' of the KUFRI MMB to ensure that every Muslim who reads the insidious provisions will understand why it is Waajib on him/her to protest, object and dissociate from a satanic plot devised in America to undermine Islam.

MPL (Muslim Personal Law) has been invented by the Ford Foundation in the U.S.A. It has been customised into a variety of forms with a variety of names and hoisted onto Muslims in almost all Muslim countries with the active connivance of brutal kuffaar tyrants – the American surrogates – ruling the lands of Islam on behalf of their western masters. Their ignominious end is already written on the wall. The process of the destruction of these *munaafiqeen* has been initiated by the humiliating flight of the Tyrant of Tunisia fleeing like a sewer rat down the sewer gutter.

## THIS WORLD

A Sage said: "The world is an abode of ruin and desolation, and the most desolate part of it is a heart which is inhabited by the world. The Hereafter is an abode of prosperity and success, and the most prosperous part of it is a heart which seeks it."

## "TWO OCCUPATIONS"

Rasulullah (sallallahu alayhi wasallam) said: "I have two occupations. He who loves them, certainly loves me, and he who detests them, certainly detests me. They are *Faqr* (Poverty) and *Jihad*".

## THE KUFR PROVISIONS OF THE KUFR MMB

(1) According to the proposed Muslim Marriages Bill, the secular courts will pronounce on Shar'i masaa-il and issue 'fatwas' (decrees) which will be in the light of the country's constitution and subservient to the laws of the country. Thus, the MMB defining courts says:

"*court*" means a High Court of South Africa, or a court for a regional division as provided for in section 29(1B) of the Magistrates' Court Act, 1944 (Act No.32 of 1944)"

In terms of MMB, the secular court will take over the functions of the Ulama of issuing Fatwa on matters pertaining to Nikah, Talaaq, Hadhaanah (Custody), Nafqah (Maintenance), etc. But, according to the Shariah, the decrees of secular courts are not valid and have absolutely no effect. Thus, if a secular court decrees that the Nikah is annulled, then despite the invalidity of such decree in terms of the Shariah, the decree will have legal effect according to MMB, and the Muslim husband will be compelled to accept it.

(2) Any ambiguity in any 'Islamic' provision of MMB pertaining to Talaaq, will be resolved by the courts in the light of the secular *Divorce Act, 1979 (Act No.70 of 1979)*. The final arbiter in all cases will be the secular law, not the Shariah, and not even MMB. Even the smattering of provisions conforming with the Shariah will be incumbently interpreted by the courts in the light of the Constitution, not in the light of the Shariah. Besides the fact that the interpretations of a secular court have no Islamic validity, the courts are all bound to interpret all aspects and provisions of MMB in the light of the godless constitution.

(3) The courts will be empowered to appoint any person whether male or female, and whether gay or lesbian, non-Muslim or Muslim, to act as

the "Family Advocate". This appointment will be in terms of the *Mediation in Certain Divorce Act (Act No. 24 of 1987)*. The Shariah is completely extinguished in this process.

(4) The secular court will be empowered to decree *Faskh (Annulment)* of a Nikah whereas such annulment is not valid in the Shariah. *Faskh* in Islam is valid only if decreed by a Qaadhi or a properly instituted Shar'i Committee (*Panchayat*) in places where there is no Qaadhi.

(5) Issues pertaining to *Faskh (Annulment of Nikah)* will be interpreted in the light of the *Divorce Act*. Hence, a *baatil* annulment which is not valid in the Shariah will be decreed by the secular court.

(6) Issues pertaining to *Nafqah (Maintenance)* will specifically be decided in the light of the secular law, not according to the Shariah. Thus, MMB states:

"*"maintenance court"* means a maintenance court as referred to in section 3 of the Maintenance Act 1988."

(7) The definition of "Muslim" given by MMB is so ambiguous, that it will be the function of the secular courts to decide who is a Muslim. For a detailed discussion on this issue, see our Bulletin No.3. If you have not received it, write for a copy.

(8) The MMB provides for the automatic imposition of its provisions on even Muslims who were married before MMB came into operation. If a couple does not *jointly* elect to be excluded from MMB within 36 months, the Act will automatically apply to the couple. If the husband wants to be exempted, not his wife, then he will not be granted exemption, and vice versa. For a detailed explanation of this draconian provision see our Bulletin No. 1. Write for a copy.

(9) According to MMB, man and woman have equal status, whereas the Qur'aan Majeed directs: "*For men there is a rank above women.*" The higher status of the husband is an obvious truth to all Muslims, male and female, who have any understanding of Islam. But, MMB provides for the rejection of the Shariah on this issue.

(10) Nikah under the age of 18 is criminalized. No Muslim under the age of 18 has the right to enter into Nikah, yet fornication is not a crime. Any Imaam/Sheikh/Maulana who performs the Nikah of a boy or girl of the age of 17 years 11 months will be in contraven-

tion of the Act and liable to a fine of R20,000 or a lengthy jail sentence. Rasulullah (sallallahu alayhi wasallam) performed the Nikah of Hadrat Faatimah (radhiyallahu anha) when she was 16 years of age.

(11) A man who marries a second wife in contravention of MMB is guilty of an offence and liable to a fine of R20,000 or a long jail sentence despite the fact that Allah Ta'ala has granted men the full permission to marry up to four wives. A man will be allowed to marry a second woman only if the non-Muslim secular court or the non-Muslim Minister grants permission, and that too if the first wife consents. The first wife's 'consent' has been specifically engineered to block and cancel polygamy which Islam allows. No first wife will consent to her husband marrying a second wife.

(12) The MMB compels Muslims who had concluded Nikahs long before MMB to register their marriages under MMB, unless the parties decide not to be bound by MMB. If they so decide, they have to apply for exemption in the way prescribed by the Act. Currently, Muslims are not encumbered with this hardship. They are not criminalized presently if they do not register their Nikahs nor are they required to apply for exemption under the present Marriages Act which applies to all citizens of the country. But MMB discriminates against Muslims by singling them out for this hardship.

(13) If a Muslim male wishes to enter into a second Nikah, then in addition to the requirement of having to apply to a court for permission, he has to incumbently have a written contract which will regulate his property. This too is a haraam encumbrance which MMB imposes.

(14) An Imaam will be fined R20,000 if he registers a valid Islamic Nikah performed in accordance with the Shariah, if it does not conform to the provisions of MMB.

(15) Any parent, Imaam, Sheikh, Maulana or any elder who advises their children, students, mureeds or any Muslim in general to abstain from MMB (i.e. after it has been enacted as law) will be sentenced to a fine or a prison term of one year.

(16) The secular Divorce Act will have overriding importance as far as the courts are concerned. The MMB will be subservient to the secular Di-

vorice Act, Maintenance Act, Mediation Act, and other secular Acts.

(17) MMB obliges the husband to register a Talaaq Baa-in which is an irrevocable Talaaq. The validity of such a Talaaq according to MMB requires two witnesses at the time of registration whereas Talaaq does not rely on witnesses according to the Shariah.

(18) In terms of MMB, the husband's Talaaq Baa-in will not be valid if he did not follow the provisions of MMB. In this scenario the Nikah will have ended according to the Shariah while MMB holds it valid. The Talaaq will be valid in terms of MMB only if it is served on the wife by the sheriff of the court whereas according to the Shariah these requisites are nonsense. Talaaq Baa-in is valid and terminates the Nikah without witnesses, without execution by the non-Muslim sheriff of the non-Muslim secular court, and without the other *baatil* paraphernalia required by MMB.

(19) If the wife disputes the Talaaq-e-Baa-in despite the husband contending that he had issued such a Talaaq, then according to MMB the Talaaq is not valid. This incongruity is preposterously stupid. Despite a husband issuing Talaaq Baa-in in clear and unequivocal terms, MMB says that it is not valid simply because the wife disputes it. Thus, MMB dictates that the couple should continue a relationship which according to Islam is adulterous.

(20) A Talaaq disputed by the wife will be valid according to MMB only if the secular court resolves the dispute and decrees the Talaaq valid despite the fact that the husband states emphatically that he has administered Talaaq Baa-in to his wife.

(21) The husband is required by MMB to institute court action within 14 days after he has registered his Talaaq Baa-in in the way prescribed by MMB. The application is to obtain a decree from the kaafir court confirming the dissolution of the Nikah by way of Talaaq. Furthermore, the application must comply with the rules of the secular court.

(22) A husband who does not register his Talaaq Baa-in is subjected to the zulm (cruelty) of a fine of R20,000 or a lengthy jail sentence in Hell's hole. Just imagine the kufri of this MMB! R20,000 fine or perhaps 5 or 10 years in Red

(Continued on page 11)

## UNFORTUNATE MAN

Hadhrat Hasan Basri (rahmatullah alayh) said: "Man is most unfortunate. He is pleased with an abode, the halaal of which is accountable, and the haraam of which is punishable. He regards his wealth to be little, but not his good deeds. He is unconcerned with any calamity which befalls him in his religious matters, but is distressed by a calamity in his worldly matters."



## THE KUFR 'MUSLIM' MARRIAGES BILL MADE EASY – UNDERSTAND THE KUFR AND OBJECT!!!

(Continued from page 10)

Hell (Roohell) for not registering a Talaaq!!! This is MMB in action if and when it gets enacted. (By the way, 'Roohell' is a famous jail in Port Elizabeth).

Currently the law does not require Muslims to register Talaaq, hence the cruelty of the R20,000 fine does not apply.

(23) While according to the Shariah, a secular court's annulment decree is invalid, i.e. it is not a valid *Faskh*, MMB confers this right to the secular court. Thus, while the wife will eternally remain in the Nikah of her husband, she will be conducting an adulterous relationship with another man whom she erroneously believes to be her husband. Her 'marriage' to the other man in terms of the Shariah will not be valid, and the children she begets from the adulterous relationship will be illegitimate.

(24) The 'faskh' provision of MMB degenerates into a hilarious stupidity. This stupidity reads: "...a faskh granted upon the application of the husband..." This absurdity is indeed laughable and displays the density in the brains of the molvis and sheikhs who had assisted in the drafting of the kufr bill. A *Faskh (Annulment)* application is made by *only a woman*, the wife, not by the husband. If the husband wishes to end the Nikah, he only has to pronounce Talaaq. The Shariah does not provide for *Faskh* application by a husband.

(25) *Khulah*, for its validity according to MMB must be registered by a marriage officer, and both the man and woman must appear in front of the officer. The Shariah ordains that *Khulah* is valid if

both husband and wife agree to end the marriage in lieu of the wife paying the husband a sum of money which should not exceed the mehr amount.

(26) According to MMB, the secular law Acts will apply regarding the welfare of minor children. The interests and welfare of the children will be decided in the light of secular laws, not in terms of the Shariah.

(27) The court is given the right by MMB to divide the husbands property between the husband and wife on dissolution of the marriage. The court is empowered to effect a division of the husband's property in a manner which it deems equitable. But according to the Shariah it is haraam for the wife to claim anything of her ex-husband's assets. She is entitled to only maintenance during the Iddat period. Thus, the husbands wealth will be usurped – grabbed in haraam ways with the decree of the secular court.

(28) According to the Shariah there is an order of priority to be observed with regard to custody of minor children in the event of dissolution of a marriage. It is haraam to deny custody to the rightful custodian without valid Islamic reason. However, according to MMB, the court has the sole right to assign custody to whomever it desires. Thus Section 10 (3) of the MMB states: "...award or grant custody or guardianship to any person as the court deems appropriate, in all the circumstances."

(29) According to MMB, the court should consider the report of the non-Muslim Family Advocate concerning the welfare of minor children. Obviously, it cannot be expected of

a non-Muslim to be guided by the tenets of Islam. There is massive difference in the Islamic concept of child welfare and the secular, western concept which MMB wants imposed on Muslims.

(30) MMB stipulates that Talaaq should first take place before a haraam civil marriage contract could be cancelled. This extremely insidious provision of MMB states:

"...the court may not dissolve the civil marriage by granting a decree of divorce until the court is satisfied that the accompanying Muslim marriage has been dissolved."

What this vile clause means is that if a man wishes to cancel the haraam community of property marital regime, he is obliged to first break up his home. He should issue Talaaq to his wife. The villainy and Satanism of this stipulation are absolutely revolting. Numerous Muslims, due to ignorance, have registered their marriages in community of property. This regime does not allow the estate of the deceased to be distributed in accordance with Allah's Law of Inheritance. During the subsistence of community of property an Islamic will is not valid.

After they have been made aware of this haraam system, many Muslims seek ways of cancelling the community of property regime. This is possible only by obtaining from a court a decree to annul the civ-

il 'marriage'. While this is currently possible, MMB blocks this avenue and denies Muslims the right to cancel this haraam system. MMB seeks to achieve this satanic objective by stipulating that the husband in a happy marriage who desires to submit to Allah's Law of Inheritance should first issue Talaaq to his wife. Only after he has broken up his home, may the court dissolve the civil marriage. Indeed most evil and insidious is this haraam draconian provision of MMB. In fact, the whole MMB is evil, insidious and draconian.

(31) Even if the husband has valid Shar'i reasons for refusing to issue Talaaq, MMB empowers the secular court to issue a decree of *Faskh (Annulment)* to terminate the marriage regardless of the fact that such annulment is invalid in terms of the Shariah. The Nikah remains intact. In this regard, Section 13 (2) of MMB reads:

"In the event of the husband, for any reason, refusing to pronounce an irrevocable Talaaq, the wife to the accompanying Muslim marriage is entitled to apply for a decree of *Faskh* in terms of this Act....."

Despite the husband being fully justified for refusing to issue Talaaq to his errant and misguided wife, MMB empowers the secular court to 'annul' the Nikah notwithstanding the fact that such 'annulment' has absolutely no validity in the Shariah.

(32) MMB places the non-

Muslim Minister of Justice in full charge of Muslim marriages. In terms of MMB, the Minister has the right to effect changes, make and bend rules and provisions at will and according to his discretion. The Shariah is completely expunged and non-Muslim governmental authorities and secular courts will be in full control of all Muslim marital affairs.

(33) MMB empowers the Minister to make regulations to imprison Muslims who contravene any of the insidious provisions of this haraam so-called Muslim Marriages bill.

These are then the insidious provisions of KUFR MMB. Should anyone desire further clarification on any of these or any other provisions of KUFR MMB, he/she may write without hesitation. Now that you have understood what exactly KUFR MMB is, it devolves on you as an incumbent Islamic obligation to aid the Deen with your objection. Send your objection to:

The Minister of Justice & Constitutional Development, c/o Mr. T.N. Matibe, Private Bag X81, Pretoria 0001  
Fax 086 648 7766 e-mail: [TMatibe@justice.gov.za](mailto:TMatibe@justice.gov.za)

The expiry date for objections and comments is 15 March 2011. Send a copy if your objection for our records. Our details: Mujlisul Ulama of S.A., P.O. Box 3393, Port Elizabeth 6056. Fax 041-4513566 e-mail:

[mujlisul.ulama@gmail.com](mailto:mujlisul.ulama@gmail.com)

JAZAAKALLAAH!

May Allah Ta'ala reward you.

## THE 'ISLAMIC STUDIES' CONSPIRACY

### PART 4

*The 'Islamic Studies' faculties of secular universities are cogs in the western conspiracy to undermine Islam and to rip the Ummah from its Islamic moorings. Under guise of 'Islamic Studies', kufr and nifaaq are imparted to the gullible students. Dr. Ahmad Ghorab, in his book, 'SUBVERTING ISLAM – THE ROLE OF THE ORIENTALIST CENTRES' exposes this dark plot and satanic snare in whose meshes countless Muslims have become entangled at the cost of sacrificing their Imaan.*

"Orientalism or the Western study of Islam began in medieval Europe and has continued into modern times. Whoever knows its long history will recognise in it the influence of the mentality of the Crusades and the rancour of the Jews against Islam. It soon becomes clear that the Orientalists are networks of Christians and Jews who, behind the façade of academic institutions and the pretence of scholarly curiosity and objectivity, have been engaged in an unrelenting effort to distort Islam in all its aspects – Qur'an, Sunnah,

Aqidah (creed), Shariah (law), and the whole culture and civilisation derived from them.

A number of Western scholars, after their conversion to Islam, have willingly exposed the prejudices of the Orientalists, their lack of honesty and objectivity and, therefore, their lack of fitness to study Islam. This alone, however, is not enough to explain its feelings as regards Islam. Here, and here alone, the Western attitude is not one of indifferent dislike as in the case of all other 'foreign' religions and cultures; it is one of deep-rooted and almost fanatical aversion; and it is not only intellectual, but bears an intensely emotional tint. Europe may not accept the doctrines of Buddhist or Hindu philosophy, but it will always preserve a balanced, reflective attitude of mind with respect to those systems. As soon, however, it turns towards Islam the balance is disturbed and an emotional bias creeps in. With very few exceptions, even the most eminent European orientalists are guilty of an unscientific partiality in their writings on Islam. In their writings it almost appears as if Islam could

not be treated as a mere object of scientific research, but as an accused standing before his judges. All in all, the technique of the deductions and conclusions adopted by most of the European orientalists reminds us of the proceedings of those notorious Courts of the Inquisition in the Middle Ages; that is to say, they hardly ever investigate facts with an open mind, but start, almost in every case, from a foregone conclusion dictated by prejudice. They select the evidence according to the conclusion they *a priori* intend to reach. Where an arbitrary selection of witnesses is impossible, they cut parts of the evidence of the available ones out of the context, or 'interpret' their statements in a spirit of unscientific malevolence, without attributing any weight to the presentation of the case by the other party, that is, the Muslims themselves.

The result of such a procedure is the strangely distorted picture of Islam and things Islamic that faces us in the orientalist literature of the West. This distortion is not confined to one

(Continued on page 12)

## AMR BIL MA'ROOF

Addressing the Sahaabah, Rasulullah (sallallahu alayhi wasallam) said:

"Today you are on a clear Law from your Rabb. You command goodness, prohibit evil and wage Jihad in the Path of Allah. Afterwards there will develop in you two intoxicants: the intoxicant of (the love for) luxury, and the intoxicant of jahl (ignorance). You will then be diverted from that (clear Law). The love of the dunya will then become rampant among you. When this will be your condition, you will abstain from commanding goodness and from prohibiting evil. You will no longer wage jihad in the Path of Allah. At that time the one who proclaims the Kitaab and the Sunnah in private and public, he will be among the As-Saabiqoon Al-Awwaloon (i.e. he will have the status of the illustrious Sahaabah who participated in the Battle of Badr)." - Hadith



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
PORT ELIZABETH  
SOUTH AFRICA 6056

(Continued from page 5)

any haraam product for money. Even if these despicable carrion pedlars contend that the chicken and beef flavours are 'synthetic', the products remain haraam. Never believe their words. There are no greater liars in our time than carrion purveyors – those who operate the halaal certificate racket industry.

**Q. A husband went missing for a number of years. A year after his marriage was annulled, he appeared. Meanwhile his wife had married another man. What is the position in this scenario?**

**A.** If the first husband who had gone missing returns, then the marriage to the second 'husband' will automatically terminate. The second man will not remain her husband since her true husband has arrived. She will remain the wife of her first husband. However, the first husband may not have conjugal relations with her until the expiry of Iddat. Since she had relations with the second husband, she

has to observe Iddat.

**Q. How did Hadhrat Ali (radhiyallahu anhu) become the Khalifah?**

**A.** The age of Hadhrat Ali (radhiyallahu anhu) was a time of great fitnah – anarchy and strife which ensued in the wake of the murder of Hadhrat Uthmaan (radhiyallahu anhu). Hadhrat Ali (radhiyallahu anhu) assumed the Khilaafate by force of arms.

**Q. Is it permissible to sell cats? Is declawing cats permissible? Their**

**claws are removed to prevent them damaging expensive furniture, etc.**

**A.** It is permissible to sell cats. Declawing cats is cruel and haraam. It is not permissible to sell cats to a person who will be declawing them. Allah Ta'ala did not create their claws in vain.

**Q. Please comment on the uprisings in Tunisia, Egypt and elsewhere in Muslim countries.**

**A.** The uprisings in Muslim countries are good signs. Although it does not appear that these uprisings are moti-

vated by Deeni considerations or the desire to replace the present kuffaar systems of government with the Shariah, nevertheless the destruction of America's brutal stooges will allow greater freedom and breathing space for the people of the Deen. What is happening is the decree of Allah Ta'ala. The vile oppressors and tyrants who are doing America's brutal and filthy work of torturing Muslims are meeting their doom in a humiliating way. The uprisings are to be supported.

## SANHA'S ANCA HARAAM CARRION

For years have we been saying that ANCA chickens certified by SANHA are haraam. Now recently SANHA was forced to withdraw its halaal certificate from ANCA because the fact of non-Muslim slaughterers at the plant became too glaring and well known to the Muslims in King Wil-

liams Town. There no longer remained the slightest possibility to sweep the carrion under the carpet, hence circumstances compelled SANHA to withdraw its 'halaal' certificate.

However, MJC was lurking in the carrion shadows with its mouth watering in anticipation of filling the 'vacuum' which would yield considerable riba boodle. Just as SANHA

withdrew its certificate, the MJC gleefully rushed in to fill the 'void' left by the dejected and departing SANHA. The MJC fussaqa promptly issued ANCA Poultry with a halaal certificate to enable the firm to continue marketing its haraam carrion chickens as 'halaal'. May these vile carrion halaalizers be destroyed.

Write for our detailed explanation on the ANCA carrion saga. The explanation is in booklet form.

## THE 'ISLAMIC STUDIES' CONSPIRACY

(Continued from page 11)

country. It is to be found in England and in Germany, in Russia and in France, in Italy and in Holland – in short wherever European orientalists turn their eyes on Islam.

This wilful Orientalist distortion clearly has two main objectives. Firstly, to create revulsion against Islam in the hearts and minds on non-Muslims. Secondly, to embarrass Muslims themselves about their beliefs, traditions and history, so as to cause them to doubt and, ultimately, to apostasies:

*"Many of the People of the Book want to make you unbelievers after you have believed, through the envy from their own selves, and after the truth has been made clear to them...."*

(Al-Baqarah, 2:109)

The history of Orientalism shows that it was closely connected with the needs and purposes of colonialism and with Christian missionary ambitions. That connection remains. It has now become a part of the geopolitical strategies of Western governments and their intelligence services.

Western study of Islam as a formal discipline has long been established in specialist faculties called 'Oriental Institutes', the best known founded as long ago as the early and mid-eighteenth century. They have since spread much further and are now called 'centres' for 'Islamic studies'. The change of name is certainly

Orientalism are now offered as 'Islamic studies'; and the purposes of Christian missions are now presented as 'Christian-Muslim relations'. In the United Kingdom, examples of the former are centres in Oxford, Exeter and Wales, and of the latter Selly Oak College in Birmingham and in the USA, the Holy Cross College in New York.

It is no coincidence that such centres should have sprung up in the early or mid-eighties. They are part of the long-term strategy of response to the revival of Islam. Centres for so-called 'Islamic studies' now exist in the prestigious academic settings of the universities of Harvard, Princeton, New York, Oxford, Cambridge and Paris. Many of them are, in significant measure, financed, and also directly patronised, sponsored and supported by Arab governments, especially the Saudis. The support from Arab governments includes the appointment to the boards of these centres of 'Ulama as-Sultan (court scholars) in the role of 'trustees' or 'consultants'. These Muslim names help to legitimise the 'Islamic studies' and so deceive the Muslims further.

In these centres, atheist, Christian and Jewish scholars have at least an equal, usually greater, authority than Muslim scholars in the choice and framing of topics for research in Islamic history and civilisation and in teaching of Islam. The

'court scholars' (among whom are Yusuf Qardawi, Abdullah Naseef, and Abdullah Turki) are rarely, if ever, present in the centres, attending only ceremonial meetings, at most once a year: they do not supervise or monitor or direct or decide anything. Their only job is to provide a façade of legitimacy and to establish the fact of collaboration.

How should we judge this collaboration with Orientalists otherwise than as the Qur'an commands us to judge? One of the duties of Muslim scholars is to invite non-Muslims, especially the People of the Book, to Islam, not to work alongside them in denigrating Islam:

*"Say: 'O People of the Book, come to an agreement between us and you – that we shall worship none except Allah, and that we shall associate no partner with Him, and that none of us shall take others for lords beside Allah.' Then, if they turn away,*

*then say: 'Be witness that we are Muslims (those who have surrendered to Allah).'"* – Aal-e-Imraan, 3:64

To collaborate with Orientalists is, in practice to ally with them, which is the opposite of what the Qur'an commands. But why do we call such collaboration an alliance? Because it takes the form of material and moral assistance to the activities of the Orientalists for their purposes. This helps to sustain their attack on Islam and to continue their ridicule of the Qur'an and the Nabi, *sallallahu alaihi wa sallam*.

*"Those who choose unbelievers for their allies instead of believers – do they look for power at their hands? Surely, all power belongs to Allah. He has already revealed to you in the Book that when you hear the revelations of Allah rejected and made fun of, you should not sit with them until they are in some other conversation. For surely, if you (did stay with them) you would be like them."* – (an-

Nisaa, 4:139 – 140)

Alliance with the enemies of Islam is forbidden. Also forbidden is receiving Islam from them. Muslims may not learn Islam from non-Muslims. How should believers receive Islam from those who not only disbelieve in Islam but are hostile to it. How should they receive right guidance from those who are misguided?

Refusing to work with the People of the Book in the study of Islam is, it is argued, an expression of intolerance when, as we all know, Islam requires Muslims to be tolerant. But this argument is quite false and based upon a dishonest confusion between tolerating the People of the Book and being loyal to their purposes.

A Muslim is required to be tolerant of the People of the Book, but he is forbidden to give them loyalty, that is, to help them as allies."

(To be continued,  
Insha'Allah)

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**"VOICE of ISLAM"**



Roses have  
thorns  
The Haqq too  
has thorns!  
"We strike baatil  
with the Haqq.  
Then it crushes the  
brains of baatil."  
(Qur'aan)

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**The Maalis**

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*"Be obedient to your parents. Your children will be obedient to you. Desist from the women of others. They will desist from your women." (Hadith)*

## THE KUFR 'MUSLIM' MARRIAGES BILL- ITS UNCONSTITUTIONALITY

Besides the kufr of the bill, it boggles the mind to contemplate that this atrocity dubbed MMB would ever make it to parliament. The bill is cluttered with unconstitutionality which favour its scuttling. Some random examples of the bill's conflicts – conflict with the constitution and with the Shariah are briefly discussed in this article.

### FASKH

Section 1, of the bill under the definitions, explains:

*"Faskh"* means a decree of dissolution of a marriage granted by a court, upon the application of a husband or wife, on any ground or basis permitted by Islamic law,"

Firstly, the husband does not and cannot apply for faskh according to the Shariah. This provision is therefore absurdly in conflict with the Shariah.

The *Divorce Act No. 70 of 1979* provides for dissolution of marriage on the grounds of irretrievable breakdown of the marriage. Islamic law does not recognize this concept of 'irretrievable breakdown of the marriage'. Therefore, in terms

of MMB which restricts the grounds for dissolution to *"any ground or basis permitted by Islamic law"*, there is a clash with the *Divorce Act*.

Even if a Muslim has opted to be governed by MMB, the above restriction denies him/her of his/her constitutional right to apply for dissolution on the grounds of irretrievable breakdown of the marriage.

Thus, the restriction provided in MMB is unconstitutional. Justice Moseneke of the Constitutional Court in the *Gumede Case*, averred:

*"Courts are required not only to apply customary law but also to develop it. Section 39 (2) of the Constitution makes plain that when a court embarks on the adaptation of customary law it must promote the spirit, purport and objects of the Bill of Rights. The adaptation of customary law serves a number of important constitutional purposes. Firstly, this process would ensure that customary law, like statutory law or common law, is brought into harmony with our supreme law and its*

*values, and brought in line with international human rights standards. Secondly, the adaptation would salvage and free customary law from its stunted and deprived past. And lastly, it would fulfil and reaffirm the historically plural character of our legal system, which now sits under the umbrella of one controlling law – the Constitution."*

While the position adopted by the judge is intolerable to Muslims, it is clear that the courts will interpret MMB in the light of the Constitution. Any provision found to be in conflict with the word or ethos of the Constitution will be struck down. This will create resentment in the Muslim community who will perceive such an act as an interference in our religion, and an attempt to deny us religious freedom. Such scenarios will develop in abundance when the courts are compelled to become entangled in religious issues on which there exists legislation. A number of MMB provisions are wasteful and in conflict with the Constitution. The many challenges which will

develop in the wake of MMB if legislated will indeed be debilitating for the government.

### TERMINOLOGY

The MMB is loaded with religious terminology such as *faskh, mafqud al-khabar, adam al-infaq, junun, dharar, ayb, shiqaq, etc.* These Islamic terms have Shariah meanings which are not and, in fact, cannot be adequately stated or covered by a document such as MMB. The ramifications and ambiguities of these terms will be a Pandora's box for the secular courts. Many of the religious consequences of these concepts will be in stark conflict of the Constitution and other Acts of law. It is therefore unwise for the state to embark on this MMB exercise which will prove to be a nightmare for the state, the courts and the Muslim community.

Consider for example, Section 1 (h) of the MMB, which reads:

*"the husband is a spouse in more than one Muslim marriage and fails to treat his wife justly in accordance with the injunctions of the Qur'an and*

*Sunnah (Dharar)."*

There is a vast difference between 'justice' as perceived by the Constitution and 'justice' as a concept of the Shariah. What may be just in terms of the Constitution, could be unjust according to the Shariah, and vice versa.

*"Dharar"* (Harm) has different meanings in terms of the different codes of law. What could be harmful according to the Constitution may not be so according to the Shariah, and vice versa. In short, these religious terms have been misleadingly presented in MMB which merely gives the literal meanings whereas they are comprehensive, having meanings which the literal sense does not convey.

Furthermore, these religious concepts are subject to interpretations of the different sects of Islam. The Constitution will cut across all religious meanings and interpret our religious tenets in its own peculiar ethos. Such conflicts with religion will undoubtedly lead to grievances and discontent.

(Continued on page 8)

## UUCSA AND NNB JAMIAT FORCED TO ADMIT THE KUFR OF THE SO-CALLED 'MUSLIM' MARRIAGES BILL

In its latest baseless propaganda pamphlet UUCSA states:

*"The Bill has since our last submission been modified by the Department of Justice & Constitutional Development. Some of the changes and provisions of the Bill are in conflict with Islamic Law. ....If the final draft of the Bill is such that UUCSA cannot endorse it, UUCSA will withdraw its support for the MMB and will inform the public accordingly."*

The NNB Jamiat (i.e. the No Name Brand Jamiat of Fordsburg masquerading as 'Jamiatul Ulama SA') in its latest pamphlet on Kufr MMB, stated:

*"The Bill has been modified by the Department of Justice and Constitutional Development. Some of the changes and provisions*

*of the Bill are in conflict with Islamic Law. The (NNB) Jamiat of Fordsburg, together with members of the legal fraternity is in the process of formulating a detailed submission to the Department of Justice and Constitutional Development with a view to correct provisions of the Bill that are un-Islamic."*

After having supported the Kufr MMB to the hilt for years along with all the kufr provisions, and being in denial of the existence of these haraam clauses, UUCSA and the NNB Jamiat have now very belatedly, grudgingly and reluctantly conceded that the Kufr MMB contains *un-Islamic provisions in conflict with Islamic Law*.

The logical conclusion of this  
(Continued on page 9)

## SCRAP THE ATROCIOUS BILL!!

### THE 'MUSLIM' MARRIAGES BILL

WHY ARE MUSLIMS SINGLED OUT FOR DISCRIMINATION?  
WHY IS THERE NO HINDU MARRIAGES BILL?  
WHY IS THERE NO JEWISH MARRIAGES BILL?  
WHY IS THERE NO CHRISTIAN MARRIAGES BILL?  
WHY IS THIS NOT ONLY A 'MUSLIM' MARRIAGES BILL?

WHY MUST MUSLIMS BE FINED R5,000 OUTLAWS? AND R20,000 OR SENT TO JAIL IF WHY DOES THE THEY CAN'T AFFORD THESE UN-EVEN ENTERTAIN JUST AND OPPRESSIVE FINES? WHY UNCONSTITUTIONAL MUST MUSLIMS BE AL DOCUMENT AS THE MMB WHEN MOST OF THE PROVISIONS OF THE BILL ARE IN CONFLICT WITH THE CONSTITUTION.  
WHY IS THERE NO RELIGIOUS PERSUASIONS WILL NOT BE CONSTITUTION.  
WHY IS THERE NO EVEN THE COMMITTING TIONAL INCONSISTENCIES ARE SO CONSPICUOUS THAT EVEN LAYMEN CAN DISCERN THEM WITHOUT GION WHICH THE

(Continued on page 8)



# Questions and Answers

THE MAJLIS Q & A  
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**Q. What is the status of a person who despite not consuming pork and liquor does not believe these to be 100% haraam?**

**A.** A person who totally abstains from pork and wine, but believes that it is not 100% haraam, is guilty of kufr even if he abhors this *rijs (filth)*. Anything which is 100% haraam must be believed 100% to be haraam. Hating it is not sufficient to save a person from kufr. One has to believe in the way the Shariah commands belief.

**Q. If one slips, falls and injures oneself at work, will it be permissible to sue the employer and claim damages?**

**A.** If one slips, falls and injures oneself at work, it is not permissible to sue the employer. The accident was not caused by the employer, hence the Shariah does not permit suing as western law does. However, if the government has a fund from which they pay injured people, then it will be permissible to accept from the government.

**Q. Is it permissible to eat horse and donkey meat?**

**A.** While horse meat is halaal, donkey meat is haraam.

**Q. My relatives do not observe Purdah. Am I justified to refuse visiting them?**

**A.** If your relatives do not observe Purdah, then do not visit them. You have valid justification for refusing to visit them. Explain the reason to them. The Shariah has precedence and preference. First comes Allah's Law.

**Q. Is the practice of shaking hands and hugging after Eid Salaat Sunnah? One reason given is that it creates unity.**

**A.** Shaking hands and hugging after Eid Salaat are bid'ah. Why don't they shake hands before Eid Salaat? The practice of shaking hands after every Salaat is also bid'ah. Confound the imaginary 'unity' erected on the foundations of haraam. Such imagination may not be employed to add rules to the Shariah.

**Q. An Imaam of a Masjid after performing Jumuah Salaat, goes to another Masjid and leads the congregation in Jumuah Salaat, and also recites the Khutbah. Is this permissible?**

**A.** It is not permissible for the same Imaam to conduct a second Jumuah Salaat whether in the same Masjid or in another Masjid. The Salaat of the second group performing behind this Imaam will not be valid. If this had really taken place, then they should make qadha of Zuhur Salaat.

**Q. Is it permissible to invest in gold trading where one does not have nor receive physical possession of the gold?**

**A.** It is not permissible to invest in the type of gold trading explained in the brochure. Since the gold is not physically acquired nor held on one's behalf, the sale comes within the classification of Riba.

**Q. A baalighah girl did not want to marry the boy who had proposed for her. However, her father was adamant that she should get mar-**

**ried to him. Although she had refused, her father went ahead with the Nikah. When permission was sought from her, she cried. Was the Nikah valid?**

**A.** Since the girl had clearly informed her father that she does not want to marry the boy, her crying was not consent. In the background of her refusal, and abstention from verbal acceptance, her crying signified refusal. As such the Nikah is not valid.

## THEY MUST BE BRANDED

**Q. The Qaaris who recite the Qur'aan should not be branded faasiq because they shave their beards. No one can see into their hearts. Why does the Majlis judge them so harshly? Only Allah Ta'ala judges people.**

**A.** The Qaadhi judges people in terms of the Shariah. If your idea of judgment relates to even the judgment of the Qaadhi, then you are barking up the wrong tree. Judgment in the Aakhirah is the prerogative of Allah Azza Wa Jal, and this will take place in Qiyaamah. Here on earth we are under Shar'i obligation to administer the law and to issue the hukm on the *zaahir* and apply the law of the Shariah. If a man mingles with women, commits zina, consumes liquor, etc., he shall be labelled a faasiq in terms of the Shariah while perhaps in the Aakhirah he may be in a better position than numerous pious men and Ulama. That is for Allah Ta'ala to judge. But here on earth, we are required to apply the law of the *zaahiri* Shariah.

In terms of the Shariah, a man will most certainly be judged from even his outer-appearance. Thus, if a man wears a cross around his neck, he shall be branded a *murtadd*. If a man wears female clothes, he shall be a *mal-oon*, for the simple reason that Rasulullah (sallallahu alayhi wasallam) said so. So regardless of his intention, the *hukm* of the Shariah cannot be cancelled. Intention is never an abrogator (*Naasikh*) of Shar'i *ahkaam*.

What is the difference between zina and shaving the beard, or liquor and shaving the beard, or pork and shaving the beard, or killing a person and shaving the beard, or committing any other haraam act and shaving the beard? In *nafs-e-hurmat-per se* - they are all in the same class of *fisq and fujoor*. These acts of immorality differ only in degree of intensity of *hurmat (prohibition)*. Furthermore, those who believe that there is nothing wrong with shaving the beard and that such a person is not a faasiq, do so at the peril of losing their Imaan because in this attitude is *tahleel-e-haraam (making haraam lawful)*.

The averment that it is wrong to call a shaver of the beard a faasiq is a statement of kufr. The contender must renew his Imaan and Nikah. In making this averment, he is in fact saying that Allah Ta'ala -Nauthibillaah! - has erred for classifying a flagrant

sinner to be a faasiq. The *ahkaam* of the Shariah are the effects of the Revelations of Allah Ta'ala. What this person says is that for fourteen centuries all the Fuqaha have erred in saying that keeping the beard is Waajib and shaving it is haraam. There is no benefit in discussing with such a jaahil who suffers from massive *gha-baawat*.

The beard is of fundamental importance for Taqwa. A man who shaves his beard is among the worst of fussaah. He is guilty of perpetrating a haraam act, and he invites Allah's *la'nat* every second while his face is beardless.

**Q. Shaafis say that their women are allowed to travel without a male mahram as long as they are in a company of women. Is this correct?**

**A.** In a situation of peace and safety, A Shaafi' woman is allowed to travel in a group of *pious* ladies. She may not travel alone nor with a group of women who lack Taqwa. In today's scenario of danger, crime and immorality and non-observance of Hijaab even by the accompanying women, it is not permissible for even a Shaafi' woman to travel without a male mahram.

**Q. What are the Islamic requisites when a male doctor examines a female patient?**

**A.** If necessary, and a female doctor is not available, then it is permissible for a male doctor to treat a woman. It will be haraam for the woman to expose more of her body than what is absolutely necessary. Her entire body, including the face must be covered. It is explained in the kitaabs that she should dress in an old garment and cut out from the garment the amount which will expose the part to be treated. Thus, if a doctor has to attend to a specific wound, then that part of the garment covering the wound should be cut open. It will not be permissible, for example, for the woman to roll up her whole sleeve if the wound is on her upper arm. Her whole arm must remain covered, and the dress must be cut to expose only the wound.

**Q. Is it permissible to study the kitaabs of Ulama who shave their beards if the kitaabs are authentic?**

**A.** It is not permissible to study the kitaabs of fussaah unless the intention is to refute their baatil. The *fisq* of the writer permeates his writings.

**Q. Is it permissible to salute? Is it like bowing?**

**A.** Saluting is a kuffaar style of respect. It is haraam to emulate the styles of the kuffaar. Greeting with their styles is not permissible. While saluting is not the equivalent of bowing, it is nevertheless not permissible.

**Q. In my home I have several cartons of very old records which belonged to my grandparents. The records are in good saleable condition, and are considered collector items. A good sum of money can be obtained for these records. I believe music is haraam. So my questions are: Is it permissible to sell these records to collectors? Would the**

**income be halaal? If the money is not halaal, could it be used to pay riba fees, charges, tax, etc.?**

**A.** It is not permissible to sell the records regardless of them being collector items and regardless of their value. The income derived by selling the haraam records will not be halaal. If you have already sold the records, then the only avenue for using the haraam money is to give it away to the poor. It may not be used in this case to offset riba fees, charges, tax, etc. It is also not permissible to sell the records with even the intention of giving the money to the poor. The records must be destroyed.

**Q. I am of African descent. My parents and other family members were in the habit of collecting and playing various African musical instruments. In addition to these, I have several antique television sets and photographs passed down the family. All these items are extremely valuable to the right collectors. I seek your advice as to what to do. Sell the items or simply destroy them?**

**A.** It is incumbent to remove all the musical instruments, photographs, etc. and to destroy them. It is not permissible to sell them. The same applies to the antique television sets. They have to be destroyed. They may not be sold regardless of their monetary value. Imaan is tested with issues of this nature. The value of the instruments has absolutely no relationship with the value of Imaan. To the Muslim, Allah's Pleasure is of paramount importance.

**Q. I am renting a house from a person who is not paying the bank. The bank has threatened to sell the property. Is it Islamically proper for me to withhold paying rent to the owner and pay it directly to the bank?**

**A.** You have to pay rent to the owner of the house regardless of his arrangement with the bank and regardless of the owner not paying the bank. As far as you are concerned, you are living in the house and have to pay rent for your occupation. In the end, you will only be asked to leave the house should the bank repossess it. You will not be losing any money which you have paid. You are paying on a monthly basis for your stay in the house. You may therefore not withhold the rent from the owner. The problem between the owner and the bank is not your concern.

**Q. I work in a non-Muslim supermarket. I have to handle and pack also haraam products. Is my salary halaal?**

**A.** Although it is not permissible for the Muslim worker to sell, pack or handle any haraam products at the shop where he works, he is nevertheless, entitled to his full wage for being at the shop. While the salary is contaminated, it is halaal. Be on the lookout for other employment.

**Q. A student who has just graduated was given a gift of money. What should he do with the money?**



# Questions and Answers

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A. He student should immediately return the money to the person. It is demeaning and in conflict with the attribute of *Deeni Ilm* for the graduating student to accept the money.

**Q. A deceased lady's surviving relatives are her brothers and sisters. How should her estate be distributed?**

A. If the deceased lady has brothers and sisters and no parents, no husband and no children, her estate will be inherited by her brothers and sisters. Each brother will obtain twice the share of a sister.

**Q. The deceased left 10 sons and 3 daughters. What is the Islamic distribution? Two sons have also died leaving wives and children.**

A. The deceased was survived by ten sons and three daughters. If at the time of his death he had no other relatives but the sons and daughters, then his estate should be divided into 23 equal shares. Each son will receive two shares and each daughter, one share. Thereafter, each deceased son's share should be divided amongst his heirs.

**Q. One of the daughter's of the deceased became a murtad after the death of her father. Does she inherit?**

A. A murtad does not inherit even if he/she was a Muslim at the time of the death of his/her father. He/she will be considered as being non-existent.

**Q. I want to draw up an Islamic Will. However, due to ignorance my marriage is registered in community of property. A lawyer advised that I should apply for divorce. Thereafter I could enter into the antenuptial contract which excludes the accrual system. An Islamic Will, will then be valid. Will the court divorce have any effect on our Nikah? Please advise.**

A. The court's annulment of the community of property will have no effect whatsoever on the Nikah. The Nikah remains valid. What the lawyer advised is correct. It is best that the wife should sue for 'divorce'. The husband should not defend the action. He should not appear in court. The registration will then be cancelled. Thereafter it is not necessary to contract the antenuptial contract. An Islamic Will is valid as long as there is no community of property. However, if you want to register, then be sure to select antenuptial contract which excludes the accrual clause.

**Q. When should the various Tasbeehs and Duas be recited after Fardh Salaat?**

A. The Tasbihhaat and Duas should be recited after one has completed the Sunnat and Nafl Salaat, not before performing the Sunnat Salaat.

**Q. I have a R5 Mandela coin. Is it permissible to sell this coin for R500?**

A. You may sell the R5 coin for any price, but not for coins of the same metal. Sell the coin in exchange for notes of another currency, e.g. dollars, euros, etc.

**Q. Ten years ago when I was mar-**

**ried, the Mahr-e-Faatimi was arranged. No amount was fixed. Only Mahr-e-Faatimi was mentioned. My husband did not pay the Mahr cash. Now that we are divorced he wants to pay the value of Mahr-e-Faatimi of ten years ago. What is the ruling of the Shariah?**

A. Mahr-e-Faatimi is 1.75 kg silver or its price. He has to give you 1.75 kg of silver or its equivalent in cash which is the price of silver today, not the price ten years ago. Currently Mahr-e-Faatimi is approximately R16,000.

**Q. Is bovine gelatine halaal? Are the capsules made of this gelatine halaal?**

A. Bovine gelatine is haraam. The capsules made from such gelatine are also not halaal.

**Q. Was Ibn Taimiyyah and his student, Ibn Qayyim followers of the Ahlus Sunnah Wal Jama'ah?**

A. While they had their own concept of the Sunnah, Ibn Taimiyyah and his student, Ibn Qayyim were not of the Ahlus Sunnah Wal Jama'ah. They deviated from the Path of the Sunnah with their own views in conflict with the views of the Four Math-habs which constitute the Ahlus Sunnah Wal Jama'ah.

**Q. Is it correct that Hanafis should not recite Qiraa't in Zuhr and Asr if they perform behind an Imaam?**

A. Yes, in Zuhr and Asr, you may not recite qiraa't despite the fact that the Imaam's recitation is silent. You have to however recite the Takbeer, Tasbeeh, etc., everything except the qiraa't.

**Q. In the Hadith is mentioned that in proximity to Qiyaamah a beast will emerge from the earth and speak with people. Will this be a beast literally speaking? Is the one-eyed Dajjaal to be understood literally?**

A. The beast mentioned in the Qur'aan and Hadith is to be taken literally. It is not permissible to give it a symbolic or figurative meaning. It is not only the mention of the beast. There are other episodes surrounding the beast.

The Ahadith pertaining to the one-eyed Dajjaal have a literal meaning. It does not mean anything else.

**Q. Ulama of the Deoband School have recently introduced functions called Seerat Jalsahs. These functions are organized in the month of Rabiul Awwal. Lectures on the life of Rasulullah (sallallahu alayhi wasallam), singing nazams and serving food are the salient acts of these functions. These are new developments unheard of some years ago. We know of the mouloud functions which the Bid'atis organize during the month of Rabiul Awwal. Do these new functions not resemble the activities of the Bid'atis?**

A. These new-fangled 'seerat jalsahs' are bid'ah and not permissible. They are in the same bid'ah category as the mouloud functions of the Ahl-e-Bid'ah. Since the new brand of 'deobandi' molvies are deficient in Ilm of the Deen, and since they lack the

*suhbat (companionship)* of true Mashaaikh of Tasawwuf, they are unable to combat baatil and bid'ah academically. Their deficiencies in Ilm and Tarbiyat have constrained them to vie with the people of baatil by adopting the methods of the Ahl-e-Bid'ah. They are astray and lead others astray. It is not permissible to participate in these 'seerat' functions.

**Q. While in Salaat, the Imaam stops the Qiraa't just one or two aayats before the Sajdah Tilaawat aayat. He does so to avoid making Sajdah. Is his practice valid?**

A. It is Makrooh to end the Qiraa't just before the Sajdah aayat in order to avoid the Sajdah. It resembles an aversion for Sajdah and this was the trait of shaitaan. However, the Salaat is valid.

**Q. Do non-Muslim grandparents have rights over their Muslim grandchildren?**

A. Yes, they do have rights. Even non-Muslim grandparents have similar rights over their Muslim grandchildren as Muslim grandparents. This applies to all worldly issues. As long as no conflict with the Shariah is involved, the Muslim grandchildren should respect and assist their non-Muslim grandparents and also give them da'wat of the Deen.

**Q. In manufacturing equipment wheat is used for cleansing after haraam products are prepared. Water cannot be used to clean these utensils. A swab test shows that no haraam residue remains in the equipment. Will the halaal product prepared in such utensils be halaal?**

A. The equipment will remain impure even if wheat is used to clean the system, and even if a swab test indicates that there is no residue of the haraam substances. If water cannot be used, a pure chemical liquid may be used, if this is possible. A pure liquid which is not fatty, e.g. vinegar, etc. could be used to clean an impure utensil/equipment. But if this too is not possible, then the products prepared in such equipment will be haraam.

**Q. The deceased was a pious Muslim. He appointed a pious friend to be the executor of his estate to ensure that his assets will be distributed in accordance with the Shariah's laws. Now some heirs want the executor to resign. They desire to appoint one of themselves, a female, to be the executor. Should he resign?**

A. When a person has made someone the *Wasi(executor)* of his estate, he did so because of confidence in that person. The *Wasi* has an *amaanat (trust)* to discharge. It is not permissible for the *Wasi* to abandon the *amaanat* by abstaining from fulfilling the *wasiyyat* of the deceased. There must be a valid Shar'i reason for the *Wasi* withdrawing and refusing to execute the obligation with which he was entrusted. Furthermore, even if there is valid reason, he should not hand over the affairs of the estate to a woman. Rasulullah (sallallahu alayhi wasallam) prohibited the appointment of a female to a position of trust and

leadership.

**Q. Is it incumbent for a traveller passing through a city to perform Jumuah Salaat?**

A. If a *musaaafir (traveller)* happens to be near to a Musjid where Jumuah is being performed, and he is not in a hurry, or he has chosen to remain in the city, then it is incumbent that he performs Jumuah Salaat. If he abstains, he sins. But his Qasr will be valid.

**Q. Is it compulsory to remain at home for 40 days after giving birth even if bleeding stops a few days after birth?**

A. It is compulsory for females to remain within the home environment for the entire duration of their lives, not only for 40 days after giving birth. They may emerge from their homes fully clad in Islamic style only for needs and for reasons allowed by the Shariah, e.g. to visit relatives. This law applies whether a woman is in the state of nifaas (post natal bleeding) or not. It is not restricted to 40 days or to the duration of bleeding.

**Q. Is it permissible to sell Zam Zam water?**

A. It is permissible to sell Zam Zam water.

**Q. The Islamic school plans to change the system of teaching the Qur'aan Shareef from the floor to desks in the same style as secular education is imparted. Is this permissible?**

A. The school may not be described as an 'Islamic' school. It is a non-Muslim secular school. It is not permissible to change to the kuffaar desk system for Qur'aan ta'leem and tilaawat. In these so-called 'Islamic' schools, pupils sit at desks with their backs towards the Qur'aan Majeed. The Qur'aan is treated in exactly the same way as the other school books. The desks are not facing one another. They are lined up, with a pupil with his Qur'aan facing the back of the pupil sitting in front of him. Such disrespect for the Kalaam of Allah Azza Wa Jal is blasphemous.

**Q. A Muslim lady participated in the Hindu holy festival known as 'Holi'. On this day, coloured water is splashed on all and sundry. What is the status of this lady in terms of the Shariah?**

A. The Hindu festival of *holi* is a ritual of kufr and shirk. A Muslim who participates in *holi* or who even prefers it becomes a *murtad*. Participation in any religious custom of the kuffaar expels the Muslim participant from the folds of Islam. Thus, this lady is no longer a Muslim. She has to repent, renew her Kalimah, and if married, have her Nikah renewed.

The following episode is interesting and fearful: In India there was a great Aalim who was walking in the street on the day of the Hindu Holi festival when they splash coloured water and perhaps coloured cow urine on every person who crosses their path. This Aalim passed by a donkey. In an idle moment, not thinking seriously, the Aalim who was chewing *paan (beetle*



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leaf) at the time, addressed the donkey and said: "Everyone is happy and splashing coloured water on everyone, but no one is splashing anything on you. Come, I shall splash coloured water on you." So saying, he spat on the donkey his saliva which was red as a result of the paan.

After this Aalim had died, a Buzrug saw him in Jahannum in a dream. When the Buzrug in his dream enquired why he was being punished in Jahannum, he (the Aalim) narrated the episode of the donkey and said that Allah Ta'ala's Wrath overtook him because he had emulated a custom of shirk/kufr even though without intention of kufr.

It is haraam to even jocularly imitate practices of kufr and shirk. Rasulullah (sallallahu alayhi wasallam) would make dua: "*O Allah! I seek refuge with You from an evil moment and an evil friend.*" The Aalim was a victim of an 'evil moment'.

**Q. My husband issued three Talaaqs by text message. Are the Talaaqs valid?**

**A.** All three Talaaqs issued by your husband by 'text message' are valid. You are no longer in his Nikah. You have to remain in Iddat. After expiry of the Iddat period you will be free to marry anyone you wish.

**Q. I missed Fajr Salaat. I made qadha of it after Zuhr Salaat. Is this correct?**

**A.** If a person has no Qadha Salaat or he has, but not more than five, then it is not permissible for him to perform the Ada Salat (i.e. the Salaat of the present time) unless he first performs the five Qadha Salaat. Thus, if a person has no Qadha, but today missed Fajr Salaat, then it is not permissible for him to perform Zuhr first. He has to compulsorily perform the qadha of Fajr, then engage in Zuhr. If he did in fact perform Zuhr without first performing qadha of Fajr, then he should repeat the Salaat – first Fajr, then Zuhr.

**Q. I have been told that Jumuah Salaat is not valid in prison. What should prisoners do on Fridays in prison?**

**A.** Surely, the one who gave you this information must have also informed you what to do. On Fridays, all Muslims of any Math-hab, should perform Zuhr Salaat in prison without Jamaa't, and without Athaan and Iqaamah.

**Q. In Jumuah when the Muath-thin gives the second Athaan, should he stand in line with the Imaam on the mimbar or may he stand anywhere, even at the side, not directly in line with the Imaam.**

**A.** It is the Sunnah practice of the Ummah since the time of the Sahaabah that the Muath-thin should stand directly in line with the mimbar. Although it is not compulsory for him to stand in the first saff, he has to stand in line with the mimbar.

**Q. There is a trend nowadays for the Imaam to recite a very long Surah in the first raka't and a very short Surah in the second raka't. To**

**justify this practice, some quote the Imaams of the Haram Shareef. Is this correct?**

**A.** It is improper to habitually recite in this manner. During Jumuah and Eid Salaat, the Qiraa't in both raka'ts should be more or less the same. It will therefore be Makrooh to recite a very short Surah in the second raka't in Jumuah and Eid Salaat.

**Q. In the Musjids in Natal which I visited, the English lecture begins immediately after the first Athaan of Jumuah. If there is a nikah, this is performed after the lecture. The Sunnats are performed after the Nikah. Is this practice proper?**

**A.** This is a new bid'ah. Bid'ah is not confined to meelad, qiyaam and urs. In our circles (Ahl-e-Deoband) too, acts of bid'ah are perpetrated. The lecture beginning immediately after the Athaan prevents people for engaging in Tahyatul Musjid and the Sunnatul Muakkadah Salaat. Custom constrains the arriving musallis to forego Tahyatul Musjid, and to delay the Sunnatul Muakkadah until after the lecture or the Nikah. This is a despicable bid'ah which interferes with the Salaat and its proper sequence. It disturbs many musallis who are forced to listen to the lecture when it is actually time for the Sunnat Salaat, and to sit through the Nikah ceremony against their wishes. This is not the time for the nikah ceremony which should be performed after the Sunnat and Nafl Salaat. Furthermore, we too have noticed the evil of this bid'ah. After the lecture, the four raka'ts Sunnatul Muakkadah are performed with haste. While many people are still engaging in the Sunnats, the Imaam Sahib hastily mounts the mimbar for the khutbah. The *khushu'* of musallis is ruined by the haste and the Imaam beginning the khutbah before they have completed. Their minds do not fully concentrate on the Salaat. Part of their mind is focused on hastily completing the Salaat before the Imaam mounts the mimbar. This bid'ah trend should be incumbently abandoned. In many places it has assumed the form of hardcore bid'ah. The next generation will believe that this bid'ah order from the Athaan onwards is Waajib. In fact, even presently if someone performs Tahyatul Musjid or the Sunnatul Muakkadah while the lecture is being delivered, there are unfriendly frowns and glances. Everyone feels constrained by custom to abandon the Masnoon Salaat until the lecture has ended.

**Q. When does the time of Tajajjud Salaat end?**

**A.** Tahajjud time ends the minute Fajr time begins. Just as Subh Saadiq is about to start, Tahajjud time ends.

**Q. Is it permissible to make qadha Salaat during Fajr and Asr times after the Fardh of Fajr and Asr? And is Sajdah Tilaawat permissible during these times?**

**A.** It is permissible to make qadha Salaat during Fajr time even after the Fajr Salaat, and also after Asr Salaat. However, after Asr when it is close to

## THE KUFR OF REINTERPRETATION

**Q. Amina Wadud has called for a reformation and reinterpretation of the Deen. What is the Shar'i hukm for making such a call? Is it not kufr? In the same way some MPL Project Committee members have also made such calls. Some members of the public accept that by means of the Muslim Marriages Bill (MMB), the Deen will be contaminated. However, despite their acknowledgment of this contamination, they still want MMB to be legislated. Is this not tantamount to kufr or irtidaad?**

**A.** It is not 'tantamount' to kufr and irtidaad. It is clear-cut kufr and irtidaad. Many years ago we had written in detail in *The Majlis* on the kufr of

sunset, perhaps 15 minutes, then it is not permissible to make qadha Salaat unless it is the Asr Salaat of that particular day.

**Q. Is processed cheese halaal?**

**A.** Processed cheese is not halaal.

**Q. These Qaaris whom you are branding faasiq have spent their whole lives learning and reciting the Holy Book of Allah. They deserve better.**

**A.** Yes, they are deserving. But they deserve *Jubbul Huzn*. While these qurra may have 'spent their entire lives "learning and reciting the Qur'aan", the Book of Allah Ta'ala has had no effect on their hearts, hence they prefer the appearance of the kuffaar to the appearance of the Ambiya and the Sahaabah, and the appearance of Rasulullah (sallallahu alayhi wasallam). They are decidedly evil – extremely evil, and their spending their lives with the Qur'aan will not help them, because Allah Ta'ala has prepared one of the worst valleys of Jahannum for them. In this regard Rasulullah (sallallahu alayhi wasallam) said:

*"Seek refuge with Allah from Jubbul Huzn. They (the Sahaabah) said: 'O Rasulullah! What is Jubbul Huzn?' He said: 'It is a valley in Jahannum. Daily Jahannum seeks refuge from it 400 times.' It was said: 'O Rasulullah! Who will enter it?' He said: 'It has been prepared for such qurraa' who display their deeds. Verily, the most hated qurraa' by Allah are those who visit the rulers."*

About men of this ilk, Rasulullah (sallallahu alayhi wasallam) will complain to Allah Ta'ala on the Day of Qiyaamah: *"Verily, my people have taken this Qur'aan to be an object for discarding."* (Qur'aan)

**Q. Nowadays lots of tariqas do loud thikr in jamaah. They do some spiritual exercises (tawajjuh) where murids writhe and shake. Is this valid in Islam?**

**A.** The type of loud thikr and spiritual exercises you have mentioned are bid'ah. Stay far from such tariqahs. Most of these tariqas, especially in Turkey, West Africa, North Africa, Syria, etc. are sects of Satanism dubbed sufi'ism. They have drifted

Amina Wadud. Without the slightest vestige of doubt the call for reinterpretation and reformation of the Deen is kufr – kufr which expels the proponent from the fold of Islam. Such a person is a confirmed *murtadd*.

Those who accept that the Deen will be contaminated by MMB, but despite this fact, promote or condone the MMB or want it to be legislated, lose their Imaan. They are guilty of kufr. They become *murtadd*. In fact, one becomes *murtadd* with even *Istikhfaaf* (the belief of insignificance) of the *Miswak* or of even *kadoo* (marrow). What then will be the fatwa when the issue pertains to reinterpretation/contamination of the Deen?

very far from the Path of Islam.

**Q. Are there any reliable Sufi Tariqas today?**

**A.** In the present age it is best and safest to refrain from joining any Tasawwuf Tariqah. Follow a Math-hab, study the writings of the Auliya and consult with an Aalim any issue which you do not understand.

**Q. The qaaris say that they are forced by the Egyptian government to shave their beards. Does this make a difference in the ruling?**

**A.** The claim that the qurraa' are forced to shave by the government is baseless and a lie. There are innumerable Muslims with beards in the Arab countries, including Egypt. Furthermore, if we should accept that this is indeed so, then there is no incumbency to commit a haraam deed for show, fame and money. These fussaqa qurraa' are in fact bartering Allah's Kalaam for a miserable price and on the basis of contemptible motives –riya and the desire for money. They are not being forced by the government to travel to other countries to recite the Qur'aan. The claim is therefore false and a deliberate lie.

**Q. Some non-Muslims display supernatural acts. What explanation is there for this?**

**A.** Some kuffaar and fussaqa also display miracles. If a faasiq displays a miracle, the Shariah orders us to believe that he is aided by the shaitaan or he is practising some shaitaani amal. The miracles of fussaqa are not *karaamat*. They are called *Istidraaj*. They are manifestations of *shaitaaniyat* (satanism) and *nafsaaniyat*.

**Q. Is it permissible to pay a qaari for reciting the Qur'aan?**

**A.** It is haraam to pay the qaaris money for their recitation. They are exchanging the aayaat of Allah Ta'ala for a miserable price.

**Q. I am a layman who has studied the Muslim Marriages Bill. I fail to understand how any Aalim can support this bill. The 'kufr' as mentioned by *The Majlis* is too obvious. How is it possible for Ulama to ever support this bill which undoubtedly compromises the Shariah?**

**A.** While it is also difficult for us to believe that an Aalim would support



# Questions and Answers

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a kufr bill such as MMB, the fact is that despite the kufr of the bill being clear, there are many molvis and sheikhs who do support the bill. May Allah Ta'ala guide us all and save us from the evil of our nafs and the traps of shaitaan.

**Q. When performing Salaat behind an Imaam, should one recite the Takbeer?**

**A.** When performing Salaat, whether alone or behind an Imaam, the Takbeer (Allahu Akbar) should be recited silently. Reciting the first Takbeer (Takbeer Tahrimah) is Fardh. The other Takbeers are Sunnat.

**Q. What is the difference between Makrooh Tahrimi and Haraam?**

**A.** Makrooh Tahreemi and Haraam practically mean the same thing. Both are forbidden and the perpetrators of both are deserving of the punishment of Jahannum. The technical difference between the two terms is of academic significance, and has no relevance as far as practising the Deen is concerned. The consequences of both acts are the punishment and Wrath of Allah Ta'ala.

**Q. Is it permissible to eat blue whale meat?**

**A.** Blue whale and all sea animals besides fish are haraam in terms of the Hanafi Math-hab. Whales are mammals. They are not fish, hence are haraam.

**Q. The adherents of moulood customs contend that Moulood is permissible even according to Allaamah Suyuti (rahmatullah alayh) and Haji Imdaadullah (rahmatullah alayh), the Shaikh of Hadhrat Maulana Ashraf Ali Thaavi (rahmatullah alayh him) and of other senior Ulama of Deoband. Did they also practise Moulood?**

**A.** People of bid'ah do not think with their Aql (intelligence). They think with their emotions, hence they are unable to understand that Islam is what Rasulullah (sallallahu alayhi wasallam) and the Sahaabah taught. We follow the Islam which has reached us by reliable transmission from the Nabi (sallallahu alayhi wasallam) and the Sahaabah.

People of bid'ah wish us to follow scholars who appeared on the scene many centuries after Rasulullah (sallallahu alayhi wasallam), while they refuse to follow the Sunnah of the Sahaabah who were the Students and Companions of the Nabi (sallallahu alayhi wasallam) to whom Islam was revealed. Whilst we accept the seniority of Allaamah Suyuti (rahmatullah alayh) and Haji Imdaadullah (rahmatullah alayh), we respectfully state with emphasis that among the Proofs of the Shariah there is no such concept as 'Allaamah Suyuti' (rahmatullah alayh) or 'Haji Imdaadullah' (rahmatullah alayhim). If they erred, it does not follow that we should follow their errors. We do not follow the errors, obscurities and personal practices of the Scholars. We follow what the Shariah teaches us.

We are followers of Imaam Abu Hanifah (rahmatullah alayh), not the

## AISHAH AND THE 7 FUQAHA

**Q. Some enlightened scholars say that Aishah (radhiyallahu anha) had taught the seven Fuqaha of Madina. On this basis they say that it is permissible for females to teach males. Please comment.**

**A.** These modernist 'enlightened scholars' take things out of context, then add their own interpretations to justify their modernist deviated practices. When it is said, for example, 'Aishah (radhiyallahu anha) taught the first seven Fuqaha of Madina', it creates in the mind of the audience the absolutely false idea that Hadhrat Aishah (radhiyallahu anha) had operated a systematic madrasah where males and females would attend and where she would daily impart lessons

in academic style. This idea is the furthest from the truth.

Aishah (radhiyallahu anha) never taught the seven Fuqaha of Madina nor anyone else in the conventional style of teaching. What used to occur in that era was that people would come from far and wide to the Sahaabah to seek guidance and to hear from them the Ahaadith of Rasulullah (sallallahu alayhi wasallam). They would come individually to the homes of the Sahaabah, and this included Hadhrat Aishah and the other Wives of Nabi (sallallahu alayhi wasallam). From behind a screen in her hut she would narrate to them what she heard and saw from Rasulullah (sallallahu alayhi wasallam). After hearing the Hadith, they departed. They did not camp there to attend daily classes, etc. Her hut, style and methodology were bereft of the zina paraphernalia which

accompany the 'educational' institutions of this age.

This was the system of spreading knowledge in the early stages of Islam. For example, Imaam Bukhaari had more than a thousand Hadith teachers (Asaatizah). This does not mean that he sat in their company and acquired knowledge systematically on a daily basis. What happened was that if someone narrated to him a Hadith, then the narrator was automatically regarded as a teacher although Imaam Bukhaari may have met him only once in his lifetime for a few minutes.

The same stupid and misleading impression is created by deviate modernists when they say women participated in Jihad during the time of Rasulullah (sallallahu alayhi wasallam). We have explained this in some detail in our booklet, *The Ladies Tabligh Jamaat*

followers of Scholars who appeared on the scene of history seven centuries after Rasulullah (sallallahu alayhi wasallam). Islam, according to the Qur'aan, was completed and perfected during the very lifetime of the Nabi (sallallahu alayhi wasallam). There never were any moulood practices during Quroon-e-Thalaathah (*the first three noble eras of Islam*).

The Shariah does not require us to follow Allaamah Suyuti or anyone else who had their own personal views and practices. But we are under Shar'i compulsion to follow the Sahaabah and the Aimmah-e-Mujtahideen. Those who disagree with our stance on Moulood are required to respond to our arguments on the basis of the Four Proofs of the Shariah, not with the views and practices of Ulama who came a thousand years after Rasulullah (sallallahu alayhi wasallam). They simply have no rational explanation and no Shar'i refutation for our arguments, hence they resort to stupid emotionalism.

**Q. Is it permissible to use astronomical calculations to determine the beginning of the Islamic months? These calculations will eliminate all the confusion and disputes which generally occur on the occasions of Ramadhaan and Eid.**

**A.** Astronomical calculations may not be utilized to negate an immutable principle of the Shariah. We are under

obligation to abide by the commands of Allah Ta'ala. If there is a clash between a Shar'i command and a mundane issue, the Shariah has precedence.

Rasulullah (sallallahu alayhi wasallam) had commanded the commencement of the Islamic month with the sighting of the *hilaal* (crescent moon), and such sighting has to be established by the reports of reliable, uprighteous Muslims. When these Shar'i requisites have been complied with, then all other conflicting evidence will be set aside.

It should be well understood that Deen is obedience to the commands of Allah Ta'ala. Deen is not the product of rationalism or the effects of our logic and understanding. We may not submit *Mansoos Ahkaam* to our reasoning and abrogate such laws when we believe that the product of *Wahi* is in conflict with reason.

Regarding the Islamic months, there exists a *Mansoos* principle, and that is the actual sighting of the *hilaal*. The birth of the *hilaal* and the presence of the moon in its orbit are of no consequence in determining the months.

Consider the times of Salaat. Maghrib begins with sunset. The Shariah does not go beyond this simple rule. It only prescribes Maghrib after sunset. The Shariah does not prescribe how we should determine sunset. It does not order Maghrib to begin with the

physical sighting of the phenomenon of sunset. Hence, it is permissible to determine sunset by any means in order to commence Maghrib. But since there exists a revealed principle for the determination of the months, it (this revealed principle) may not be abrogated by the use of astronomical instruments to reject the testimony of uprighteous Muslim witnesses to the sighting. Thus such testimony may not be rejected, for such rejection will be the abrogation of a Shar'i principle.

**Q. The Ulama of Deoband have recently initiated Seerat Jalsahs during the month of Rabiul Awwal when the Barelwis organize their meelaad celebrations. Please comment.**

**A.** The seerat jalsahs which are nowadays being organized are haraam bid'ah acts. They are *Tashabbuh bi Ahli Bid'ah* (imitating the people of Bid'ah), and *Israaf* (waste). These newly innovated practices illustrate the *Ilmi* bankruptcy of the present-day molvis. Unable to neutralize the stupid arguments of the Bid'atis with knowledge, they have decided to follow the Bid'atis in their acts of corruption.

**Q. For how long is a man required to support his children?**

**A.** The father has to maintain his children until they are able to support themselves. As far as daughters are concerned, he has to support them until they are married.

**Q. How should the Aqeeqah meat be distributed?**

**A.** The Masnoon method of distributing Aqeeqah meat is exactly as the method for Qur'baani meat. One third for the poor, one third for relatives/friend, and one third for oneself. Besides this, it is permissible to distribute in any way which one wishes.

**Q. Is it permissible for Hanafis in some instances to combine two Salaats as the Shaafis do?**

**A.** Combining two Salaat during the time of one Salaat as Shaafis do is not valid for Hanafis.

**Q. Many Ulama are saying that**

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## ERRORS ARE NOT DALEEL

**Q. Among our senior Ulama of Deoband there were some who listened to the qiraa't of clean-shaven qaaris. What is the answer for this?**

**A.** The errors of elders are never Shar'i daleel. The personal acts and attitudes of elders which conflict with the Shariah must be set aside. Such conflicts with the Shariah are not masaa-il on which to make amal. Allaamah Sha'raani (rahmatullah alayh) and numerous other Ulama said: "He who takes on to the rare/obscure

views of the Ulama, verily he has made his exit from Islam."

We do not make taqleed of the errors of the Ulama of Deoband. The attitude of elevating the errors of seniors to the status of Shar'i masaa-il is the way of the Barelwi grave-worshippers. This is not our way. We are the Muqallideen of Imaam Abu Hanifah (rahmatullah alayh). Those who argue in favour of the fussaag should present Shar'i dalaail, not stupidities and errors of seniors or the personal whims, fancies and idiosyncracies of seniors which conflict with the Shariah.



# MOON CONTROVERSY IN U.K.

Currently there prevails a controversy in the United Kingdom regarding the moon issue of last Ramadhan. The controversy is between two Ulama groups, viz. Hizbul Ulama and Wifaaqul Ulama. Both Ulama organizations have written to the Mujlisul Ulama of S.A. presenting their respective sides of the episode.

According to Hizbul Ulama, the hilaal (the crescent moon) for Ramadhan was sighted by at least three persons at the end of the 29<sup>th</sup> day of Sha'baan, hence they declared the following day to be the 1<sup>st</sup> of Ramadhan.

According to Wifaaqul Ulama, there was no reliable sighting of the hilaal as reported by Hizbul Ulama, hence they (Wifaaqul Ulama) rejected the announcement, and Sha'baan was kept 30 days. Wifaaqul Ulama found the witnesses to be unreliable.

We have responded to both Ulama Organizations on the basis of the facts they have furnished in their respective letters. We did not and do not enter the fray in the capacity of a Hakam (Arbitrator). Our responses should, therefore not be construed as adjudication in the dispute of two parties. We have merely apprized the groups of the Shariah's stance as we understand and believe it to be without deciding and resolving the dispute.

## OUR RESPONSE TO HIZBUL ULAMA

The principle governing the commencement of the Islamic months is *Rooyat-e-Hilaal* i.e. the physical sighting of the moon. This principle is *Man-soos Alayh*. It is the *hukm* stemming from *Nass-e-Qat'i*, and may not be set aside or abrogated by rational reasoning or by astronomical calculations or any other theory of astronomy, etc.

The answers to your questions in the light of the above principle and the Sunnah are as follows:

(1) The Shar'i *Imkaan* (Possibility) of sighting the hilaal is at the end of the 29<sup>th</sup> day of the Islamic month. This Possibility is established by *Sareeh Nass* of the Hadith. It is such a well-established Shar'i

injunction which does not need elaboration. Only those ignorant of the Shariah will refute this injunction. What the observatories and astronomers say in conflict with this Shar'i principle is *mardood* (rejected and baseless). The *Mansoos Ahkaam* of the Shariah will remain inviolable until the Day of Qiyaamah, and the fate which had overtaken the Shariah of Nabi Musa (alayhis salaam) and Nabi Isaa (alayhis salaam) at the hands of their followers, the Yahood and Nasaara, will, Insha'Allah, not overtake the Final Shariah of Islam. Allah Ta'ala will in every age put in the arena Ulama-e-Haqq to defend the Deen against the predations of the Ahl-e-Baatil.

(2) There is no 'exhaustive list' of questions for the *Shaahid* (Witness) to answer in terms of the Shariah. The only requirement is that he must be *aadil* (just/pious), and if it happens to be the hilaal for Eid, and the horizon is clear and cloudless, then the sighting must be reported by *jamm-e-ghafeer* (a sufficiently large number of people). All other questions are nonsensical and devoid of Shar'i substance and basis.

(3) According to the Shariah, the many questions pertaining to the position, shape, etc. of the hilaal are *abath* and *laghw* (futile and nonsensical). They have no Shar'i significance. Furthermore, if these questions are used to abrogate the *Man-soos Alayh* principle of *Rooyat*, then they (the nonsensical questions) will be haraam.

## OUR RESPONSE TO WIFAAQUL ULAMA

We had commented on the issue on the basis of the information provided by Hizbul Ulama. Your explanation presents a different angle to the dispute. Our ruling was based on the *adaalat* of the witnesses. However, it appears that Wifaqul Ulama refutes the *adaalat* of the witnesses. We are not in position to adjudicate in the dispute. Our rulings should therefore not be construed as the effect of *Tahkeem* (Arbitration). We answer on the basis of the information

furnished. Whose information is correct, incorrect, true or false is known to Allah Azza Wa Jal.

In this response we shall content ourselves with only stating the view and the stance we have adopted on the issue of commencing and ending the Islamic months.

(1) We follow only the principle of *Rooyat* – the physical sighting.

(2) In the absence of local physical sighting, if news of a sighting of another place in South Africa reaches us by reliable and authentic transmission in which there is no doubt, we accept and Ramadhan/Eid will be confirmed by us.

(3) To date we do not accept news of sightings from any country. News of Sightings from only within South Africa is accepted. This stance is not because of any belief that the sightings of other countries are not permissible. According to the Ahnaaf the sighting of the East is valid for the West and vice versa. The reason for us not accepting information from outside the country is the lack of a proper arrangement with reliable Shar'i sources. We lack confidence in outside information, hence we limit information of sightings to within the boundaries of South Africa.

(4) We never accept Saudi reports on the hilaal issue. We believe that Saudi Arabia is most unreliable in this regard. Although there have been attempts in South Africa to establish Saudi hegemony here via the moon issue, we are resisting such attempts. There have also been attempts to establish Saudi hegemony by forming a Hilaal Committee of Southern African States. But we have resisted this move too and we are not prepared to compromise our rigid stand for the sake of overtures which are tainted with political and *nafsaani* agendas. Due to Saudi funding for certain Islamic institutions in Southern African countries, the plan for a united Hilaal Committee here appears unholy to us.

(5) We reject in entirety the slightest intrusion into the hilaal domain by astronomy. We come within the scope of the Hadith in which Rasulullah (sallallahu alayhi wasallam) said: "*We are an Ummi nation. We neither count nor calculate.....*" We are 'illiterates' of this calibre, hence we do not have the slightest inclination towards astronomical calculation and even astronomical guidelines regarding feasibility and possibility or impossibility of sighting the hilaal.

(6) Our only criterion for *Imkaan-e-Rooyat* is the ending of the 29<sup>th</sup> day of the Islamic month. Possibility of sighting the hilaal at the expiry of the 29<sup>th</sup> day of the Islamic month is a Shar'i possibility even if in terms of astronomy it may be impossible. The *Nass* in this regard overrides astronomy.

(7) If the hilaal is not sighted after 29 days have passed, the month will obviously be 30 days in terms of the Shariah.

(8) Confirmation of the sighting *must* be on the basis of the reporting by *aadil witnesses*. The number will vary from one such witness, male or female, for confirmation of the Ramadhan hilaal, if the horizon is overcast, to *Jamm-e-Ghafeer* if the sky is clear. Regarding the number of witnesses, the various factors such as clear or overcast sky, the moon for Ramadhan and the moon for Eid, are taken into consideration.

(9) If all Shar'i factors are fulfilled and the witnesses are *aadil*, we shall confirm the sighting regardless of the view of the astronomers. Even if a sighting is 'impossible' in terms of astronomical calculations, but if criteria of the Shariah – the *Mansoos Ahkaam* – have been satisfied, we accept the sighting and confirm the commencement of the Islamic month. The Shariah overrides all other considerations. Never, is it permissible to cite astronomical calculations for overriding the Shariah or for casting doubt.

(10) We do not take into ac-

count the size, position, shape, etc. of the hilaal for accepting news of a sighting. The only criterion for accepting a sighting is the *adaalat* of the witnesses. Rasulullah's personal practice in this regard is sufficient and categorical direction for the procedure of accepting reports of sightings. We are averse to the astronomical paraphernalia which appear in questionnaires to which *Aadil* witnesses are subjected to.

It is quite possible for a person to sight the hilaal without applying his mind to the various aspects of the moon such as shape, position, etc. A person who has genuinely sighted the hilaal may forget within minutes the actual physical attributes which had accompanied the hilaal.

Furthermore, the Ahaadith testify that Rasulullah (sallallahu alayhi wasallam) and the Sahaabah had not ventured into such details pertaining to the hilaal. The procedure adopted by Nabi-e-Kareem (sallallahu alayhi wasallam) was extremely simple. The sole criterion was the *adaalat* of the *Shaahid*.

If there is valid doubt in the *adaalat* of the witnesses, the correctness of his answering the variety of questions will be in vain. Even if he answers all the questions correctly, his testimony will be rejected if he is not *aadil*. On the other hand, if his *adaalat* is confirmed in Shar'i terms, then his report of sighting will be accepted regardless of his inability to answer the questionnaire. This is our stance.

(11) We shall reject the report if the person appears on the scene a few days after the reported sighting such as in your case where the 'sighters' testified 8 days after their alleged sighting.

(12) If Hizbul Ulama had declared Ramadhan on the basis of Saudi Arabia's announcement, then we are of the opinion that this was incorrect as the Saudis are unreliable in this regard. The Brother who had asked his question on behalf of Hizbul Ulama did not mention that the three persons had testified only 8 days after their sighting. We had under-

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# THE FALLACY OF THE MAJORITY

ABOUT the majority, the Qur'aan Majeed states:

\* "Verily, Allah is most Munificent to mankind, but the majority of mankind is ungrateful."

\* "And, if you should follow the majority on earth, they will mislead you from the

Path of Allah."

\* "The majority of mankind knows not."

\* "The majority of people have no Imaan."

\* "The majority of people are faasiqoon."

\* "The majority among you detests the Haqq."

\* "The majority of you are jaahil."

\* "Their majority follows nothing but conjecture."

\* "Their majority is kaafiroon."

\* "In fact, their majority does not know the Haqq, hence they turn away

(from it)."

\* "Their majority abhors the Haqq."

\* "Their majority are liars."

The majority almost always comes within the scope of one of the aforementioned Qur'aanic epithets. In terms of the Shariah, 'majority' is not a

*daleel* (proof/evidence). An act does not become a Shar'i law on the basis of 'majority'. If a majority view is in conflict with Shar'i daleel it will be *mardood* (rejected). When people who follow their vain desires and worldly objectives are bereft of Shar'i proofs, they seek to save their position with the dumb majority.



# MOON CONTROVERSY IN U.K.

(Continued from page 6)

stood from the question that the three 'aadil' witnesses had testified the very same night soon after having sighted the hilaal, that is during Maghrib time of the very first night.

In our opinion the report made 8 days after the event should have been dismissed without the need to listen to their testimony and without bothering to establish the integrity of the witnesses.

(13) Our advice is that witnesses should not come forward to 'prove the correctness of Saudi announcements' as you have mentioned. Saudi Arabia should be expunged from the hilaal equation. The *Zaalim* government of Saudi Arabia has a direct hand in hilaal announcements, and for them political or other expediencies are adequate for tampering with the masaa-il of the Shariah.

(14) We note that Wifaaqul Ulama does use astronomical calculations as a guideline, not for confirming the commencement of the month. As long as the actual confirmation of the hilaal is based on actual *Rooyat*, you are entitled to your methodology and guidelines. The absolute principle of *Rooyat* should never be compromised. We need to clarify the meaning of not compromising this *Mansoos Alayh* principle.

If *aadil* witnesses testify to their personal sighting and all Shar'i conditions regarding numbers of sighters for different occasions are fulfilled, then it will be *Waajib* to accept their testimony even if astronomy says that the sighting is impossible and even if the sighters are unable to answer the astronomical paraphernalia related to the hilaal.

(15) From the explanation furnished by *Batley Moon Sighting Committee*, it appears that the basis for having rejected the CMC's announcement was the 'integrity' factor. According to BMSC the witnesses were not *aadil*. Their *adaalat* was rejected. We are not in position to adjudicate

between CMC and BMSC on this issue. We can only say that if they were confident that the witnesses were not *aadil*, then they were within their right for having rejected the testimony especially in view of it coming 8 days later.

(16) We are in disagreement with BMSC regarding their criteria for establishing *adaalat*. The duration of visibility of the hilaal, visibility conditions, position/shape of the hilaal, location of the hilaal, moonset, 'logical' impossibility of sighting, astronomical impossibility of sighting, etc. are irrelevant for establishing *adaalat* of the witnesses. These factors have no basis in the Qur'aan and Sunnah. At most they are products of opinion and could act as guidelines. Never could these factors be utilized to negate *adaalat*.

The uprightness of a person is not reliant on these factors. The *adaalat* of a Buzrug of known and confirmed Taqwa may not be negated on the basis of these factors which are all extraneous to the Shar'i concept of *adaalat*. Factors such as donning un-Islamic dress, strutting around with a bare-head, deficiency in performing Salaat with Jamaa't, indulgence in futility, sport, and many other factors related to the moral domain are relevant for establishing or negating *adaalat*.

(17) Paragraph No.7 of BMSC's explanation reads as follows:

*"Hazrat Mufti Taqi Usmani Sahib states: 'for when according to calculation it is impossible to sight the moon then according to the majority of the Ulama of today when logically it's impossible to sight the moon such a testimony will be 'muttahu' discredited and due to being discredited the testimony will be void, and you must not decide on such a testimony.'"*

We respectfully differ with this view which is devoid of Shar'i substance. It is a view based on opinion and unsubstantiated by Shar'i facts. Log-

ic and astronomy may not be used to refute, negate or discredit the testimony of an *aadil* man on the issue of *Rooyat-e-Hilaal*. Since this is a *Mansoos* rule, there is no scope for its abrogation nor for rejection on the basis of opinion, logic and astronomy. This is especially so when the simplicity of the procedure to confirm a sighting by Rasulullah (sallallahu alayhi wasallam) is borne in mind. The opinion expressed by Hadhrat Mufti Taqi Sahib is incorrect since it lacks Shar'i *daleel*.

(18) We also disagree with the fatwa of Jamiatur Rashid for the same reasons stated above in No.17.

(19) In paragraph No.9 of its explanation, BMSC states: *"On the night of 1<sup>st</sup> of Thul Hijjah, in Manchester, at Mou-lana Hashim Bharuchas house, in the presence of Moulana Shoiab Desai of Sheffield, and most of the imams and senior Ulama of Manchester, one of the most senior Muftis of UK when asked about these issues, very strongly said 'if you do not accept moonset and moonrise times then throw away your namaz timetables as they are sourced from the same place and as accurate as each other. If anyone is in any doubt of this they may observe the moonset and rise time for a month and they will find them to be accurate.'"*

We respectfully differ with the most senior Mufti of UK. The honourable Mufti Sahib did not apply his mind to the issue – the *mas'alah* pertaining to the commencement of the Islamic month. The fundamental principle of the *Rooyat* being established in terms of the Shariah by the testimony of *aadil* witnesses had escaped his mind.

Moonset and moonrise timetables are irrelevant in this regard. These timetables cannot override the *Nass* of the Shariah which unequivocally confirms the *Rooyat* of *aadil* witnesses.

The analogy of Salaat timetables is baseless in the context of hilaal confirmation. The

*Mansoos Alayh* principle for establishing the hilaal is *actual Rooyat*. The confirmation of the natural phenomena for establishing the times of Namaaz is not reliant on *Rooyat*. To commence Maghrib Salaat, physical sighting of sunset is not conditional, nor is physical sighting of the length of the shadow necessary for Zuhr and Asr Salaat. Even the information of a non-Muslim regarding sunset, the direction of East, West, etc, is valid and may be utilized for initiating acts of ibaadat.

Maghrib Salaat time commences immediately after sunset. If sunset is confirmed by any means whatsoever, Maghrib Salaat will be valid. It is not necessary to confirm sunset only by means of *Rooyat*. There is no such principle in the Shariah. The Shariah simply states that Maghrib is after sunset. As far as the commencement of the Islamic month is concerned, the Shariah categorically ordains *Rooyat of the Hilaal*. There is no other phenomenon commanded by the Shariah for commencing the Islamic month.

Birth of the moon, moonrise, moonset or presence of the moon in its orbit or any other phenomenon have not been fixed by the Shariah for beginning the Islamic months. The only valid act for this purpose is *Rooyat of the Hilaal*. Thus the analogy presented by the venerable Mufti Sahib is not valid.

(20) The method for confirming *Rooyat* is as old as Islam. It is not a new development. It is therefore surprising and lamentable to observe the failure of the Ulama to resolve this perennial controversy by adoption of the simple method of Rasulullah (sallallahu alayhi wasallam). The hilaal issue has been made unnecessarily intractable. When the simple methods of the Shariah are ignored, we become saddled with the punishment of discord and dispute.

In conclusion, we reiterate that we are not adjudicating in the dispute between Hizbul Ulama and Wifaaqul Ulama.

## THE MOON AND THE PERENNIAL CONFUSION

**MORE** than 14 centuries after the advent of Rasulullah (sallallahu alayhi wasallam), and after presenting the Ummah with a simple, clear system of establishing the beginnings and endings of the Islamic months, confusion reigns supreme in almost all countries on the issue of the Ramadhaan and Eid moons. It is surprising and lamentable that this simple issue has been made almost intractable by even Ulama. The current controversy on the hilaal issue in the United Kingdom is just one example of this ever-recurring problem.

Elsewhere in these pages the simple Sunnah system for determining the Islamic months has been explained. The root cause for the perennial controversies and disputes regarding the Ramadhaan and Eid *hilaals* (crescent moons) is the adoption of methods which transgress the prescribed limits of the Shariah. When people are not satisfied with the simple methods and systems of Islam, they impose on themselves unnecessary difficulties which lead to these disputes.

With regard to the Ramadhaan *hilaal*, Rasulullah (sallallahu alayhi wasallam) demonstrated an extremely simple way to determine the commencement of the month of Ramadhaan. If this simple and *mubaarak* (blessed) system is adhered to, there will be no ensuing controversy. Hadhrat Ibn Abbaas (radhiyallahu anhu) narrated: *"An A'raabi (a simple rustic/village-dweller) came to the Nabi (sallallahu alayhi wasallam) and said: 'Verily, I saw the hilaal.' He (Rasulullah –sallallahu alayhi wasallam) said: 'Do you testify that there is no deity but Allah?' The A'raabi said: 'Yes!' Rasulallah (sallallahu alayhi wasallam) said: 'Do you testify that Muhammad is the Rasool of Allah?' The A'raabi said: 'Yes!' Rasulallah -sallallahu alayhi wasallam-(turning to Hadhrat Bilaal) said: 'O Bilaal! Announce to the people that they should fast tomorrow.'"* (Abu Dawood, Tirmizi, etc.)

Tirmizi added: *"The amal (practice) according to the majority of the Ulama is on this Hadith. They say: The testimony of a single man will be accepted for Fasting (i.e. for the commencement of Ramadhaan). In fact, if the horizon*

(Continued on page 8)

## THE LIGHT OF THE FAQEER

Rasulullah (sallallahu alayhi wasallam) once visited a Faqeer (a very poor Muslim). He had no possessions whatsoever with him. Rasulullah (sallallahu alayhi wasallam) then commented: "If the *noor* (spiritual/celestial light) of this one man is distributed among the people of the world, it will encompass them all."

## MMB – AN UNCONSTITUTIONAL MONSTROSITY

The Kufr so-called 'Muslim' Marriages Bill is so hideously unconstitutional that it constrained the *Legal Resources Centre* to comment in its submissions to the Minister of Justice:

*"It is our submission that the law as proposed by the Muslim Marriages Bill is irreconcilably unconstitutional."* (Our emphasis)

*"...accepting Islamic marriage law as contained in the Bill would be more than*

*just unconstitutional – it would be an absolute abandonment of many of our most important democratic principles.*

*"It is our submission that in order for the Bill to survive constitutional muster the Bill has to correct every problem addressed in this submission and any other flaws fully, by bringing it completely in line with the Constitution.*

*To many members of the Muslim community this may seem undesirable, but there does not seem to be a comprehensive solution that is simultaneously able to protect religious rights and adhere to our constitutional principles."*



## THE KUFR 'MUSLIM' MARRIAGES BILL

(Continued from page 1)

Section 1 (h) refers to the "injunctions of the Qur'an and Sunnah". These terms are detailed and variegated concepts according to the different Islamic sects. Innumerable injunctions of the Qur'aan and Sunnah are in diametric conflict with the Constitution. It is therefore unwise to legislate on such ambiguities which will develop into conflict and unnecessary constitutional wrangles.

Whose interpretation of the "the injunctions of the Qur'an and Sunnah" will the court accept, and what will be the determinant for selection from sect No.1's or sect No.3's or sect No.4's interpretation?

It is important to understand that with regard to the Islamic terminology mentioned in MMB, we are not looking at mere literal translations. These are multi-faceted tenets with different interpretations held by the different sects. It will be unconstitutional to impose the interpretation of one sect on another sect, and any interpretation which conflicts with the principles or ethos of the Constitution will be struck down by the court. This quagmire is a perfect recipe for discontent and strife.

### IDDAAH

Defining "Iddah", MMB on page 4 states:

"Iddah" means the mandatory waiting period arising from the dissolution of the marriage by Talaq, Faskh or death which period the wife may not marry: (a) Provided that the 'Iddah' of a divorced woman who menstruates, is three menstrual cycles....."

This provision in terms of the Constitution is discriminatory in that it discriminates against women on the basis of gender. While there is no 'waiting period in which a divorced spouse may not marry' applies to women, it does not apply to men.

### TALAAQ (DIVORCE)

MMB provides for the right of Talaq (Divorce) to be vested in only the husband. The woman has no corresponding right of Talaq. This is discrimination based on gender. Thus, in terms of the Constitution, this MMB provision is unconstitutional.

### ISLAMIC LAW

Section 1 defining Islamic Law states: "Islamic Law" means the law as derived from the Holy Qur'an, the Sunnah (Prophetic model, the consensus of Muslim Jurists (Isma – should be ijma', not Isma) and analogical deductions based on

the primary sources (Qiyas)."

This is a veritable minefield. Those unacquainted with the meaning of 'Islamic Law' will not understand the quagmire unless they become involved in litigation. The differences are formidable. There are a variety of Schools of Thought with regard to Islamic Law. Even within a specific sect, there are numerous differences of Islamic Law. The consensus mentioned in MMB in this regard is also a subject for interpretation.

### DOWER

MMB defining Dower says: "prompt dower" means the dower or part thereof which is payable at the time of the conclusion of a marriage or immediately thereafter upon demand by the wife."

This provision too is unconstitutional in that it discriminates against men. While men are required to pay the woman a sum of money on marriage, the woman is not required to pay him anything. This is discrimination based on gender.

In addition to the total conflict with the Shariah, the Kufr so-called 'Muslim' Marriages Bill is atrociously unconstitutional and does not stand a ghost of a chance to succeed when challenged in the constitutional court should ever this monstrosity be legislated.

there will be no dispute and no controversy. The baseless ideas of 'unity' should not be presented to mar the harmony in the community thereby creating greater disunity. All the slogans of unity on the moon issue have failed to bring about unity. On the contrary, the more people strive for 'unity' on this issue, the more disunity they create.

All the extra Sunnah arrangements and hilaal committees instituted for forging an imaginary unity are the root cause for fitnah. Every city should simply go by its own sighting. There is absolutely no need to institute elaborate measures for receiving information of sightings from other centres. The attempt to have Ramadhan and Eid on the same day in all places is a bid'ah which has no basis in Islam. As long as people refuse to adhere to the simple Sunnah systems and methods, the controversies will continue.

## THE MOON AND THE PERENNIAL CONFUSION

(Continued from page 7)

is overcast, the testimony of even one woman will be accepted for the Ramadhan hilaal.

Reflect on this simplicity! Two simple questions and just two simple words in response, and Rasulullah (sallallahu alayhi wasallam) proclaimed the beginning of Ramadhan. The many questions which different groups have invented for establishing the hilaal-sighting are uncalled for and in conflict with the Sunnah. The size of the hilaal, its angle, its position, etc., are all wasteful, divisive and unwarranted. Others again have introduced astronomical calculations, and base their conclusions on possibility or impossibility of sighting as dictated by these calculations. Valid Shar'i Sha-

haadat (testimony) is negated on the basis of astronomical data. Edicts of the Shariah may not be superseded by mundane methods and systems. If the sighting of the hilaal is confirmed by way of valid Shar'i testimony, it will be haraam to negate it with astronomical data. Even if astronomy says that it is impossible to sight the moon, the sighting confirmed by Shar'i Shahaadat will override astronomy.

Furthermore, some consider it necessary to make elaborate arrangements with other countries on the basis of the spurious concept of 'unity'. Therefore some groups insist on having Ramadhan and Eid with Saudi Arabia. Others again very justifiably reject Saudi sightings as unreliable. If every city/town adheres to the simple system of the Sunnah,

## YOUR PREFERENCE!

Ibraaheem Bin Adham (rahmatullah alayh) said to a person: "What do you prefer: A dirham (a silver coin) in your dream or a dinar (a gold coin) while you are awake?" The man said: 'A dinar while I am awake.' Ibrahim said: 'You are a liar! Whatever you love in this world is like a dirham you love in a dream.'

The world with its pleasures and comforts is like a dirham in a dream. Man hankers after this unattainable dirham while he abandons the dinar which is presented to him when he will be awake, that is, in the Hereafter. His love for this world signifies his abhorrence for the treasures of the Akhirah.

## CLARIFICATION

In Vol. 20 No. 7, it was mentioned that on Fridays nails and hair should be cut after Jum'ah Salaat. Several readers have queried this statement. Both views are authentic in terms of the Hanafi Math-hab: cutting before or after Jum'ah Salaat. However, cutting the nails and hair before Jum'ah Salaat appears to be the stronger view, and our senior Ulama generally adhere to this view.

## JUBBUL HUZN AND THE QAARIS

It is not permissible to attend a gathering where a faasiq qaari recites. Shaving the beard is a kabeerah sin which renders the man a faasiq. Every moment the ghadab and la'nat of Allah Ta'ala descend on a person who is beardless as a result of shaving his beard.

To attend such a gathering is to honour the faasiq. Rasulullah (sallallahu alayhi wasallam) said: "When a faasiq is honoured, the Arsh of Allah shudders." Furthermore, these qaaris with their belief that it is permissible to shave the beard are guilty of bid'ah, and regarding a man of bid'ah, Rasulullah (sallallahu alayhi wasallam) said: "He who honours a man of bid'ah, aids in the demolition of Islam."

When one goes to listen to the qiraa't of a faasiq qaari, one is in fact honouring him. The faasiq is given front stage, musaafahah (shaking hands) and muaanaqah (embracing) are made with him. He is respectfully addressed. In general he is treated as a guest of honour. Who-

ever denies this fact, is a liar. Thus the contention that he is not honoured is baseless. Regardless of whether one has the intention of honouring or not honouring, the mere attendance of the function is to aid, support and honour the faasiq qaari who shows absolutely no shame for Allah Ta'ala and the Makhlooq. The actions of the people clearly testify that they are honouring him.

Rasulullah (sallallahu alayhi wasallam) said that in Jahan-nam there is a valley which daily petitions Allah Ta'ala 400 times to save it from the heat of that valley. The name of this valley in the dregs of Jahannam is Jubbul Huzn. When the Sahaabah asked about those who are destined for entry into this terrible Valley of Torment, Rasulullah (sallallahu alayhi wasallam) said that Jubbul Huzn has been prepared for the Qaaris who display their a'maal. This will be the ultimate destination of fussaah qaaris who barter the Qur'aan Majeed for this dunya.

## SCRAP THE ATROCIOUS BILL!!!

(Continued from page 1)

**DIFFICULTY. ON WHAT BASIS DID THE CABINET APPROVE THIS ATROCIOUSLY UNCONSTITUTIONAL, UN-ISLAMIC PIECE OF PAPER? THIS CONSTITUTIONALLY ATROCIOUS 'BILL' DID NOT DESERVE BEING RELEASED FOR PUBLIC COMMENT. ITS ABODE IS ONLY THE DIRT-BIN.**

**DID THE LAW ADVISERS OF THE HONOUR-**

**ABLE MINISTER OF JUSTICE STUDY THE MMB SERIOUSLY?**

**IT WILL INDEED BE BIZARRE IF THE CABINET SENDS THIS UNCONSTITUTIONAL HYBRIDIZED MMB PAPER ON THE NEXT LEG OF THE LAW-MAKING PROCESS.**

**THE MUSLIM COMMUNITY URGES THE AUTHORITIES TO FORTHWITH SCRAP THE MMB LEGAL ATROCITY.**

## SAME SEX MARRIAGES?

"Same sex marriages" – What is the origin of this abomination? It has a history, and it is said that 'history repeats itself'. Hadhrat Kalbi (rahmatullah alayh) narrated that the first being to commit homosexuality was shaitaan. This confirms that homosexuality is pure satanism.

Shaitaan appeared in the form of a handsome lad to the people of the earth. With his wiles and snares he lured them to himself. He convinced them to 'marry' him. Males 'married' him.

This was the origin of 'same sex marriages' which the enlightened constitution of South Africa enshrines.

Allah Ta'ala then sent Nabi Lut (alayhis salaam) to admonish these slaves of shaitaan. When the calls of Nabi Lut (alayhis salaam) fell on deaf ears, the nation of Nabi Lut (alayhis salaam) was utterly destroyed by showers of stones from the heavens. Each stone had inscribed on it the name of the miscreant whom it had to strike. There were five towns which were destroyed. The largest was Sodom which had a population of 400,000. 'History repeating itself' is a historic principle which knows of no exceptions.



# THE KUFR MMB

## R20,000 FINE FOR PERFORMING A NIKAH ACCORDING TO ALLAH'S LAW!

Section 8 of the Kufr so-called 'Muslim' Marriages Bill reads:

***"Any marriage officer who knowingly registers a marriage in contravention of the provisions of this Act, is guilty of an offence and liable on conviction to a fine not exceeding R20,000."***

This is the kind of KUFR which the proponents of the MMB are promoting and desiring. They have tried their utmost to conceal all the kufr provisions of the bill from the Muslim public. Therefore, the proponents of the bill (UUCSA, MJC and NNB Jamiat) *never* breathe a word about these haraam atrocities of kufr. They have laboured to keep the draft bill hidden from the public.

A Nikah according to the Shariah is registered in the Heavens by Allah Ta'ala. It is a sacred bond. It is a bond about which Rasulullah (sallallahu alayhi wasallam) said: ***"Nikah is half of Imaan."*** 'Molvis' and 'sheikhs' together with some murtad modernists who profess to be 'Muslims' are responsible for such atrocious kufr which is both unconstitutional and in violent conflict with Islam.

The fact that such a dastardly, draconian specimen of kufr has found its way into a Bill which has to be legislated to form part of the secular law,

speaks volumes for the Cabinet's naivety and complete ignorance of the tenets of Islam, hence it has allowed itself to be bamboozled by the 'Muslim' proponents and drafters of the Kufr bill.

Today, without this curse of MMB, Muslims are free to conduct their marriages according to Islam. The law does not interfere with them. Presently Muslims are not criminalized for performing Nikahs, for entering into Nikah and for facilitating Nikahs. But MMB seeks to criminalize this sacred Islamic institution of marriage, and to impose ridiculous fines on the Officers of the Shariah for executing their sacred obligations such as performing Nikahs.

This provision of MMB, like almost all the other provisions, is unconstitutional in that it discriminates against Muslims on the basis of religion. The draconian provisions of MMB are imposed on only Muslims to the exclusion of members of other religious persuasions.

The provision is unconstitutional since it requires Muslims, for the sake of 'recognition' to encumber their religion with a secular requisite, viz., registration. (A Muslim marriage officer will be entitled according to the Shariah to register a marriage if the requirements of the Shariah are fulfilled.) This insidious

provision implies that the Islamic Nikah is inadequate and not valid if it does not comply with the kufr provisions of MMB. Just imagine a Maulana who happens to be a marriage officer, performing the Nikah of a 17 year old adult male – he will be fined R20,000 or jailed for perhaps 5 or 10 years.

If a Muslim marriage officer advises a Muslim couple to refrain from registering their marriage according to a haraam marital regime, he will be convicted and fined R20,000. But in so doing he will be executing his Waajib obligation of Amr Bil Ma'roof, Da'wah and Tableegh. Yet the Kufr MMB sets a fine of R20,000 for him. Where is the principle of freedom of religion enshrined in the Bill of Rights? And, what has happened to the Imaan of the 'Muslims' who assented to this villainy?

This draconian kufr provision is further expanded to bring within its purview even those who are not marriage officers. Section 9 (a) of the Kufr MMB states:

***"Any person who facilitates the conclusion of a Muslim marriage, irrespective of whether that person is a marriage officer or not, must inform the prospective spouses that they have a choice whether or not to be bound by the***

***provisions of this Act."***

If the person who may be a parent or the Ustaadh or the Shaikh of the prospective bride/bridegroom advises to refrain from adopting the kufr Act, he/she is liable for a fine of R20,000. Thus, Section 9 (c) of the Kufr MMB states:

***"The person facilitating the marriage referred to in paragraph (a) who fails to comply....., is guilty of an offence and liable upon conviction to a fine not exceeding R20,000."***

It appears that a degree of insanity had affected the brains of the drafters of this ludicrous, draconian, un-Islamic and unconstitutional provision. It is the Waajib obligation of every Muslim to propagate the Haqq, and to discourage others from electing to be bound by the kufr fetters of the Kufr MMB. The Constitution guarantees freedom of religion. To propagate the tenets of Islam are thus guaranteed by the Constitution. Thus the draconian provisions and the unjust fines are unconstitutional.

There is no fine for a person who facilitates a couple to commit fornication. He is permitted to arrange all the devilish paraphernalia to facilitate fornication, but he will be fined R20,000 for facilitating a marriage in accordance with the Shariah. It is incumbent for a Maulana to advise a prospec-

tive couple whose Nikah he is performing to abstain from adopting any provision which is Haraam. But, the Kufr MMB bans him from doing so, thus denying him his constitutional right to even state the correct Islamic position even on moral issues which come into conflict with the Kufr MMB.

It is not permissible for a Muslim to become a marriage officer at the expense of compromising the Deen. He will become a criminal in terms of MMB if he conducts a Nikah fully in conformity with the Qur'aan and Sunnah, but falls foul of any one of the kufr provisions of the Kufr MMB.

Section 6 (b) of the Kufr MMB states: ***"A court may, upon application by any of the spouses, order the cancellation or rectification of any registration of a Muslim marriage effected by a marriage officer."***

A Nikah effected in accordance with the requisites of the Shariah is perpetually binding and valid. Such a Nikah can never be cancelled by a secular court. The cancellation will not be valid. This provision too is un-Islamic and unconstitutional. It is unconstitutional for a secular court to cancel an Islamic Nikah which is religiously valid. The state has no constitutional right to superimpose secular conditions for the validity of a marriage which is valid in terms of Islam.

## MMB QUESTIONS

**Question 1:** *Is it permissible for a non-Muslim judge to adjudicate on Muslim personal law issues such as Talaaq, Faskh, maintenance, etc.?*

**Answer:** According to the Shariah (i.e. Qur'aan and Sunnah) a non-Muslim judge/court has no *wilayat (jurisdiction)* over a Muslim. The decrees issued by a non-Muslim judge or by even a Muslim judge in a secular court have no Shar'i validity. Decrees on Talaaq, Faskh, maintenance and other issues issued by a non-Muslim judge are not valid.

**Question 2:** *Is there a basis in the Shariah to make it com-*

*pulsory for a man to get consent from a Cabinet Minister of a non-Muslim government, or a non-Muslim court and from the husband's first wife to marry a second wife?*

**Answer:** There is absolutely no basis in the Shariah for a man to acquire the consent of any one of these entities if he wishes to marry a second or a third or a fourth wife. It is a man's inherent Islamic right to marry a second wife. In terms of the Shariah he does not require the consent of even any Muslim authority in a Muslim country governed by the Shariah.

The stipulation of any such consent will be an unlawful

accretion and interference with the Law of the Shariah.

**Question 3:** *Is there a basis in the Shariah for a husband who pronounces Talaaq Baa-in to obtain the approval of a non-Muslim court declaring the Talaaq to be valid?*

**Answer:** There is absolutely no basis for this. The Talaaq Baa-in comes into effect immediately the husband pronounces it. The Nikah is immediately and irrevocably terminated with the utterance of one Talaaq Baa-in. Neither is the approval of a non-Muslim Court or of a Muslim Court necessary for the validity of the Talaaq, nor can the disapproval of any court invalidate the Talaaq issued by the husband.

## UUCSA AND NNB JAMIAT FORCED TO ADMIT THE KUFR OF THE SO-CALLED 'MUSLIM' MARRIAGES BILL

(Continued from page 1)

admission by the ardent proponents of the Kufr MMB is that right now there is *consensus* of the Muslim community on the fact that MMB contains provisions in conflict with the Shariah. Although UUCSA and the NNB Jamiat have belatedly conceded this irrefutable fact, these conflicting provisions existed in the Kufr Bill since the very inception of this haraam rubbish document. Now they seek to portray that the un-Islamic provisions are a recent accretion stemming from the government's 'modification'. But this

is a great LIE which we shall explain in detail in our next refutation of UUCSA's response to criticism over its support for the Kufr MMB, Insha'Allah.

Presently, the difference between the pro and anti camps is on the issue of engagement with the government. While UUCSA advocates dalliance with the Kufr Bill, the opponents of MMB vehemently oppose the Kufr MMB in its entirety and are calling for its scrapping. But as far as haraam provisions in the Bill are concerned, there is CONSENSUS much to the chagrin of the proponents of Kufr MMB.

Rasulullah (sallallahu alayhi wasallam) said: "I command you with five attributes so that Allah Ta'ala may perfect for you your attributes of excellence:

1. Don't hoard what you cannot eat.
2. Don't build such mansions which you do cannot occupy.
3. Don't hanker after that which tomorrow you will not retain.
4. Fear Allah unto whom you will be assembled.
5. Covet that towards which you are proceeding and where you shall reside forever. (i.e. Jannat).

## THE PREDICTED FITNAH HAS OVERTAKEN US

Narrating a Hadith, Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) said:

*"How will you be when such a fitnah engulfs you, which will make senile the elders, and cause the little ones to grow (swiftly, i.e. age swiftly), and people will regard such fitnah*

*to be Sunnah. If anything of the fitnah is left out, they will say that a Sunnah has been abandoned. They said: 'When will it be so?' He said: 'When your Ulama have disappeared, your qurraa' have become abundant, your Fuqaha have become extremely few, your rul-*

*ers have become abundant, your trustworthy have become few, and when the dunya is pursued with the amal of Aakhirah."*

Observe the ulama-e-soo' and the evil qaaris of this age, and you will realize that this Hadith has now materialized.



**PROCESSED  
CARRION  
CHICKENS  
PUMPED WITH  
WATER – BEEF  
AND PORK USED  
TO HOLD THE  
WATER**  
*(The Consumer Editor,  
The Times)*

**Chicken  
fillets  
‘secretly  
pumped up  
with water’  
to increase  
weight**  
*(Valerie Elliott,  
Consumer Editor)*

Chicken served in restaurants, hospitals and schools is still being pumped up secretly with water and proteins to increase its size and weight, The Times has learnt. The Food Standards Agency (FSA) has begun an inquiry into the preparation of 63,000 tons of poultry that were imported from the Netherlands in response to the discovery by trading standards officers. This will put new pressure on caterers to reveal whether the chicken on their menus is bloated with liquid and proteins. It is not illegal to add water to

chicken but under European Union rules consumers must be told if water has been added. The Trading Standards Institute said that it was not prepared to let caterers mislead customers. “Catering establishments have a legal obligation to give a description on a menu that should not be false or misleading,” David Pickering, a spokesman for the institute, said. “If someone is selling chicken with added water as chicken, that is a fraud because people are paying chicken prices for water and a product that does not taste any good. If the Dutch authorities and the EU decide not to take this seriously, we will have to look to do more enforcement in this country.” An examination of frozen chicken fillets sold in the North of England found that some products imported from the Netherlands contained as much as 35 per cent water even though the meat content was described as 80 per cent. The suspected chicken was destined for the catering industry, and is believed to have been used in takeaway restaurants, care homes and canteens. The practice of bulking up meat with liquid was exposed four years ago by the FSA. Consumers believed that they were buying pure chicken but most of the meat contained water. Some of the processing companies also used beef and pork proteins to hold in the water. The EU agreed only that products should be labelled “chicken with water” and that

packs should declare whether beef or pork protein had been added. Consumers of catering trade produce, however, never get to see these labels and menus rarely declare if chicken has added water. Manufacturers have also been criticised for adding hydrolysed chicken protein, which is extracted from parts of the bird not used for food, such as skin, bone, and feathers. The FSA is discussing whether to step up inspection of chicken products at ports and to order a wider survey of chicken on sale to the catering trade... Chris Huhne, the Liberal Democrats’ spokesman on food, is to raise questions in Parliament about the sale of “plastic chicken”. Sue Davies, of Which, the consumer organisation, was shocked to learn that “plastic chicken” was still in circulation. “This is deliberately misleading consumers and needs to be sorted out and stopped. People will be rightly disgusted to think what they are being served up when they think it is chicken.”

**THESE ARE THE  
HARAAM, DISEASED,  
ROTTEN, CANCER-  
PRODUCING PLASTIC  
CHICKENS CERTIFIED  
‘HALAAL’ BY  
SHAITAAN’S  
HALAALIZING  
OUTFITS.**

**THE HEART**  
**“When a man’s heart is  
healthy, his body is healthy,  
and when his heart is corrupt,  
his body becomes corrupted.”**  
**-Hadith**

**MMB IS NOT NEEDED – MMB CANNOT PROVIDE ANY RELIEF**

In an article authored by some misguided university lecturer and published by the *Voice of the Cape* proponent of Kufr MMB ( the so-called ‘Muslim’ Marriages Bill), a number of spurious arguments have been tendered to justify MMB. In the convoluted understanding of the lecturer, MMB will be able to supply women with such relief which is not available to them without MMB. This is a myth which is the product of ignorance. The modernist university lecturer lacks proper knowledge of the Shariah, hence her lopsided and baseless arguments. She (the lecturer) mentions the case of a woman (Ayesha) whose husband was oppressing her. He refused to issue Talaq, and the wife had to struggle to obtain a Faskh (Annulment). She had to go from pillar to post, from one group of Ulama to the other until she finally managed to obtain a Faskh. Without refuting the facts of the story as presented by the author of the article, the question is: How will MMB if legislated, be able to redress this

situation? What relief will MMB be able to offer a woman such as the one whose story the lecturer tells? At least without MMB, the wife had obtained a valid faskh, albeit after a struggle. The Faskh she had obtained had terminated her Nikah validly in terms of the Shariah. She was thus free to marry another man. But, the relief she obtained cannot be provided by MMB because the ‘faskh’ decree issued by a secular court is simply not valid. Even if the secular court decrees a thousand times that the nikah has been annulled, it (the Nikah) will remain intact. The lecturer being ignorant of the Shariah has equated the decree of a secular court to the ruling of a Qaadhi. This understanding is corrupt and baseless. The *secular court has absolutely no wilaayat over Muslims*. Far from MMB being a solution, it will only complicate and aggravate the woman’s situation. It will devolve on the Ulama to thoroughly educate the community on the issue of the invalidity of the secular court’s decree of dissolution.

No man who has the slightest understanding of the Deen and some fear for Allah Ta’ala will ‘marry’ a woman whose nikah is still valid. It will be only a man who feels comfortable in an adulterous relationship who will live and cohabit with another man’s wife. The woman brandishing a ‘faskh’ lotto ticket acquired from a secular court will just not be able to enter into a valid Shar’i Nikah. Furthermore, she will succeed in obtaining a *baatil (null and void)* ‘faskh’ ticket after paying exorbitant legal costs, but it will not solve her problem while the faskh ruling she obtains from the Ulama will be effective and at no monetary cost. As for the time lapse and struggle, the Ulama are indeed blameworthy for procrastinating in such matters. However, the procrastination of the secular courts is worse. Months and perhaps years pass without resolution. The delays in the secular courts are notoriously frustrating. In recent years, some Ulama bodies have attended diligently to disputes and have not been indolent in

**HADHRAT  
AASIYAH**  
Hadhrat Aasiyah (rahmatullah alayha) was the wife of Fir’oun, the evil, tyrannical king of Egypt. She had concealed her Imaan. When Fir’oun discovered that she had accepted Imaan from Nabi Musa (alayhis salaam), he ordered that she be put under intense torture. A variety of severe punishments was inflicted on her, but she remained steadfast in her Imaan. Stakes were driven into her body, but nothing could deter her from Imaan. When Fir’oun ordered her to renounce Imaan, she exclaimed: “You know that my soul and my heart are in Allah’s protection. If you dismember me, piece by piece, it will only increase my love for Allah.” While she was being tortured, the Angels of Rahmat would shield her with their wings. It was this special mercy of Allah Ta’ala which fortified her and sustained her love

for Allah Ta’ala. No person can bear such brutal tortures without the aid of Allah Ta’ala. As she was being tortured, Nabi Musa (alayhis salaam) passed nearby. She called out: “O Musa! Tell me: is my Rabb pleased with me?” Nabi Musa (alayhis salaam) responded: “O Aasiyah! The Angels in the heavens are anxiously waiting for you. Allah is mentioning you to them with pride. So ask whatever you wish for, it will be granted.” Hadhrat Aasiyah supplicated: “O My Rabb! Build for me a mansion in Jannat by You, and save me from Fir’oun and his misdeeds.” When all the horrendous acts of torture failed to compel her to renounce Imaan, Fir’oun ordered that she be crushed to death with a huge boulder. As the boulder was about to be smashed on her, her glorious soul took flight and entered the celestial abode which Allah Ta’ala had reserved for her.

**CRITERION OF  
TRUTH**  
A Sage (Buzrug) said: “If you see a sheikh flying in the air, walking on water, eating fire or demonstrating any miraculous act while he forgoes an incumbent duty of Allah or omits a Sunnat act intentionally, then know that he is a liar. His acts are not *karamat*

(*miracles*). His acts are satanic deceptions to lure people to destruction.” Never be deceived by seemingly miraculous demonstrations of people masquerading as men of piety. The criterion of the Haqq is only obedience to the Shariah and the Sunnah of Rasulullah (sallallahu alayhi wasallam).

**A PIOUS  
PERSON?**  
On the Night of Mi’raaj, Allah Ta’ala said to Rasulullah (sallallahu alayhi wasallam): “O Ahmad! If you desire to be the most pious person, then detach yourself from this world.” Rasulullah (sallallahu alayhi wasallam) said: “O my Allah! How should I detach myself from

the world?” Allah Ta’ala responded: “Take from this world food, drink and clothing only what suffices for you. Do not store for tomorrow, and be constant in My remembrance.” Rasulullah (sallallahu alayhi wasallam) said: “O Allah! How can I be constant in Your thikr? Allah Ta’ala said: “By secluding yourself from people. Make Salaat your sleep and hunger your food.”

issuing Faskh decrees. The other problem confronting the Ulama is the ignorance of the women, and in some cases the kufr of the women. Even if they have no valid Shar’i grounds, they insist on Faskh. The Shariah is not the toy of the Ulama. It may not be trifled with. The Shariah is the immutable Law of Allah Ta’ala. If there are no valid Shar’i grounds, no authority on earth has the right to decree Faskh. The misguided author says: “The study shows that the main reason for this is that the ulama bodies are insistent on reconciliation and have on many occasions proved to be partial to men.” The reference here is to the difficulty in obtaining a Faskh decree from the Ulama. The authors of the study are of the zindeeq category who are slaves of western mentality. As far as reconciliation goes, this is a command of Islam. The objective is to unite couples, not rent them asunder. As far as possible, it is an obligation on the Ulama to strive for reconciliation, and this has greater emphasis when the woman has no valid Shar’i grounds for Faskh. As far as partiality towards men is concerned, this may be the practice of the ulama-e-soo’ (the evil ulama). The community abounds with such evil ulama who are prepared to barter away the Deen for monetary

(Continued on page 11)



(Continued from page 10)  
gain. But MMB is not a solution for this. MMB cannot sort out the problem of the ulama-e-soo’.

The other difficulty mentioned by the author is: “*And, it is not only in cases of divorce that Muslim women experience such challenges. They have difficulty in obtaining maintenance, and the continued non-regulation of polygyny leads to much abuse.*”

The argument of maintenance is a red herring. Either the author is too stupid and illversed with the current laws regarding maintenance or she is deliberately attempting to hoodwink the unwary and the ignorant with this stupid argument. Again, let us assume that the man is recalcitrant. He refuses to maintain his divorced wife. How will MMB solve this issue? What additional relief will MMB offer women, which is not available to them right now without MMB? There is nothing additional which MMB has to offer women on the aspect of maintenance.

According to the Shariah, the divorcee is entitled to maintenance only for the duration of her *iddat* which is generally about three or four months, and for the pregnant woman, it could be longer. ‘Muslim’ women take the route to the kuffaar courts solely because they are dissatisfied with Allah’s Law. Since they are not contented with maintenance for only the *iddat* period, they hasten to the secular court because they know that they will obtain much more for much longer periods, for even years.

A superficial study of MMB leads to the understanding that the court has to grant a maintenance decree for only the *iddat* period. The vast majority of women are completely ignorant of the contents of the bill. They have totally no understanding what the bill is all about. They are fed misinformation by the votaries of Kufr MMB. If any woman is satisfied with the Shariah’s ruling of maintenance for the *iddat* period, then what need does she have for MMB? She will voluntarily submit to the Shariah and accept such maintenance. But, since she is not satisfied with this Shar’i decree, she seeks the haraam assistance of the secular court to

extravasate haraam money from her previous husband.

Any man who is faced with paying maintenance according to the Shariah or maintenance according to a court decree will most certainly opt for the former. He understands that the obligation in terms of the Shariah is considerably lighter than the *zulm* of the secular court. The problem therefore is not the man’s refusal to pay maintenance. The problem is the kufr of the woman who rejects Allah’s Law of maintenance for only the *Iddat* period.

If the divorced woman is satisfied with the Shariah’s law of maintenance, but the husband refuses to pay even such maintenance, then the route of the secular court is available to her without MMB. MMB is not required for this. Even today, without Kufr MMB, she is able to take the court route to compel the recalcitrant man to fulfil his Shar’i obligation. When faced with this type of situation, a woman may resort to court action without transgressing the limits of the Shariah. Regardless of the court’s decree, she may accept from the man maintenance for only the *Iddat* period.

But no one is prepared for this. They seek to legitimize their haraam desires in the name of Islam with a fraudulent scrap document called MMB. They desire to soothe their conscience with MMB to justify the haraam boodle they intend extracting from a man with the aid of the kuffaar court.

Non-regulation of polygyny does not lead to abuse. It is the kufr attitude in people, generally women, that leads to complications and problems. When one is dissatisfied with the Shariah, the laws of Allah Ta’ala are perceived as ‘abuse’ – Nauthubillaah! Furthermore, provision of maintenance to a woman is no longer dependent on a legally recognized marriage. Whatever MMB has to offer women in polygynous marriages, is available to them today without MMB.

In a case not so long ago in Cape Town, the second wife was not satisfied with her Shar’i share of inheritance in her husband’s estate. The heirs were more than accommodating. One eighth of the estate had to be equally shared be-

# MMB IS NOT NEEDED - MMB CANNOT PROVIDE ANY RELIEF

tween the two wives. The second wife was not prepared for this because some murtad attorney had advised her of ways in which she could suck from the estate considerably more. In terms of the Shariah she would have received over a hundred thousand rands. But according to kufr law, she was claiming about half a million.

In most cases the ‘hardships’ of the women are hallucinatory, and stem from their rejection of the Shariah. For the attainment of their haraam objectives MMB is not necessary. Haraam objectives can be easily achieved right now without MMB. There is a plethora of laws to assist women to extract and usurp haraam money from their ex-husbands. They are not in need of MMB for this. There is no need to enter Jahannum riding on the back of the Shariah. The path to Jahannum is easy and straight via the secular court. All the laws for entry into Hell-Fire are available to women without MMB. So why dupe yourself with MMB?

You cannot remain a Muslim by committing *irtidaad* under cover of MMB. Whether the *irtidaad* is committed under cover of MMB or in terms of the secular laws, it is the same. The woman will become a confirmed *murtaddah*, a confirmed denizen of Jahannam.

Attempting another bamboozling stunt, the lecturer says: “*Furthermore, some decisions emanating from the secular courts are at odds with Islamic Law, as was the case in Hassam and Daniels, where the wife inherited according to South African Law of intestacy which was contrary to Islamic Law.*”

It appears that this aunt did not study the bill. If she did read it, she did not understand its contents, hence she makes the aforementioned stupid conclusion. MMB does not deal with Islamic inheritance. The very same kufr law of intestacy will apply even with MMB. It is therefore meaningless to say that the wife had inherited contrary to Islamic law. In fact, that particular wife was more than pleased with the court’s decree since it awarded her much more than the Shariah’s stipulation.

The aunt has introduced the

inheritance dimension to mislead stupid women into believing that MMB safeguards their inheritance rights. Aunt lecturer, also says: “*And, in the absence of legislative recognition, parties in a dispute are forced to approach the local ulama bodies that do not have the will or the authority to enforce a decision.*”

In the lives of Muslims the Ulama are indispensable. No matter what law is introduced, the services of the Ulama will remain integral to the life of a Muslim from the cradle to the grave. Regardless of how the modernists and deviates may abhor this reality, it is there to remain for all time. No law of any secular state will ever be able to satisfy the religious needs and demands of the Muslim community. Muslims have absolutely no choice but to refer to the Ulama for guidance in their Deeni affairs. Thus, all those Muslims who are Muslim at heart will never be satisfied with court decrees.

Even if there is ‘legislative recognition’, Muslims will still be forced by the Shariah to refer to the Ulama for guidance in all their affairs. The Ulama are not in need of coercive power, for their function is only to apprise the parties of the Shariah’s position. If the parties are Muslim at heart, they will voluntarily submit to the Shariah’s ruling. If they are kaafir at heart, they are not in need of the Shariah’s ruling. They know the way to the kuffaar court. If one party is a Muslim and the other party a zindeeq or a munaafiq or a flagrant transgressor who seeks the assistance of the court, the other party has no option but to defend or accept the haraam demands of the recalcitrant one. But MMB is never the solution for any such problem.

Even after recognition, the problems will remain the same. MMB is not a panacea as its jaahil and zindeeq proponents are advertising to gullible women. The courts will operate in terms of the Constitution, not the Shariah. Furthermore, even if we have to stupidly assume that the courts will decide according to the Shariah, then too their verdicts will be null and void. In fact, in a secular state such as South Africa even a court which complies 100% with the Shariah will prove to be ineffective and not viable. Insha’Allah, this shall be explained in a separate article.

The aunt says: “*After a drawn out and legitimate consultative process between all sectors of this community and government, cabinet has finally approved the Muslim Marriages Bill (MMB) and has pub-*

*lished it for comment.*”

It is indeed surprising that the aunt who happens to be a lecturer at the Faculty of Law, has failed to understand what the cabinet has approved. The cabinet did not approve the bill. The cabinet only approved to release it for comment. To correct this misconception, Mr.M.T.Matibe of the Ministry of Justice & Constitutional Development said: “*I note that there appears to be a misunderstanding regarding Cabinet’s approval of the Bill. Please note that Cabinet only approved the publication of the Bill in the Gazette, and not the contents of the Bill, nor has Cabinet approved the introduction of the Bill into Parliament. In essence, what the Cabinet approved is that the Bill be subjected to a public consultation again before a decision is taken whether to introduce it into Parliament or not.*”

The gaffe is unexpected of a professor of law who “*teaches Constitutional Law, legal Diversity and Introductory Law Modules.*”

Aunt Professor of Law says: “*The MMB sets out a legislative framework for the recognition and regulation of Muslim marriages. The said legislation is not intended to be forced upon the community as it gives parties the option to choose to be governed by such a marital regime.*”

This statement further confirms that the professor of constitutional law and legal diversity and introductory law modules has failed to understand what she read in the draft bill, and in addition she fails to comprehend the effect or waste/flotsam of the bill. As the bill currently stands, the Muslim community will by default become bound by the provisions of MMB should it be enacted. If within a prescribed time period, in a prescribed manner Muslims do not opt out, the bill will automatically apply to them.

Although the default position is so rubbish that it will not be able to withstand a constitutional attack, nevertheless, it is a provision of the kufr bill. The greater part of the community will become bound by the provisions of the bill by default. Extremely few will know the law and by design opt out. Thus, the aunt’s contention that the legislation will not be forced on Muslims is baseless. It is another matter that constitutionally this MMB atrocity cannot be forced on anyone. But the bill seeks to bring all Muslims within its scope.

The second failure of the aunt is that she fails to understand that optional legislation

(Continued on page 12)

**THE FOUNDATION OF WORSHIP**

*“The foundation of worship rests on three pillars: the eye, the heart and the tongue. The eye is for gaining admonition. The heart is for contemplation, and the tongue is for honesty, tasbeeh and thikrullah.” - Abul Hasan Zunjani (rahmatullah alayh).*

**EFFECTS OF ADULTERY**

“Beware of adultery! It entails six effects. Three in this world and three in the Hereafter. The three effects in this world are: (1) Decrease in rizq (sustenance) (2)Shortening of one’s lifespan (3) Zulmat (spiritual darkness) engulfing the face. The three calamities in

the Hereafter are: (1) The Wrath of Allah Ta’ala (2)A severe reckoning (3) Entry into Jahannum.” -- (Hadith)

When Nabi Musa (alayhis salaam) asked Allah Ta’ala to describe the punishment for adultery, Allah Ta’ala said: “I shall clad him with armour of fire. If this armour is placed on top of a high mountain, it will reduce the mountain to ashes.”



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
PORT ELIZABETH  
SOUTH AFRICA 6056

(Continued from page 5)

**sport is permissible provided there are no haraam activities taking place. Is this view correct?**

A. The many Ulama are speaking *nafsaaniyat* and *shaitaaniyat*. They fabricate lies in the name of Rasulullah (sallallahu alayhi wasallam), and deliberately ignore what Nabi-e-Kareem (sallallahu alayhi wasallam) himself said about sport. If you don't know, then he said the following: "Every sport of the Mu'min is baatil...." If you have not seen our book on Sport, you may write for a copy.

## SPORT IS HARAAM

**Q. I am sending you the fatwa which a Daarul Ifta issued on sport. It is in Urdu. Please explain it for me.**

A. The fatwa states: "For any sport to be permissible, the following are the conditions:

- \* The objective must be physical exercise, not mere *lahw-la'b* (play/amusement).
- \* It should not be made an objective (on which to focus attention).
- \* The sport should *per se* be permissible.

\* It should not lead to any neglect of Shar'i obligations nor create obliviousness.

\* The *satr* should not be exposed. In the light of these conditions, extract the ruling for playing football."

The fatwa asks you to formulate your own 'fatwa' on the basis of the five conditions mentioned above. This is the ridiculous kind of 'fatwa' which the Daarul Iftas nowadays issue. They lack insight, foresight, hindsight, and are unable to understand the fitnah of baatil. In the sport of our times none of the abovementioned conditions is observed. Furthermore, much more evil accompanies kuffaar sport than what the Daarul Ifta knows or understands. In short, there is no validity for this extremely defective and misleading statement made by the Daarul Ifta.

We lack the time, otherwise a detailed rebuttal of the nonsensical statement can easily be issued. You are a student searching for the truth. If you reflect a bit, and view present-day kuffaar sport and the attitude of Muslims, and the activities surrounding these kuffaar sport, and the haraam practices associated with it, we are sure you could also write a

rebuttal of the *ghutha* which the Daarul Ifta has written.

The very first error in the statement is that the objective must not be *lahw-la'b*. Sport in fact – sport *per se* is *lahw-la'b*, and Rasulullah (sallallahu alayhi wasallam) said that "Every sport of the Mu'min is baatil" *mutlaqan*. The conditions which appear in the statement are nonsensical. The *hurmat* of sport is not reliant on these conditions. Sport is *per se* haraam. The other issues which are inextricably interwoven with sport, especially kuffaar sport, only serve to aggravate the prohibition.

**Q. Are Candyland marshmallows which contain Pakistani gelatine halaal? There is a SANHA halaal logo on the wrapper.**

A. The Candyland marshmallows are not halaal. Pakistan gelatine is not halaal. It was reliably established that when animals are slaughtered in municipal abattoirs in Pakistan, the slaughterers who are extremely irreligious, do not recite *Bismillaah*. In addition, Pakistan imports gelatine and other ingredients from kuffaar countries.

Pakistan has become notorious for carrion and diseased foods. Besides

gelatine, several other ingredients listed on the wrapper are not halaal. Artificial colours and artificial flavours are generally derived from alcoholic concentrates. Tartrazine is a poison. It causes serious illness in the long term, and no one will know what was the original cause of the disease. The physical, moral and spiritual states of impurity of Pakistan are so terrible, that it will be appropriate to rename the country *Napaakistan* (the Impure Land).

Almost all sweets and chocolates contain haraam and doubtful ingredients. It is best to abstain. Never be misled by 'halaal' logos' appearing on the wrappers. These halaalizing outfits are so unscrupulous that they halaalize carrion just for the sake of the money. It is difficult to believe that they are Muslim. They are rotten to the core – more rotten than the rotten, diseased carrion chickens they halaalize.

## RIZQ

"Whoever wishes that his Rizq be increased, should observe family ties." (Hadith)

(Continued from page 11)

is ineffective – just as good as scrap. MMB is portrayed as a Shariah-compliant measure. Adopting it is voluntary. Opt in cannot be forced on any one. Now when a law is optional and its consequences are reliant on voluntary participation, how will its so-called Shariah decrees be enforced on unwilling Muslims – Muslims who have not opted in? Fundamentally, MMB can be enforced only on those who voluntarily opt in.

If a Muslim is desirous of regulating his/her marital affairs in accordance with the Shariah, what need does he/she have for legislated MMB? A devotee of the Shariah is free to submit to the Shariah without the need for legislation. To gain the rulings of the Shariah, the Muslim will simply obtain the fatwa of the Ulama and act accordingly. He does not need MMB for voluntary submission. Of what use then is MMB even if it could be made 100% Shariah-compliant, which of course is the pipedream of a drunk man?

Making another nonsensical averment, aunt professor says: "Further it regulates polygyny and the registration of a *talaq*, all with the purpose of establishing equity between the spouses and to bring relief to the hardships faced."

Such regulation is kufr since it tampers with the Law of

## MMB IS NOT NEEDED

Allah Azza Wa Jal. No person has the right to restrict and encumber the unrestricted laws of Allah Ta'ala. The 'equity' mentioned by the aunt is stupidity. It is a laughable piece of sophistry.

The aunt also says: "In Ayesha's case, if the Bill were in place, she would have been saved the trauma of having to retell her story to three groups of men. She would have had immediate recourse in the South African courts. ....Also any order granted by the court can be effectively enforced."

The aunt is wrong. She has failed to understand the position of MMB, i.e. if it is legislated. Since it cannot be enforced by virtue of participation being voluntary, how would the bill have rescued Ayesha if her husband did not opt in? Husbands will not voluntarily opt in to saddle themselves with MMB provisions. So how will Ayesha benefit from the assumed 'enforcement'. Only a dumb man will opt in and burden himself with MMB. Therefore, the only recourse Ayesha has, if she is not satisfied with the Shariah, is to proceed to the secular court. Well, that avenue

is open to her even today without MMB. There is no benefit in MMB because no husband will burden himself with MMB rubbish by voluntarily opting in.

Professor aunt speaks about the MMB defining faskh and setting out the grounds for it. She is clearly in the dark regarding Shariah Law. The imperative requisite for the validity of a court's decree is that the judge must be a Muslim who is not subservient to any higher court. His decrees are not subject to appeal. Neither the supreme court nor the constitutional court has the right to cancel the Qaadhi's decree. A secular court's decree of faskh is null and void. The woman will remain in the nikah of her hus-

band. In the final analysis she has no option but to turn to the Ulama.

The Muslim community is incumbently required by the Shariah to object to MMB for it mutilates and transmogrifies the Law of Allah Ta'ala. Those who desire that the Shariah be the regulating force in their lives are not in need of MMB, firstly because MMB is not the Shariah. On the contrary, it is plain kufr presented in Islamic hues with Islamic terminology. Secondly, the law does not prevent them from submitting to the Shariah.

Those who cancel their Imaan by rejecting the Shariah, are also not in need of MMB because whatever is available under MMB is available without MMB, and even more

## THE WORST ABOMINATION

A Shaikh said: "There is one shaitaan with every woman, and 18 shayaateen with every young lad. A person who kisses a young boy with lust, will be punished in Jahannum for 500 years. He who kisses a woman with lust, is like one who has committed adultery with 70 virgins. He who commits adultery with a virgin is like one who has committed adultery with 70,000 non-virgins."

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"VOICE of ISLAM"



Roses have thorns  
The Haqq too has thorns!  
"We strike baatil with the Haqq. Then it crushes the brains of baatil."  
(Qur'aan)

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"It is not proper for a Mu'min who has obligations to fulfil that even two nights pass without him having a written Will (Wasiyyat)." – Hadith

# THE CARROT OF RECOGNITION AND THE RED-HERRING OF CONSEQUENCES

## REGISTRATION OF MARRIAGES

For more than three centuries, since the advent of Muslims in South Africa, Muslim marriages were not legally recognized. Such non-recognition neither carried with it a stigma nor caused any hardship to Muslims. The purported 'hardship' conjectured by the MPL (Muslim Personal Law) mob is induced hallucination which is part of the western plot to undermine Islam by interfering with the Shariah. The objective of such interference is the ultimate displacement and destruction of Islam, a goal which the united coalition of the kuffaar world will never attain. Allah Ta'ala, Himself, has undertaken the obligation of safeguarding the Deen of Islam. In this regard the Qur'aan Majeed announces:

"Verily, We (Allah) have revealed the Thikr (the Qur'aan and its Shariah), and Verily are its Protectors."

Thus, as much as the western Orientalist conspirators plot and scheme in the 'Islamic Studies' faculties of western universities to eradicate Islam, they will fail. The Qur'aan's message for them is:

"They (the kuffaar) conspire to extinguish the Noor of Allah with their mouths while Allah will complete His Noor although the kaafiroon

detest it."

Muslim marriages are recorded and recognized in *Looh Mahfuz (the Divine Record)* located above the seventh Heaven. As such we stand in no need for recognition by the secular authorities. The MMB (the so-called 'Muslim' Marriages Bill) clique is dangling legal recognition like a carrot in front of stupid, irreligious women whose bond with Islam is extremely weak. Coupled to their very lax bond with the Deen is their natural attribute of *Nuqs fil Aql (intellectual deficiency)* stated by Rasulullah (sallallahu alayhi wasallam) and borne out by the Qur'aan Majeed, hence the testimony of two females equals to the testimony of one man. Due to these two disadvantages – the one is natural and the other is akin to kufr – even 'educated' women who superficially glance through the bill fail to understand what they are reading.

These women simply lap up whatever rubbish their zindeeq male handlers vomit up for them. Thus, women are trapped into understanding that legal recognition is the panacea for whatever 'hardship', real or imagined, they suffer. The 'consequences' of legal recognition, the zindeeqs claim will alleviate all the 'hardships' which are assumed to be the consequences of current non-

recognition. This line of argument is bereft of rationality. Legal recognition is essentially a tasteless carrot and its consequences are invalid for Muslims. It is 'tasteless' because such recognition does not practically alter the position of women from the position they occupy currently without legal recognition. It does not extricate them from whatever 'hardship' they have assumed or hallucinated.

Nevertheless, if a woman who has been deceived by the MMB clique believes that legal recognition is her panacea, she can claim it right now without the stupidity of MMB. Those who are desirous of legal recognition for whatever reason, may register their marriages even today, and without coming into conflict with the Shariah. Although there is no Shar'i or even a legal need to register the marriage, those who want such registration may do so. It is not in conflict with the Shariah to legally register the marriage.

However, as for consequences, it will be Waajib for those who opt for legal registration to select the *antenuptial contract excluding the accrual clause*. With this system an Islamic Will is valid, and the distribution of the mayyit's (deceased's) estate according to the Shariah is assured. Now when it is possible to obtain legal recognition and Islamic consequences without MMB, what is

the rationale for the inordinate craving for MMB? What constrains the MMB mob to clamour for enactment of a corrupt bill which transmogrifies the Shariah when the stated objectives of legal recognition and legal consequences are available currently without MMB?

Whatever ill-informed persons have imagined about MMB's 'virtues' and 'benefits', are all available right now without MMB. What will MMB present to 'oppressed' women which is not available to them today without MMB?

Some, even Ulama, with shallow understanding, aver that while legal recognition outside the framework of MMB does not produce Islamic consequences, MMB ensures Islamic products. This argument is fallacious. Firstly, let us momentarily assume that MMB produces Islamic consequences in all spheres of Muslim marital disputes. These consequences are:

1. Maintenance: The ex-wife is entitled to maintenance for only the *Iddat* which is about 3 or 4 months if the woman is not pregnant. If pregnant then until delivery.
2. Maintenance for the minor children
3. Custody of minors. The mother has custody of a boy until 7 years of age, and of a girl until 10 years.

Thereafter, the right of custody is transferred to the father.

4. Inheritance in the estate of the deceased husband.

All of the above consequences are available to women presently without the need for MMB. It is indeed rare for an ex-husband to deny the aforementioned obligations. Only a totally senseless, reckless ex-husband will deny these light consequences prescribed by the Shariah. Such a recalcitrant man will escape fulfilling his obligations regardless of the laws of the land. Numerous men, primarily, non-Muslims, deny their legal obligations without the law being able to compel them, and despite the existence of a number of Acts and a plethora of laws imposing legal obligations on ex-husbands. A man who is inherently evil, will find ways to thwart MMB if it has been legislated into law in the same way as men find ways to circumvent the Maintenance Act, etc.

There is no need for asking a non-Muslim government to impose the Shariah on Muslims when the latter are free to practise the Shariah voluntarily. If Muslims themselves are willing to submit to the Shariah, what need is there for a non-Muslim authority to impose the Shariah on them?

Furthermore, if all the

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## THE KUFR MMB EXCERPTS FROM AN MPL ARTICLE

By Mufti Zubair Bayat

### MPL-MMB COMPROMISE THE SHARIAH

"The draft bill of the Islamic Marriages and related issues, if not thoroughly studied and commented upon, and if not made Shariah-compliant at the legislation stage, could result in a lasting legacy that all South African Muslims may live to regret. It may result in the compromise of Allah's Law at the behest of and with the approval of Muslims of this country."

OUR COMMENT: It is not an issue of the draft bill 'may result in the compromise of Allah's Law'. The compromise and Kufr of MMB is an irrefutable fact. It is exceptionally naïve to believe that in the climate of the country's Constitution the bill could ever be made Shariah-compliant. The bill is littered with kufr. Furthermore, making the bill 'shariah-compliant at the legislative phase', is absurd. When the

bill is un-Islamic and kufr in its draft stage which is sent ahead for legislation, who will there be at the 'legislative phase' to ensure Shariah compliance?

### 'INDEED, THEY ARE KAAFIROON'

"Muslims are compelled to show the greatest respect to the Shariah and to protect its sanctity and unviability at all times and places. The Shariah is equally valid and applicable

to all past, present and future eras. This fact constrains Muslims to adopt an uncompromising stance regarding Shariah provisions, almost to the point that people outside the domain or ambit of Islam construe this allegiance to Shariah as 'fanaticism', without a deeper insight into the reasons for the Muslim posi-

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# Questions and Answers

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## 'MUFTIS' OR SEXUAL PERVERTS?

**Q. Some muftis are saying that oral sex is permissible if condoms are used. A mufti also said that sex toys are permissible. The mufti discusses these topics on the internet. Is this correct?**

**A.** Indeed, these stupid 'muftis' of this era are signs of Qiyaamah. In this age of immorality, filth, abandonment of Hijaab, elimination of Haya and honour, these extremely short-sighted 'muftis' with their superficial book knowledge and shallow brains are promoting unnatural, sub-bestial acts of immorality and zina.

They are astray and mislead others as well. They are the *juhala* mentioned in the Hadith whom other *juhala* will consult. These *jaahil* 'muftis' are unable to distinguish between right and left. They gather firewood in the darkness not knowing on what their hands fall, whether on najaasat or on snakes.

A Mu'min of healthy Imaan does not need brains and deep knowledge to understand the abomination and absolute degradation of the unnatural, filthy act which is dubbed 'oral sex'. This filth is haraam. Our detailed article attached hereto discusses it further. The answers to your questions are:

(1) Oral sex is haraam regardless of using zina devices such as condoms, the use of which is also haraam.

(2) Sex toys are instruments of Jahanum, fit for only shayaateen. How can people of Imaan degenerate to such a level which is below the level of even sewer rats and pigs?

(4) It is absolutely lewd and shameless bordering on lack of Imaan and presence of *Nifaaq* to discuss such topics in public or in a bayaan or on the internet. He further encourages people to commit zina. The *jaahil* 'mufti' who does so appears to be a sexual pervert, hence his brain cells are not operating. According to Imaam Ghazaali (rahmatullah alayh), when a man's sexual lust settles in his brain, then about two thirds of his brain cells become inoperative. It is for this reason that these shayaateen masquerading as 'muftis' are blind and deaf to the shock and indignation which their shamelessness generates among people of healthy Imaan.

By publication of such lewd filth they are encouraging and propagating sexual perversion and zina. The obligation of an Aalim of the Haqq is to bring the *Makhloof* closer to Allah Ta'ala by exhorting them to focus on the Aakhirah. It is pure Satanism when a person who professes to be a 'mufti' minimizes the evil, filth and immorality of acts of sexual perversion, then aggravates the immorality with the fallacious division between fiqh and morality. Fiqh was never intended to be a licence for moral filth, immorality, sexual perversion and evil. Fiqh does not provide a licence for sexual abomination. The classification of the *Ahkaam* into classes has

an entirely opposite meaning to what these 'mufti' sexual perverts of this era have understood.

The sign of a true Aalim is encapsulated in the following Hadith: "*Looking at him reminds you of Allah; his talk increases you in Ilm, and his amal reminds you of the Aakhirah.*" But these perverts encourage Muslims to move closer to the destroyed nation of Nabi Loot (alayhis salaam).

**Q. I have been told that in Islam execution of a person has to be only by the sword. Are any other means also permissible? Why only the sword?**

**A.** According to Islam, the only form of execution permissible, is execution with the sword. No other method is permissible. Even in the early days while there were other methods such as hanging, only the sword was used. The Fuqaha (Jurists of Islam) have ruled that only the sword is permissible. There are two benefits in this Islamic form of execution:

(1) In comparison to all other methods, it is the swiftest and the least painful. An expert executioner will sever the head from the body with one swift strike of a sharp sword. Death is therefore swiftest. In a second the head is separated from the body. The person therefore feels hardly any pain. Once the head is separated, pain impulses cannot reach the brain to register the pain. The separation of the head terminates the human being as he existed. Neither the head alone nor the headless body feels the pain. Pain will be felt only when the body is intact.

(2) In Islam, punishments are meted out in public. It has tremendous deterrent value. The gory sight instils fear in people, and criminals are sobered up. They see what is happening and become fearful. Execution in Islam must be in the public. It is not executed in a hidden prison where the deterrent value is eliminated.

**Q. The adherents of moulood customs contend that Moulood is permissible even according to Allaamah Suyuti (rahmatullah alayh) and Haji Imdaadullah (rahmatullah alayh), the Shaikh of Hadhrat Maulana Ashraf Ali Thaavi (rahmatullah alayh him) and of other senior Ulama of Deoband. Did they also practise Moulood?**

**A.** People of bid'ah do not think with their Aql (intelligence). They think with their emotions, hence they are unable to understand that Islam is what Rasulullah (sallallahu alayhi wasallam) and the Sahaabah taught. We follow the Islam which has reached us by reliable transmission from the Nabi (sallallahu alayhi wasallam) and the Sahaabah.

People of bid'ah wish us to follow scholars who appeared on the scene many centuries after Rasulullah (sallallahu alayhi wasallam), while they refuse to follow the Sunnah of the Sahaabah who were the Students and Companions of the Nabi (sallallahu alayhi wasallam) to whom

Islam was revealed. Whilst we accept the seniority of Allaamah Suyuti (rahmatullah alayh) and Haji Imdaadullah (rahmatullah alayh), we respectfully state with emphasis that among the Proofs of the Shariah there is no such concept as 'Allaamah Suyuti' (rahmatullah alayh) or 'Haji Imdaadullah' (rahmatullah alayh). If they erred, it does not follow that we should follow their errors. We do not follow the errors, obscurities and personal practices of the Scholars. We follow what the Shariah teaches us.

We are followers of Imaam Abu Hanifah (rahmatullah alayh), not the followers of Scholars who appeared on the scene of history seven centuries after Rasulullah (sallallahu alayhi wasallam). Islam, according to the Qur'aan, was completed and perfected during the very lifetime of the Nabi (sallallahu alayhi wasallam). There never were any moulood practices during Quroon-e-Thalaathah (*the first three noble eras of Islam*).

The Shariah does not require us to follow Allaamah Suyuti or anyone else who had their own personal views and practices. But we are under Shar'i compulsion to follow the Sahaabah and the Aimmah-e-Mujtahideen. Those who disagree with our stance on Moulood are required to respond to our arguments on the basis of the Four Proofs of the Shariah, not with the views and practices of Ulama who came a thousand years after Rasulullah (sallallahu alayhi wasallam). They simply have no rational explanation and no Shar'i refutation for our arguments, hence they resort to stupid emotionalism.

**Q. Is it permissible to use astronomical calculations to determine the beginning of the Islamic months? These calculations will eliminate all the confusion and disputes which generally occur on the occasions of Ramadhaan and Eid.**

**A.** Astronomical calculations may not be utilized to negate an immutable principle of the Shariah. We are under obligation to abide by the commands of Allah Ta'ala. If there is a clash between a Shar'i command and a mundane issue, the Shariah has precedence.

Rasulullah (sallallahu alayhi wasallam) had commanded the commencement of the Islamic month with the sighting of the *hilaal* (*crescent moon*), and such sighting has to be established by the reports of reliable, uprighteous Muslims. When these Shar'i requisites have been complied with, then all other conflicting evidence will be set aside.

It should be well understood that Deen is obedience to the commands of Allah Ta'ala. Deen is not the product of rationalism or the effects of our logic and understanding. We may not submit *Mansoos Ahkaam* to our reasoning and abrogate such laws when we believe that the product of *Wahi* is in conflict with reason.

Regarding the Islamic months, there exists a *Mansoos* principle, and that is the actual sighting of the *hilaal*. The

## THE PRESIDENT IN THE MUSJID

**Q. Is it permissible for Muslims to invite the non-Muslim ruler (president, king, etc.) to deliver a speech inside the Musjid?**

**A.** It is not permissible for even a Muslim without wudhu to enter the Musjid. To a far greater degree will the prohibition apply to a non-Muslim who is perpetually in the state of ceremonial impurity (*najaasat*), namely, *janaabat* and *kufr*. Those who are guilty of allowing this commit a major sin. Being a president of a king does not purify a man from these states of ceremonial *najaasat*. If circumstances compel such an 'invitation', it will be imperative to insist that the president/king first takes a full shower (a valid ghusl) to eliminate the physical *janaabat*. But this partial purification (i.e. only the physical dimension) does not rectify the spiritual pollution of *kufr*. The Qur'aanic prohibition is two dimensional – physical and spiritual (*janaabat* and *kufr*). The Qur'aan prohibits the entry of non-Muslims into a Musjid on the basis of these two grounds. However, we say with much trepidation that if there is a real *need* for extending the invitation to the president/king to speak in the Musjid, then at least he should be in the state of physical *Tahaarat*. And Allah knows best.

birth of the *hilaal* and the presence of the moon in its orbit are of no consequence in determining the months.

Consider the times of Salaat. Maghrib begins with sunset. The Shariah does not go beyond this simple rule. It only prescribes Maghrib after sunset. The Shariah does not prescribe how we should determine sunset. It does not order Maghrib to begin with the physical sighting of the phenomenon of sunset. Hence, it is permissible to determine sunset by any means in order to commence Maghrib. But since there exists a revealed principle for the determination of the months, it (this revealed principle) may not be abrogated by the use of astronomical instruments to reject the testimony of uprighteous Muslim witnesses to the sighting. Thus such testimony may not be rejected, for such rejection will be the abrogation of a Shar'i principle.

**Q. The Ulama of Deoband have recently initiated Seerat Jalsahs during the month of Rabiul Awwal when the Barelwis organize their meelaad celebrations. Please comment.**

**A.** The seerat jalsahs which are nowadays being organized are haraam bid'ah acts. They are *Tashabbuh bi Ahli Bid'ah* (*imitating the people of Bid'ah*), and *Israaf* (*waste*). These newly innovated practices illustrate the *Ilmi* bankruptcy of the present-day molvis. Unable to neutralize the stupid arguments of the Bid'atis with knowledge, they have decided to follow the Bid'atis in their acts of corruption.



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**Q. The Shia justify their belief of Taqiyah on the basis of Yaasir Ammar's action. They also claim that the Qur'aan allows Taqiyah. Is**



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**A.** Nowadays there is an extreme dearth of true Shaikhs of Tasawwuf. Islaah of the nafs is always



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Waajib. If one is unable to find a true Shaikh, then read the books of the Auliya. Their stories, advices and admonition will go a long way to reform a person. For this very purpose, the Qur'aan Majeed states: *“(O Muhammad! Narrate to them the stories (of the Ambiya and Auliya of bygone times) so that they reflect (and gain lesson).”*

**Q. A man who is a community leader is a faasiq. He shaves his beard, wears his trousers below his ankles and generally engages in sinful acts in public. He argues that Allah Ta'ala will judge him on his intention, not on his appearance. He says that his heart and intention are clean. Is this line of reasoning correct?**

**A.** Niyyat is of no benefit if actions are in conflict with Allah's orders. Allah Ta'ala orders His servant: “Keep a beard!”. The servant responds: ‘My intention is clean. I shall not keep a beard.’ The logical consequence of such insolence and disobedience is companionship with Iblees in Jahannum. Allah Ta'ala will not overlook haraam and evil deeds on the basis of professed ‘clean heart’ and ‘good’ intention. Furthermore, the claim of the faasiq/faajir that his heart is ‘clean’ despite his commission of major sins, is utterly false. On the contrary, his heart is dirty – dirtier than a sewer drain flooded with filthy sewerage. A Muslim whose heart is clean will not flagrantly violate Allah's commands and justify it in exactly the same way as Shaitaan had justified his transgression when Allah Ta'ala ordered him to make Sajdah. Shaitaan responded like this miserable ‘leader of the community’. He said: ‘I shall not make sajdah because You have created me from fire and Aadam from sand.’ He implied that his heart was ‘clean’, hence he had justification to sin and be insolent like this vile ‘community leader’.

**Q. A divorced Shaafi' woman has no male relative to be her Wali for marriage. What should she do regarding her contemplated Nikah?**

**A.** According to the Shaafi' Math-hab, a woman cannot contract her own Nikah. A male Wali is an imperative requisite for the validity of the Nikah. If a woman has no close male relative Wali to arrange her marriage, then she may appoint any other man to be her Wali to contract her Nikah.

**Q. The Imaam forgot to make Sajdah Sahw. After the Salaat, he was reminded. Then after speaking, he made the Sajdah. Was his action valid? Is our Salaat valid?**

**A.** If the Imaam did not make Sajdah Sahw during Salaat, and makes the Sajdah only after Salaat after speaking or being reminded, then you should repeat your Salaat.

**Q. What is the position of our Salaat when we perform behind an Imaam of another Math-hab who does not consider the Hanafi muqtadis?**

**A.** If the Imaam does an act which invalidates the Hanafi's Salaat, he (the Hanafi) should repeat the Salaat. Whenever you are in a doubt regarding the validity of the Imaam's Salaat in terms of the Hanafi Math-hab, then after the Jamaat, perform the Salaat over.

**Q. A person silently recited an aayat of Sujood. Although I did not hear him recite the aayat, I saw him making the Sajdah. Should I also make Sajdah?**

**A.** If you hear a person reciting an aayat of Sujood, then it is incumbent on you to also make Sajdah. But if he is reciting silently, then Sajdah does not become incumbent on you merely by you seeing him making Sajdah.

**Q. I spend considerable time inside the Musjid reading Qur'aan Shareef. Children here (in Karachi) play cricket outside the Musjid. Sometime the ball is hit into the Musjid. These children enter the Musjid to drink water from the cooler. They do not perform Salaat. They continue playing cricket while the Athaan is recited, and throughout the duration of Jamaat Salaat. Other faasiqs also drink water from the Musjid's cooler. I feel uneasy drinking from the same cups/glasses from which these children and other flagrantly disobedient people drink. What is your advice?**

**A.** Take with your own mug/cup to drink water. The evil effects of the fussaag may be in the utensils from which they drink, not in the water which is in the container/tank.

**Q. A friend of my wife sends prepared food to us. This lady does not observe hijab, and she recently travelled overseas without a mahram. Should we eat the food she prepares?**

**A.** It is not good to eat the food of a *faasiqah* woman who does not observe Hijab and who travels without a mahram for no valid and pressing reason. The threat of punishment for such a woman in the Hadith is severe, and she comes within the purview of Allah's *la'nat*. In order not to offend your wife's friend, accept the food. Then give it away to such poor Muslims who are not concerned about the Deen. In other words they are fussaag. If such Muslims are not available, give the food to poor non-Muslims without the woman's knowledge. Make dua for her hidaayat.

Although eating this type of ‘halaal’ food is permissible, spiritually speaking it could be very detrimental. It creates *roohaani* lethargy in a person.

**Q. When should the muqtadi begin making Salaam? After the Imaam has made one or two Salaams or together with him?**

**A.** The muqtadi should delay a second then make Salaam. In other words, he should not begin his Salaam precisely with the Imaam, for then he may complete before the Imaam. The delay is hardly noticeable. He should not wait until the Imaam has completed one or two Salaams.

**Q. An Imaam stretches his second Salaam, perhaps abnormally. May the muqtadi complete the second Salaam before the Imaam?**

**A.** No. He should wait until the Imaam has completed his second Salaam, even if he ‘stretches’ it. One should not turn one's head to normal position while the Imaam is still engaged in the Salaam.

**Q. If the Imaam recites Bismillaah aloud in Salaat, is Sajdah Sahw necessary?**

**A.** If the Imaam recites Bismillaah aloud in a Jahri Salaat, Sajdah Sahw is not Waajib. If he does so in a Sirri Namaaz, then Sajdah is necessary. This is according to the Hanafi Math-hab.

**Q. Is it permissible for a musaafir to make masah on his normal shoes?**

**A.** It is not permissible in normal situations to make masah on shoes. While travelling, people undergo many inconveniences which they tolerate with patience. But for the sake of the Deen, they present a variety of baseless excuses. We have travelled many many thousands of miles all over the world in all types of conveyances and in many different places. We never saw the need to make masah on shoes. Masah should be made on khuffain. If one is not wearing khuffain, then remove the shoes and wash the feet.

**Q. Is it permissible for a Hanafi to perform Zuhr Salaat behind a Shaafi Imaam who is performing Asr?**

**A.** It is not permissible for Hanafis to perform Zuhr Namaaz behind the Imaam who is performing Asr.

**Q. What is the distance which renders a person a musaafir? There appears to be considerable difference in this regard.**

**A.** The consensus of our Fuqaha is that the distance for Qasr is three manzils which is 48 miles (77 kilometres). There is no need to delve into unnecessary argument on this issue.

**Q. I live in Cape Town where the musallis at the Musjid are predominantly Shaafi'. They perform Asr Salaat when it is still Zuhr time for Hanafis. May I join for the Asr Salaat? A sheikh says that I may not perform Zuhr when it is Asr time for Shaafis.**

**A.** As a Hanafi you may not perform Asr Salaat when it is still Zuhr time for Hanafis. You may perform Zuhr as long as it is Zuhr time according to the Hanafi Math-hab even if it is Asr time for Shaafis.

**Q. The Qur'aan states that those who do not judge according to the Law of Allah, they are kaafiroon. Does it literally means that they are unbelievers?**

**A.** Those who do not judge by the Law of Allah, the Qur'aan says that they are the Kaafiroon. There are two kinds of ‘kaafiroon’ in this context. The one kind will be those who outrightly reject Allah's Law. They do not believe in it. They are the kaafiroon of the highest degree such as the modernist political leaders who are in power in most of the Muslim countries. They are men such as Hosni Mubarak (Egypt), Musharraf (Pakistan), Zainul Abideen (Tunisia), Assad (Syria), etc.

Then there are the other kind of ‘kaafiroon’ who are outwardly kaafir because they judge by kufr law whilst they believe in Islam and its laws. They are like such fornicators who commit zina while believing zina is haraam. In this class of ‘kaafiroon’ are rulers such as the Saudi Arabian rulers.

However, in terms of the fatwa of the Shariah both groups will be branded Kaafiroon. Allah Ta'ala will judge them in the Hereafter.

**Q. Before a woman could take ghusl for janaabat, her haidh commenced. Is she still required to take ghusl of janaabat?**

**A.** If the woman who was in need of ghusl janaabat begins her haidh before having taken ghusl, then it is not incumbent for her to bath. She may take one bath after attaining purification from her haidh. Nevertheless, it is permissible and advisable to take ghusl merely from the hygiene point of view.

**Q. Some persons on Fridays arrive very late in the Musjid. They enter the Musjid while the Arabic khutbah is being recited. Then, they stand right in front of the mimbar in line or almost in line with the Imaam to perform Tahyatul Musjid. Is this correct?**

**A.** This act of the insolent Salafis is disgusting. It is not permissible to display such audacity, takabbur and disrespect for the Imaam and the Khutbah. Salafis are notorious for their insolence since they are spiritually barren.

**Q. What is the appropriate pause between the Maghrib Athaan and the Maghrib Salaat?**

**A.** The time it takes to recite the Masnoon Dua after Athaan, and for the Muath-thin after Athaan to reach the Saff and deliver the Iqaamat, is the proper pause. There should be no unnecessary delay. However, during Ramadhan, a further pause of a minute or two is advisable.

**Q. During the Sirri Salaat, is it permissible for the muqtadis to recite Qiraa't?**

**A.** Even during the *Sirri (Silent)* Salaat (Zuhr and Asr), the Muqtadis should not recite Qiraa't. Besides qiraa't, they should recite everything else.

**Q. If one has received a large amount of Qur'baani meat, is it permissible to sell it?**

**A.** Qur'baani meat received from others may be sold. It is not permissible to sell the meat of one's own Qur'baani animal. If it is sold, it will be Waajib to give the money in Sadqah to the poor.

**Q. Is it permissible to cut the uneven strands of hair of the beard if it is less than a fist's length?**

**A.** It is not permissible.

**Q. Is it permissible to kill ants with fire?**

**A.** It is a major sin to kill any animal

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## VIRTUES OF HUNGER

Hadhrat Abdullah Bin Sahl (rahmatullah alayh) said: *"When Allah Ta'ala created the world, He instilled in satiation (i.e. a full stomach) ignorance and sin. And in hunger He created knowledge and wisdom."* Rasulullahu (sallallahu alayhi wasallam) said to Hadhrat Aishah (radhiyallahu anha): "O Aishah! If you desire to link up with me (in Jannat), then let provisions equal to the provisions of a horse-rider (on a journey) suffice for you; beware of cultivating the companionship of the wealthy, and do not regard a garment to be old (and fit to be discarded) as long as you can patch it."

Although we lack the spiritual stamina to emulate these lofty attributes commanded by

Rasulullah (sallallahu alayhi wasallam), the minimum degree of *Waqjib Zuhd* (compulsory renunciation of the world) is to abstain from haraam, mushtabah (doubtful things), excessive luxury and unlawful adornment. Hunger should be practised by means of Sunnat and Nafl fasting and abstention from over-eating and filling the stomach to capacity.

These abstentions apply to bounties (ni'maat) which are halaal and tayyib. Moderation in the utilization of even halaal and tayyib food is Waajib. What now says your Imaan regarding carrion and filth; haraam and mushtabah 'food' which the Shariah says is unfit for even dogs?

## SOMBRE AND BENEFICIAL ADVICE FOR A SENIOR MAULANA

A sincere, concerned Brother wrote the following letter of *naseehat* to a senior Maulana who happens to be a khalifah of Hadhrat Maulana Hakim Akhtar Sahib:

"I write this letter with genuine concern and not as a personal attack on you. By you, a senior Khalifah of Hazrat Hakim Akhtar (DB), speaking on radio islam, it conveys a misconception or a wrong impression that Hazrat Moulana Hakim Akhtar was also in favour of the radio station, whereas Hazrat has personally, right at the beginning given his *mashwera* (advice) not to go ahead with putting women on air.

One brother from Johannesburg personally told me that

he heard Hazrat telling Moulana Hayder to rather close down the radio station and lose all the money that they had invested rather than to put women on air.

The talk shows in general in most of the programmes and competitions encourage women to call in and project their sweet tones and alluring voices, not to mention the female broadcasters conducting the programmes with their sweet voices. This is in direct conflict with our Hazrat Daamat Barakaatuhu's teachings. Surely, Hazrat! You must be aware that all sorts of women have been phoning in since the inception of MW 1548.

Just recently there was a great clamour and uproar in the

community about an AIDS programme where a young Muslim woman openly discussed how to put on a condom with a non-Muslim man. All this was done under the guise of Deen, whereas the Shariah does not even permit a young woman to reply to the Salaam of a Ghair Mahram man. Neither does the Shariah permit women to do virtuous deeds like giving the Athaan and correcting the Imaam in Salaat even if he may be her husband. *(And reciting the Talbiyah audibly during Hajj. – The Majlis)*

Hazrat, an Aalim of your calibre and standing in the community participating in radio programmes, only en-

(Continued on page 7)

## THE ANARCHY IN THE ARAB LANDS

Allah Ta'ala says in the Qur'aan Shareef: *"Not a leaf falls (from a tree), but He is aware of it. Nor is there a seed in the darkness of the earth, nor anything moist or dry, but it is (recorded) in a clear Book."* (An'aam, ayat 59)

Every atom moves as a direct consequence of Allah's intervention and command. Everything is in Allah's Knowledge. Every occurrence, big or small, is the decree of Allah Azza Wa Jal. The anarchies ravaging the Arab countries currently are the decrees of Allah Ta'ala. There is wisdom and goodness in what is happening.

The mutual killing and internecine wars of Muslims are the consequence of their gross and flagrant disobedience and

transgression. Allah Ta'ala is punishing Muslims in this manner. He says in Qur'aan Majeed: *"Fasaad (anarchy/corruption) has appeared on the land and the ocean because of what the hands of man have earned, so that He (Allah) gives them a taste of some of their (evil) perpetrations. Perchance they may return (to obedience and the Haqq of the Deen)."* (Room, ayat 41)

Rasulullah (sallallahu alayhi wasallam) predicting the current type of *fitnah and fasaad*, said: *"The killer and the killed will be in the Fire."*

This is the type of fighting, killing and plundering ravaging the Arab states presently. There is nothing Islamic or

Deeni about the conflagration. Both camps are enemies of the Deen. Both groups are fighting to gratify their base worldly agendas of kufr.

However, in everything ordained by Allah Azza Wa Jal there is goodness. The redeeming feature in the current situation of anarchy is that power is being wrested from kuffaar tyrants and oppressors who have for decades nakedly suppressed and practically banned Islam. Islam was viewed as the greatest enemy by these kaafir tyrants such as Hosni Mubarak, Gaddafi, Zeinul Aabideen, Assad, Musharraf, Saleh, etc. Although those who will be substituting the displaced oppressors are not Islam's devotees nor its sympathizers, nev-

ertheless, under the guise of the kufr democracy they are demanding, there will be some breathing space for the true adherents of Islam – the followers of the Sunnah – to wisely and silently attend to the moral reformation and spiritual elevation of the Muslim masses who are sinking in the quagmire of kufr, bid'ah, dhalal, shirk, fisq and fujoor.

If only the followers of the Deen can understand that the situation of the Ummah is today totally degenerate and immoral. This Ummah as it stands today can never command respect and honour. It is rotten to the core. During the very first Gulf War when Iraq was attacked and it could not retaliate, and despite its airforce of a thousand planes, displayed humiliating im-

tence, the then special envoy of Gaddafi visited South Africa. In a marathon talk with us, he made a very significant comment, namely, *"We Arabs have become baboons. Israel can take Baghdad within 24 hours, and all of us can do nothing. They can crush us underfoot like ants. It is only America who is withholding Israel."*

Muslims of intelligence should utilize the breathing space created by the displacement of the tyrants to launch massive Islamic educational and moral-training (*Isilaahi*) programmes to improve the moral fibre of the Ummah. The rest will then unfold as it had unfolded during the age of the Sahaabah in the post-Makkah era after the *Hijrah* to Madinah Munawwarah.

## ULAMA-E-SOO'

Hadhrat Bish Al-Haafi (rahmatullah alayh) admonishing the Ulama, said:

"The Ulama used to be characterized with three lofty attributes – a true tongue, halaal and wholesome food and profound zuhd (renunciation/abstinence/purified from worldly love). But today, I do not see in any (of the Ulama) even one of these attributes. How is it possible for these (Ulama-e-Soo') to claim Ilm (Knowledge of the Deen for themselves) while they plunge into the world with mutual envy (being envious of one another), and while they revile and slander their contemporaries by the rulers solely because they fear that these rulers will incline to other Ulama besides them with their haraam (wealth) and worldly possessions. Woe unto you, O Ulama-e-Soo'! You are supposed to be the Heirs of the Ambiya.

You have inherited the Knowledge (of Nubuwwat), but you have deviated from amal (practising in accordance with this Knowledge).

You have made your Knowledge a profession by means of which you earn your living. Do you not fear that you will be among the first to roast in the Fire?"

*COMMENT: According to the Hadith, the worst among people are those who earn their living with the Knowledge of the Deen. Salaries paid to Deeni Ustaadhs, Muftis, Qaadhis and all personnel who have devoted their time to the service of the Deen are excluded from this stricture and warning. The condemnation here is applicable to the ulama-e-soo' who have made the Deen and their knowledge a subterfuge, a screen and a mask of deception to siphon*

*money from the public. This category of Ulama-e-Soo' includes the newspaper vendors whose motive is nothing but money. They utilize a smattering of Deeni material to beguile the public and to trick them into believing that they are rendering Deeni service. Also included in this category of vile ulama are those who gratify their immoral bestial dictates by organizing so-called charity dinners where lewd men and women assemble for merrymaking. The radio molvis, the inter-faith molvis, the molvis who run to governmental authorities (CCMA) to suck haraam money from Musjid and Madrasah committees, sheikhs who conduct supposedly moral reformation (tazkiyatun nafs) classes in lieu of fees, the 'halaal' certificate vendors, those who devour riba ('royalties') from non-Muslim meat-houses for certifying their haraam products to enable exporting to Muslim*

*countries, and others of this type of breed of miscreant 'learned' men.*

*countries, and others of this type of breed of miscreant 'learned' men.*

Hadhrat Aamir Bin Shurahbeel As-Sha'bi (rahmatullah alayh) said:

"At one time we found that Ilm was acquired only by men of intelligence and abstinence (free of worldly love). But today Ilm is acquired by those who lack intelligence and abstinence.' Once someone addressed him: 'O Faqeeh!' He responded: 'I am not a Faqeeh nor an Aalim. Verily, we merely listen to Hadith and narrate it to you as we have heard it. A Faqeeh is he who flees from the prohibitions of Allah Azza Wa Jal, and an Aalim is He who fears Allah regarding the Unseen (transcendental revealed truths)."

Al-Aarif Billah Ibn Ubaad (rahmatullah alayh) said:

"Verily, most of those who search for Knowledge are de-

ceits and proudful because when they pursue, for example, Fiqh which is the Knowledge closest to the goal (of Allah's Pleasure) without prior correction of their intentions and motives by means of Tasawwuf (Moral Reformation), then with such Knowledge they follow their vain desires in obedience to their personal opinions. This method (of pursuing Knowledge) is play and amusement (i.e. a mockery). (About such persons, the Qur'aan says): *"And leave those who take their Deen for play and amusement while this worldly life has deceived them."*

Verily, he in whom there is a grain of kibr (pride) and hubb-e-jah (love for fame), and the desire for leadership, is not among those who should be approached (for guidance). He is among the friends of Shaitaan, the chief of dhalal (deviation), hence he is totally blind and deviated.



## SHELLAC – HALAAL OR HARAAM?

**Q.** On the question of Shellac, SANHA has changed its stance. From haraam SANHA has made shellac now halaal. SANHA's previous statement on Shellac was: *"Whilst Shellac is generally defined as a secretion of the lac insect, our investigations have revealed that Shellac does not only comprise of the secretion but also insect residue which cannot be avoided and this forms part of the ingredient. SANHA has researched, and consulted with various Muftis on the issue of Shellac for almost two years and exhausted every possible angle on this issue. The Muftis are unanimous that Shellac is not permitted for consumption."*

SANHA has made a most surprising turn-about, and now its new statement reads: *"SANHA is pleased to announce that the Shellac ingredient used in confectionary, bakery, and pharmaceutical products amongst others, has been declared HALAAL. Muslim consumers may enjoy Halaal suitable products containing Shellac."* How did the haraam become halaal?

**A.** The HARAAM became 'halaal' by the usual carrion

tricks and stunts of SANHA, the carrion halaalizer. These incorrigible carrion halaalizers have an inordinate appetite for haraam riba money which they acquire in their carrion-halaalizing shaitaani trade. Just imagine! 'Two years exhaustive investigations and the unanimous fatwa of a panel of muftis' declared this substance haraam. Now suddenly the haraam Shellac has become 'halaal tayyib' to be enjoyed.

What has happened to the 'two years of investigations'? On what did the muftis now base their 'halaal' fatwa? What constrained them to review all the facts of the two years of study? SANHA and the muftis owe to the Muslim community and to Allah Ta'ala the obligation of publishing all the arguments for the *hurmat* and the *hillat* of Shellac. Why conceal the arguments under the mountains of haraam, rotten, diseased, halaalized carrion chickens? Let SANHA produce the detailed fatwas of the muftis for scrutiny.

The issue of shellac is straight forward and simple. SANHA's talk of having researched shellac for two years

and that a whole panel of Muftis had to probe the issue as if it dealt with something extraordinary is plain skulduggery.

The simple truth is that shellac is derived from insects. In fact it is the excreta of insects. Eating insects is Haraam. How can it then be halaal to consume the excreta of something which is haraam?

SANHA should be asked to provide the arguments of the Muftis who had earlier ruled that shellac is haraam, as well as their latest arguments on which they base their fatwa of permissibility. After all, these arguments are not 'military' secrets. They must release their full fatwa. After two years of intense probing and studying they had issued the fatwa of haraam. Now they fabricate an opposite fatwa. It will be interesting to see what their new arguments are.

**Shellac is haraam. All edible products containing this haraam substance are HARAAM.** SANHA's haraam fatwa is the effect of mercenary motives – to gain haraam revenue for further halaalizing a range of haraam products.

## EATING AT MUSLIM HOMES

**Q.** Some Ulama say that we should not doubt when eating meat and chickens at Muslim homes. For the permissibility of consuming the food, it is sufficient that the host be a Muslim. What is your view?

**A.** In former days, i.e. perhaps 2 or 3 centuries ago it may have been possible to accept the word of a Muslim regarding halaal meat, but no longer today. Muslim butcheries, almost without exception, all deal in haraam meat and haraam chickens. We have discovered too many malpractices in the meat and poultry industry. This is a carrion industry which has been halaalized by vile, mercenary organizations whose sole concern is money. They sell their Imaan for haraam money, and for achieving their shaitaani objective they destroy the Imaan of the Muslim masses with the halaalized carrion.

Since it has become the norm for Muslim butcheries to deal in haraam meat, and since they have become more brazen in this carrion industry as a direct consequence of the evil halaal certificate industry, it is not permissible in this day to buy meat from a Muslim butchery if you do not know the owner and if you, yourself cannot vouch for his Deeni integrity. There was a time when the Shar'i principle of *Ibaahah* (Permissibility) applied as the first option. No longer in this era.. Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said that today, *Hurmat* (Prohibition) is the order.

We are aware of persons with long beards and long kur-

tahs, etc. selling haraam carrion products, and passing it off for 'halaal'. Molvis and sheikhs are involved on a massive scale in this haraam carrion fraud. Therefore you have to make enquiries and be positively sure that the butcher-owner is a truly uprighteous person. In this era garments and outward appearances are deceptive.

Don't be deceived by external appearances. A great revolution for the worse has overtaken the Ummah. Never be deceived by the burqah, beard, turban and the kurtah. While burqah is Waajib, the actual seat of Purdah is the heart, and this is lacking in almost 99%% of the females of today. The beard is Waajib. But, most people nowadays do not honour their own beards. You will find today many men with saintly attire and appearance, in the first saff of the Musjid, five times a day, dealing on a massive scale in stolen goods. They digest container loads of stolen goods.

Brother, all halaal-certifying bodies regardless of who they are and where they are, they are carrion certifiers. Never consume a product on the strength of a 'halaal' certificate. It is humanly impossible to correctly supervise thousand of non-Muslim business outlets spread all over the country. Our experience have established that all the products, i.e. meat products, certified by halaal-certifiers are haraam. It is not permissible to buy meat from a non-Muslim regardless of whose confounded halaal certificate he possesses.

## SHELLAC – THE HARMS OF HARAAM SUBSTANCES

Allah Ta'ala says in the Qur'aan Shareef:

*"O People! Eat from the earth that which is halaal and tayyib, and do not follow in the footsteps of shaitaan. Verily, he is your open enemy. Verily, he instructs you with only evil and immorality, and that you fabricate on Allah what you know not."*

Everything haraam is satanic and injurious to *Insaan*. Whatever Allah Ta'ala has made haraam, is harmful to us both physically and spiritually. The ordinance of *Haraam* is not related to only the moral and spiritual spheres of life. It has a direct impact on even our physical bodies and life. Disease is the physical consequence of consuming haraam substances. The ingredient *Shellac* is in this category of injurious substances.

*Shellac* is the excreta of the female lac bug. Islam has made haraam the consumption of insects. By what stretch of wild imagination did 'muftis' find a loophole for declaring bug-excreta to be halaal boggles the mind. The excreta of this female bug, namely *Shellac*, is extremely powerful in its effects. Besides its usage in foodstuff, its other uses are as wood finish, and a 'tough all-natural primer. It is a sanding sealant, tannin-blocker, odour blocker, stain, and high-gloss varnish. It seals out moisture, hence is

used in electrical applications. Gramophone records were also made from *shellac*. In the western world "shellac was the dominant wood finish until it was replaced by nitrocellulose lacquer".

These insects suck the sap of trees and constantly excrete 'stick-lac'. Delicious excreta for SANHA. Their continuous excreting is remarkable. While excreta is naturally attracted by kufr, it is most surprising and lamentable to observe Muslims consuming with pleasure 'foodstuff' containing the SANHA-halaalized excreta.

"Shellac is a natural polymer and is chemically similar to synthetic polymers, and thus can be considered a natural form of plastic. It can be turned into a moulding compound when mixed with wood flour and moulded under heat and pressure methods, so it can be classified as thermoplastic. ....Shellac yields a coating of superior durability and hardness. It was used as a one-product finish (combination stain and varnish-like topcoat) on decorative wood panelling used on walls and ceilings in homes." What corruption does it do in your stomach?

Other uses of shellac is for knotty pine panelling, on kitchen cupboards and hardwood floors. It is also used as polish for violins and guitars, toilet articles, picture frames, boxes,

inkwells, dentures, as protective and decorative coating for cycle handlebars, as a hard-drying adhesive for cycle tyres, particularly for track-racing, binder in ink, protective coating on paintings, primer coat on wood. Shellac is an effective sealer and barrier against water vapour penetration. Most certainly it will drastically affect the bodily fluids and adversely tamper with the functioning of the internal organs. It has a variety of other uses as well.

This is the substance that is ingested by human beings. What harmful and injurious effects it exercises on the human body and its delicate internal organs can be imagined. Its E number is E904. It contains crushed insects. So beware of this haraam, poisonous excreta of the female lac bug.

Despite the smallness of their size, the urine and excreta of insects can be dangerous. The waste matter of insects has powerful effects. The following report appearing in *The Herald*, 14 April 2011, is an eye-opener as to the power of the haraam excreta-poison which SANHA has halaalized.

### Worm wee gives chillis more heat

AN Australian farmer claims worm urine is helping him grow a chilli so hot it makes a jalapeno taste as mild as a straw-

berry.

The Trinidad Scorpion Butch T is so fiery that cooking with it requires protective clothing, including a face mask, Marcel de Wit said.

He has had his harvest tested and said it scores 1 463 700 Scoville heat units. Jalapenos rate just 2 750 on that scale and Tabasco sauce 30 000. De Wit has put in for a world record, hoping to dislodge the Naga Viper, which is recognised by the Guinness Book of World Records as the hottest chilli variety.- Sapa-DPA

The consumption of halaalized carrion chickens has obliterated the villainy and gravity of eating crushed insects and SANHA-halaalized bug excreta. So dead has become the Imaan of SANHA, that is if they have any Imaan left, that SANHA has taken great pleasure to announce the halaalization of the bug excreta describing it to be wholesome and halaal. What else can be expected from the experts in the art of halaalizing rotten, diseased, haraam carrion?

## SOMBRE AND BENEFICIAL ADVICE FOR A SENIOR MAULANA

(Continued from page 6)

hances the credibility of the *Haraam* which takes place, in the eyes of the poor Muslim masses. Your sanctioning the minute amount of good on the station is misconstrued by the Muslim public as being sanction for everything that goes on air.

May Allah Ta'ala grant us all hidaayat and Maut with Imaan, Aameen. Jazaa-kallaah for all the other good work you do in the community." Was-salaam

*(We trust that the Khalifah Sahib will reflect on the sincere naseehat which his brother Mureed offered him. Both the Khalifah and the Brother are Mureeds of Hadhrat Maulana Hakim Akhtar Sahib.)*



‘ISLAMIC TOURS’

**Q. Who built the pyramids? Is it permissible to go on the organized ‘Islamic tours’ to visit the pyramids, the Dead Sea area, Syria, Jordan, etc.?**

**A.** The Mushrik Egyptians built the pyramids. It is not permissible to undertake a journey specifically to view these wasteful buildings and monuments of shirk and kufr. If a person happens to be there on some work, it will be permissible to go to view these monuments in order to derive some lesson for gaining fear of Allah Ta’ala Who had destroyed all the transgressors who erected their satanic monuments. But undertaking a journey to tour such places is not permissible. Furthermore, it is not permissible to go to such places where Allah Ta’ala had wiped out a community with His punishment, e.g. the Dead Sea region where the people of Nabi Lut (alayhis salaam) were destroyed.

The so-called ‘Islamic tours’ of Jordan, Syria, etc. are not Islamic. They are satanic tours and in conflict with the

Shariah. *Insaan* was not created for idle sport and to waste away the time in futility. The Qur’aan Majeed states: *“Verily, the life of this world is but play and amusement while the life of the Aakhirah is best for those who fear (Allah). What have you no intelligence?”* The journey ahead beginning with Maut and passing through Barzakh and the calamity of Qiyaamah, is absolutely horrible and most difficult. It is strewn with indescribable hardships and miseries. Allah Ta’ala has sent us into this world for a few very short years to prepare ourselves for that momentous journey.

Those who do not prepare for that journey, will not find the way to Jannat – our original and our final Home. Those who squander their time, energy and wealth – all assets of Amaanat – to gratify their bestial nafs with futile and destructive acts, practices and past-times, will regret and shed tears of blood when it is too late – to no avail.

HARAAM FOOD

**Q.** Recently an Imam of a Masjid gave a talk on Dua. He cautioned the listeners that Duas will not be accepted if Haraam is consumed. He further stated that it is the onus of every individual to investigate and make sure that Haraam does not enter his tummy. Reliance upon organisations and their certification of products does not absolve one of this responsibility, no matter how pious the people of the organisation may be. He gave an example of a patient being wrongly treated with wrong medication. He said that as much as we will hold the doctor responsible for his mistreatment, the effect of the wrong treatment will still be felt by the patient and he will suffer accordingly. In the same way, if an organisation misleads one to haraam, we will still have the effects of the haraam in our bodies. He said that, even there was no organisation involved, if a person mistakenly consumes Haraam, then too, he will be affected.

**When I questioned him regarding this, he explained, that if a person made a genuine mistake, then he should make Tawbah for that mistake but the effects of the Haraam will still be in the body. He narrated an incident of Hadhrat Abu Bakr (r.a) who, on finding out that food he had consumed was from a doubtful source, he immediately, forcefully vomited it out.**

I also asked him what these effects are and he said, that a person will not have the inclination to do good deeds and worship. and if he does do good deeds or worship, then there will be a lack of sincerity, devotion and spirituality.

**Please comment and explain whether the above is true in all circumstances. I keep thinking about reverts to Islam, whose food before Islam was Haraam. Upon Accepting Islam, does he still have the effects of Haraam in his body?**

**A.** The Maulana had correctly explained the issue of consuming haraam food. If haraam/doubtful food is consumed by mistake, then while it will not be sinful, nevertheless, the effects of the impure food will become manifest on the physical body as well as on the Rooh (soul). The degree of harmful consequences depends on the type, quantity and period of the consumption of haraam consumed, and the attitude accompanying it.

Haraam food creates physical disease as well as bestiality, forgetfulness, spiritual lethargy and disinclines a person from ibaadat even though he may desire to be pious intellectually. But he is just unable to muster the determination for steadfast ibaadat due to the spiritual weakness created by the haraam food.

As far as the haraam food which non-Muslims had consumed prior to Imaan, Allah Ta’ala has promised that Imaan obliterates the sins, etc. of the pre-Islam period. Allah

Ta’ala has power over all things. It is His mercy that he restores the sincere convert to spiritual health by eliminating the effects of the haraam food he had consumed before Imaan. However, the Muslim is expected to be diligent and not be careless regarding his food intake. Most Muslims consuming haraam do so out of carelessness and the bestial desire to eat just whatever their nafs desires, hence they will eat even meat foods prepared and sold by kuffaar on the basis of a scrap of paper called ‘halaal certificate’. Thus, their consumption of haraam is not accidental or by mistake. It is by design and bestial desire.

On the other hand, the sincere and abstemious Muslim who exercises considerable care regarding his food will also receive the mercy of Allah Ta’ala. If such a Muslim accidentally consumes haraam, then while the impure food will adversely affect him, Allah Ta’ala will restore his spiritual health after some time. This has happened to even great Auliya who are extremely meticulous about what they consume. Even a doubtful date produces severe spiritual constipation and lethargy in them. After fervant dua, spiritual exercises and spiritual suffering for some time, Allah Ta’ala enshrouds them with His Rahmat and the evil effects are obliterated.

It is just as poison. Accidental ingestion of poison while not sinful, does adversely affect a person. One may even die.

SALAAT RULES

\* If a latecomer to the Musjid finds the Fajr Salaat in progress, he should perform the two raka’ts Sunnatul Muakkadah outside the Musjid proper or in an obscure spot right at the back of the Musjid. He should not perform the Sunnat Salaat in close proximity to the Fardh Jamaat.

\* If the latecomer arrives in the Musjid when the Fajr Jamaat is in progress, and he has hope of joining the Jamaat even in the last raka’t or in Tashahhud if he engages in performing the Sunnat Salaat, then he should do so. He should not omit the two raka’ts Sunnatul Muakkadah of Fajr.

\* If both feet are held off the ground for the entire duration of the Sajdah, the Salaat will not be valid. If kept off the ground momentarily, then replaced on the ground, the Salaat will be valid, but it is Makrooh to do so unnecessarily.

\* In a place where one is unaware of the Qiblah, it is incumbent to ask someone who is present. If no one is present, then it is incumbent determine the Qiblah by reflection. Follow the direction your hearts directs. If after Salaat it transpires that the wrong direction

was faced, the Salaat will remain valid.

\* It is Makrooh Tahrimi to perform Salaat with such tight-fitting trousers such as jeans, which displays the form of the satr area. The Salaat has to be compulsorily repeated with descent garments.

\* The sick who sit on chairs for Salaat should not suspend their hands in the air when lowering their bodies for Sajdah. The hands should remain on the lap.

\* If one forgets to make Sajdah Sahw, the Sajdah may still be made even after one had engaged in Tasbeeh/Thikr provided one had not indulged in any act which nullifies Salaat, e.g. talking, turning away from the Qiblah. When one remembers, immediately make Sajdah Sahw, without making Salaam to the right. Then recite Attahiyaat, Durood and Dua. End the Salaat with Salaam.

\* If Surah Faatihah is recited twice in the first and second raka’t of Fardh, or in any raka’t of Witr, Sunnat and Nafl, Sajdah Sahw is incumbent.

\* If the musaafir Imaam in-

tentionally performs four raka’ts (as is the practice of the Saudi visiting Imaams), the Salaat of all the Muqtadis is invalid.

\* The gap between the feet in Salaat should be four fingers, and should face the Qiblah.

\* In Ruku’, the knees should not be bent nor pressed to the back. The legs should be straight without inclining backwards.

\* When raising the hands for Takbeer Tahrimah, the palms must face the Qiblah, not towards one’s face or towards the ceiling.

\* When making Salaam in Salaat, the eyes should be focused on the shoulders.

\* After Salaat, if one recalls one did not make Sajdah

Tilaawat, then the only recompense is to make Taubah. The Sajdah omitted during Salaat is lost and cannot be made outside Salaat.

\* A mere doubt does not make Sajdah Sahw incumbent.

\* It is Makrooh Tahrimi (forbidden) for males to place their arms on the ground during Sajdah while it is necessary for females to rest their arms

of the ground.

\* When entering a Musjid, first perform two raka’ts Tahyatul Musjid even if someone is giving a lecture. It is not permissible to abandon Tahyatul Musjid because of the lecture.

\* To perform Salaat with the elbows exposed or with a bared head is Makrooh Tahrimi.

FLAWS OF THE BILL

\* “The article on Khula’ is in flagrant contravention of Islamic Law governing Khula’.”

\* “The sweeping generalization in terms of the courts’ powers to determine the amounts of maintenance could be prone to misinterpretation as Islamic Law has its own values as to what may be considered fait and just in the calculation of the maintenance.”

\* On analytical perusal of

the draft bill, it has been found that the draft Bill contains certain limitations and deficiencies on terms of Shariah requirements.

\* Although several flaws permeate the Bill, this submission will focus on highlighting only some of the major flaws in somewhat detail. Where this submission does not address particular flaws in the Bill, it should not be viewed as approval of those provisions.”

(Mufti Zubair Bayat)

FRAGRANCE DENIED

**RASULULLAH** (sallallahu alayhi wasallam) said: “Most certainly, the fragrance of Jannat is perceived from a distance of a thousand years journey. By Allah! He who disobeys his parents, he who severs family ties, an old man who commits adultery, and he who allows his trousers to hang below his ankles will not experience the fragrance of Jannat.” *They are doomed for Jahannum.*



# THE DISEASES OF CARRION MEAT

*Among the diseases caused by the Haraam carrion chickens you devour are: skin cancer, bladder cancer, lung cancer, liver cancer, thickening and discolouration of the skin, digestive problems, e.g. stomach pains, nausea, vomiting and diarrhoea, and numbness in the hands and feet.* Explaining the effect of the poisonous arsenic in these chickens, Dr. Mercola comments: It's chemical name is Roxarsone, and it's widely used on chicken AFOs (Animal Feeding Operations) to control an intestinal parasite that allows the chickens to feed more productively and grow faster (it's also used in AFO pig feed, although today I am focusing solely on chickens). There are also several other reasons why you should avoid conventionally raised chickens in your supermarket, which I will go into below.

## Use of "Organic Arsenic" is Common Practice

Roxarsone bills itself as an "organic" form of arsenic, which means it contains both carbon and arsenic, rendering it less toxic. The problem is this "organic" arsenic quickly turns into inorganic arsenic, especially once it passes through a chicken (or pig), and that's where the trouble really begins. Inorganic arsenic is a toxic poison that ends up both in the chicken meat and the chicken litter that is commonly used as fertilizer on surrounding fields. (For some reason chicken litter is also routinely fed to AFO beef, thereby contaminating them as well). This inorganic arsenic "byproduct" created inside the chickens is distributed either to market where you consume it with your chicken meat, or it's dispersed into the environment (by rainfall and watering) wherever the chicken litter is spread as fertilizer. This dispersed arsenic will eventually end up in your drinking water, and in lakes and oceans which are rapidly losing the ability to support life. Folks, in 2010, AFOs in the US raised 40 billion pounds of chicken. This is not a small amount of arsenic we are talking about. According to the article above, **11 to 12 million pounds** of this converted inorganic arsenic is going into the environment in the form of chicken litter fertilizer. The people responsible for this massive poisoning of your chicken meat and your environment assure us that the Roxarsone they use is completely harmless, despite the fact that runoff from AFOs has been documented again and again poisoning the

environment. This is just another example of AFOs getting a free pass from the government to do whatever they want to increase both their output and profits, as runoff from AFOs is largely unregulated by the federal laws meant to prevent pollution and protect the quality of drinking water in wells. Government, especially lately the Republicans in Congress, are always looking for ways to help these large farming corporations avoid regulations meant to protect the environment because they have a fear of upsetting their "client-partners" in industry.

## The Problem with Arsenic

Continuous daily or weekly ingestion of arsenic, which could likely happen to you through eating of contaminated chicken meat on a weekly basis (or pig meat or cow meat), or through exposure to drinking water contaminated by high levels of arsenic, has been associated with skin cancer, bladder cancer and lung cancer. The exact mechanism of arsenic poisoning is not known, but it is thought to compromise your immune system. Arsenic does occur naturally in groundwater, but is often added to the environment through many other means (besides AFOs) at greater levels than found in nature. For instance, arsenic is used as a wood preservative (and until 2003, was a part of wood treatments for decks and playground equipment), in pesticides, and in special kinds of glass. Some other problems associated with arsenic poisoning include:

- Thickening and discoloration of your skin.
  - Digestive problems such as stomach pain, nausea, vomiting, and diarrhea. Numbness in your hands and feet.
- If you think you may have been exposed to long-term arsenic poisoning, you should consult your doctor. Arsenic can be measured in blood, urine, hair, or nails. Of these, a urine test is the simplest way to tell if you are being exposed to dangerous levels of arsenic. Another problem with all this arsenic being distributed is it creates new arsenic exposure pathways for people (especially children) who come into contact with the fertilizer on lawns, gardens or golf courses. So please think twice before applying chicken fertilizer on anything where you allow your children or pets to play.

## How Did Arsenic Get Into Poultry?

According to the article above, the arsenic dosing of livestock

began over 80 years ago and is "regulated" in a rather lax manner:

*"So how did the practice of dosing poultry with arsenic come to pass -- and what are the regulatory agencies doing about it? Food and Water Watch's Patty Lovera explains that the practice got the green light during the FDR administration, when the science on arsenic was much less advanced. According to Lovera, the government hasn't revised its standards for arsenic levels in poultry, 'even as chicken consumption has increased dramatically.' As for testing, well, it's so lax as to be functionally nonexistent: The U.S. Department of Agriculture's program for testing broiler chickens for arsenic residues conducts startlingly few tests. Between 2000 and 2008, the USDA tested only 1 out of every 12 million domestically produced chickens (or .00008 percent). In 2005 and 2008, the department conducted no tests for arsenic residues in domestically produced broilers."*

So the government really is not regulating the amount of arsenic you are exposed to through conventionally grown chickens. This is another example of how it's up to you to take control of your health. My recommendation is you only purchase and eat organic free-range chicken, which I will go into more detail about below.

## Arsenic in Your Drinking Water

Although arsenic is a natural component in groundwater, the levels found in some areas are much higher than allowed by the EPA, and this is directly related to runoff from AFOs. According to the source article above, the levels found in private wells near the Chesapeake Bay chicken farming operations are up to 13 times the legal limit. So what is the legal limit for arsenic in groundwater? The EPA's standard for allowable arsenic in drinking water is 10 parts per billion, or .01 parts per million. Which doesn't sound like a lot of arsenic, but even at those levels health problems can occur. Making matters more complicated, the EPA does not require arsenic testing in private wells, so unless you investigate the matter yourself you are unlikely to discover ANY level of arsenic in your private well. When it comes to the arsenic from AFO runoff polluting your drinking water sources (and even modern water treatment plants allow some arsenic to remain in your drinking water), you really have to once again be vigilant about looking after

your own health. My recommendation -- no matter how you receive water into your house -- is to purchase a personal water filtration system.

## Other Reasons Why You Should Avoid Conventional Chicken

Like I said earlier, there are several other reasons for avoiding conventionally raised chicken found in most grocery stores. One of the major problems with non-organic animal meat is that they tend to bioaccumulate toxins to a higher degree than vegetables, and conventional livestock feed is frequently laced with a variety of pesticides found in the sources of animal feed. The animals are also routinely dosed with high levels of antibiotics that get passed on to you through the food chain. Unlike conventional fruits and vegetables, where peeling and washing can greatly reduce the amounts of these toxins, the pesticides and drugs that these animals get exposed to during their lives can become incorporated into their tissues, especially their fat. While you can cut off some of it, you may still be ingesting high amounts of toxins if you consume such foods regularly. For this reason alone, if you're on a tight budget but want to improve your diet, shopping for organic chicken and other meats is a definitely the place to start. This recommendation also applies to pigs and cows as well, as both these animals are exposed to just as many contaminants on conventional AFOs. When it comes to meats, organic is the way to go.

## How You Can Avoid Arsenic in Your Drinking Water

If you receive your drinking water from a private well, I encourage you to test for arsenic. Kits can be ordered for this purpose. Even urban dwellers who receive treated water from their city are not completely safe from arsenic, as long-term consumption legal allowable limits is no guarantee against accumulated arsenic poisoning. In either case, whether you receive city water or well water, I suggest you invest in a whole house filtration system or several point of use water filters. The difference is the whole house water filter protects all of the water coming into your house, sparing your appliances and toilets the harsh chlorine byproducts that also end up in your indoor air supply. But even with a whole house water filter you will still need a point of use filter on your tap to protect you from your home's

lead plumbing! You can also get involved in this issue by telling your representatives in government that you object to the continued use of Roxarsone and antibiotics in AFO raised animals. If enough people boycott conventionally raised meats and complain to their government representatives, the current system that is poisoning you and your environment may actually come under pressure to change.

Cancer, heart problems and other diseases are raging like wildfire. Most physicians neither are aware of the causes of these diseases nor are there viable remedies available to cure the rotten diseases caused by the rotten, carrion, poisonous chickens which the vile halaalizing outfits are feeding Muslims. Aggravating the haraam killing system of the chickens are the diseases caused by devouring the rotten meat which according to the Shariah is not permissible to be fed to even dogs. That Muslims have stooped to the subbestial level of consuming rotten, haraam, poisonous, disease-causing artificial 'chickens' is indeed shocking and lamentable. Those who are not really concerned with halaal-haraam issues, should at least have pity on their own bodies. When these diseases overwhelm you, then it will be too late to run to the doctors, for they will have no cure for you. Many people are rotting with cancer caused by the rotten cancerous carrion chickens without even imagining the cause of their cancer.

Both Imaan and health suffer and are destroyed by ingesting the halaalized carrion-filth. According to the Hadith, the carrion chickens which Muslims are today devouring are the food of only the shayaateen. Only born devils consume carrion-filth on which Allah's Name is not recited. It is imperative for your health and Imaan that you exercise pressure on your nafs to overcome the carrion addiction from which you are suffering.

**REMEMBER THAT RAINBOW, EARLYBIRD, GOLDI, ROCKLANDS, FARMER BROWN AND ALL COMMERCIALLY KILLED CHICKENS ARE HARAAM CARRION**

## THE DEPLORABLE MENTALITY OF THE PROJECT COMMITTEE

"In the light of the handling of the

polygamy issue in the draft bill, the observer is constrained to believe that the imposition of such a massive fine and the stringent regulation of polygamy betray the hostile, negative and disapproving mentality of the project committee

towards the legitimate and valid Islamic institution of polygamy. This outlook is indeed deplorable and lamentable to say the least."

(Mufti Zubair Bayat)

*Comment: Most of the members of the project committee which was tasked with drafting the Kufr bill are atheists who are hostile to Islam. It is such a committee hostile to Islam which had spawned the Kufr MMB.*



# THE 'ISLAMIC' STUDIES CONSPIRACY TO UNDERMINE ISLAM

## PART 5

(By Dr. Ahmad Ghorab)

**The so-called 'Islamic' Studies faculties attached to secular westernized universities are well-planned plots in the West's master conspiracy to undermine and destroy Islam. In these institutions of the West, kufr and nifaaq are disguised and presented under the subterfuge of 'Islamic Studies' which are courses designed to brain wash unsuspecting Muslim students with ideas which strike at the very roots of Islam. Coated with the poisonous sugar of 'enlightenment', and administered in mild doses,**

**the student loses his Imaan without even realizing what has struck him. Dr. Ahmad Ghorab, in his excellent treatise: Subverting Islam – The Role of Orientalist Centres, exposes this insidious plot which is funded by the Arab oil states.**

**Continuing the exposure, Dr. Ghotab states:**

"The Muslim's way of supporting his Deen and making a reality of its unique order (i.e. the Shariah) cannot be harmonized with the way of the People of the Book (the Yahud and Nasaara). No matter how much friendship a Muslim shows them, he will never get their approval or acceptance for him to remain a Muslim or to make a reality of the Islamic order. He will never prevent them from allying with each other in war and conspiracy against Islam. It is a naïve heedlessness which thinks that they and we are travelling the same road, especially in the face of atheism, because when the battle is against Islam they stand alongside the atheists.

The People of the Book are like the Jews (in Madinah) who used to describe the mushrikin (polytheists) as better guided than the Muslims – And they say so to the unbelievers: *"These (the idolaters) are more rightly guided than the believers."* (An-Nisa 4:51) – and who used to help the Mushrikin against the Muslim community in Madinah and indeed gave them substantial assistance. The People of the Book are

those who waged the Crusades against the Muslims for two centuries. It is they who committed the atrocities in al-Andalus (Spain). It is they who, in collaboration with atheist Communists, made the Arab Muslims refugees in Palestine and installed the Jews in their place. Again, it is they who have driven the Muslims from their homes in Abyssinia, Eritria, Somalia, Algeria. And they are also co-operating with atheists in Yugoslavia, China, Turkestan, India and in every place.

Those Muslims who in name of seeking some 'rapprochement' between the followers of the revealed religions, have sought to blur the decisive difference between being tolerant with them and being their loyal allies, are in error. They are in error both in their understanding of the meaning of the *deen* and in their understanding of the meaning of tolerance. For the one true revelation is the last namely, Islam, and tolerance is in personal inter-relations, not in matters of faith (Aqidah) nor in socio-political order. The tolerance of Islam is also expressed in the Muslims' not coercing them to accept Islam (that is, in leaving them to follow their religion).

*"The Deen with Allah is al-Islam. Those who received the scripture (before) differed only after knowledge came to them, through transgression of their own. Whoever disbelieves in the revelations of Allah: He is swift in reckoning!"* (Aal-e-Imraan, 3:19)

The only Deen accepted by Allah is Islam. Whoever accepts a religion other than Islam will not be accepted and he will be lost in the life to come: *"And whoever seeks a religion other than al-Islam, it will not be accepted from him, and he will be a loser in the hereafter."* (Aal-e-Imraan, 3:85)

### THE OXFORD CENTRE FOR "ISLAMIC STUDIES"

**1. The Centre and why it exists:** Since the very beginning of the Islamic revival around the turn of the century, the Orientalists have (without ever changing their objectives) been re-thinking their general

approach and adjusting their tactics. One of the new tactics has been to persuade certain of their Muslim students to act as their agents, especially in Islamic countries – men like Taha Hussein and Ali Abdur Razzaq in Egypt. The former denied the truth of the Qur'an when, in his work on pre-Islamic poetry, he denied the truth of the Qur'an's account of the Prophets Ibrahim and Ismail, alaihimas salaam. That particular point (as well as the arguments and purpose that go with it) is one specifically taught by Orientalist scholars like Margoliouth, Hurgronje and others. Ali Abdur Razzaq, in his work on Islam and the principles of governance, argued that Islam is merely a cult and has no political order at all. The purpose of this familiar and patently absurd thesis was to persuade Muslims, through a nominally Muslim scholar, that they could accept the rule over them by any government, even one hostile to Islam and its Shariah (law).

Having planted such thoughts in the minds of Muslims, the Orientalists then proceed to spread them by praising the work of Muslims who 'accept' those thoughts and recommending it to subsequent generations; while, at the same time, not mentioning and not recommending the work of those truly Muslim scholars who totally reject the arguments of Taha Hussein and Ali Abdur Razzaq. Where not mentioning and not recommending could not succeed – for example, with such well-known writers as Sayyid Qutub, the Orientalists were obliged to try and marginalise and vilify their work as 'extremist', 'fanatic', 'fundamentalist', and so on.

Broadly speaking, a twin-track strategy is operated – to give importance to those Muslims who collaborate with the Orientalists; programme, and to attach opprobrium to those who reject it. This means according the authority and prestige of Western scholarship to Muslims who agree with Western purposes, and the neglect or contempt of Western scholarship to those Muslims who refuse Western purposes.

Prestige and funds are allowed to the former and denied to the latter.

A more recent extension of this strategy is the establishment in the West of new centres for Orientalist studies and calling them centres for 'Islamic studies'. The intention is to attract Muslim scholars to co-operate with them in these centres – in order to legitimise their approach and, more important, to gain for them credibility in Muslim eyes as scholars of Islam. But changing the name does not change the substance of what is renamed.

Any genuinely Islamic study of Islam has the following minimal initial conditions – and I stress *minimal* conditions: intelligently:

- \* to take Islam from its own original and authentic sources (i.e. the Qur'aan and the Sunnah).
- \* To take it as both knowledge and practice; (meaning that the fruits of study are not intended as academic pastime, nor is its immediate purpose the display of work in a library or museum; rather, the aim is to improve and extend consciousness of Allah and to inform submission to His Will.
- \* To take it from qualified Muslim scholars. The qualifications in question are Imaan (faith), Ilm (knowledge) and taqwa (fear of Allah).

There are other conditions, also important, but these are the barest minimum. Even a passing acquaintance with modern (i.e. post-Enlightenment) Western tradition tells us that its minimum conditions for the study of Islam are the exact opposite in every case:

1. Western scholars of Islam must not accept that Islam is a revealed religion. Their work will be condemned as unacademic if they regard the Qur'an as the Word of Allah.
2. They must not take Islam from its own sources. On the contrary, they must specifically look outside those sources in order to get a 'true' picture. Precisely because the Orientalists regard the Qur'an and the Sunnah as the Islamic

equivalent of what Christians call 'canonical', these sources must be seen as the *least* reliable, and others must be preferred in cases of conflict.

3. They must not, not under any circumstances, *promote* Islam as a way of life or even of belief. It must be seen as a thing of the past in terms of relevant for the discipline of the inquirer – anthropology, sociology, philology or history or whatever. The result of study must be works that can be shelved in the libraries of universities, government ministries or Christian missions. They must not have a personal commitment to Islam. Being Muslim is a serious handicap and would cast grave doubt on their work. While Christian and Jewish accounts of Islam (and also of Christianity and Judaism) are trustworthy; Muslim accounts of Islam (and, of course, of Christianity or Judaism) are suspect. Any Muslims who find themselves working in a Western academic environment must learn to suspend their beliefs while they study Islam.

It is obvious that Orientalists regard the Qur'an not as Divinely revealed, but as a humanly inspired book put out by the Messenger, working alone or with the help of others, whose identity is obscure. They do not regard the Messenger, *sallallahu alaihi wasallam*, even as a Messenger, let alone as the last. The best they can manage is to say that he was a great leader, or great social reformer or something of this kind – but even then only in relation to his time and place, meaning that his greatness is an academic matter, having no relevance now.

If only for this one reason, the Orientalists' studies of Islam cannot be accepted. But bearing in mind also their historical prejudices, we can only conclude that they are not qualified to teach Islam, nor is anyone else qualified to do so who shares their manners and traditions and their conditions for judging the truth – regardless of whether or not that individual is presented as a believing Muslim.

(To be continued, Insha'Allah)

## CALAMITIES

In most cases, calamities and misfortunes, no matter how slight and small, are generally the effects of sins. Rasulullah (sallallahu alayhi wasallam) said: *"When Allah wills goodness for a person, He hastens his punishment in this world."*

The punishment which Allah Ta'ala inflicts a person with in this world is also a *rahmat* (mercy), for it compensates for the act of sin. The sin is then erased and punishment in the Akhirah

is averted. Very few people understand this mystery. The mind is furthest from the cause of the misfortune which throws most people into consternation and complaint. They are oblivious of their sins, hence fail to see the link.

Even a pinprick is a *kaf-faarah* (compensation) for a sin. These slight worldly punishments are all bearable. One should not become disillusioned and frustrated when difficulties overtake one. When a calamity, no matter how small, occurs,

understand that it is the consequence of sin. The first reaction should be *Istighfaar*. Repent for the sins you can remember and for sins which you are unable to recall or pinpoint.

The sins we commit are numerous. In fact, we do not even consider our sinful deeds to be sins. The attitude of justifying sins is dangerous for Imaan. Mere verbal recitation of *Istighfaar* without understanding and acknowledging one's sins, is meaningless. When a person understands his sins, he is

then stricken with remorse and regret, and this is the soul of *Taubah*. When the soul is present, there will be life in the verbal *Istighfaar*.

According to the Hadith, when any difficulty or sickness, etc. befalls, recite *Istighfaar* in abundance, and sincerely supplicate for forgiveness, and make dua for the uplifting of the calamity. Allah Ta'ala is Most Merciful. He forgives all sins provided there is genuine regret in the heart. This is the first step of the remedy for cure.

## DO NOT DESPISE

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

- \* "Do not despise the sinner. At the time of displaying anger for his sin, keep your focus on your own sins. Having a natural aversion for irreligious persons is not pride. However, it is imperative to bear in mind that it is quite possible that in the sinner there may be such an excellent attribute which renders him more beloved to Allah Ta'ala."



# THE CARROT OF RECOGNITION AND THE RED-HERRING OF CONSEQUENCES

(Continued from page 1)

court cases pertaining to Muslim marital disputes are studied, it will be seen that the women who had taken the route to the secular courts did not ask for Shariah consequences. They did not ask the courts to annul their Nikahs or to enforce Shar'i consequences. They were fishing for kuffaar consequences. Since they were not satisfied with the rules of the Shariah, they asked the courts to decree consequences in terms of kuffaar law. Thus, they were not satis-

fied with maintenance for the brief Iddat period. They sought maintenance for many years in the same way as kuffaar women do. They desired custody of the minors in terms of kuffaar law which assured them of substantial income by usurping the money of their ex-husbands for many years. The law of the land gives custody of the minors to a woman until the age of 18 years. This long period assures a lucrative income for the woman, albeit haraam income. It was only money considera-

tions which led 'Muslim' women to the secular courts. They were not prepared to abide by the rulings of the Shariah administered to them by the Ulama. Secondly, the reality is that MMB does not provide Islamic consequences in any field. It is totally silent on the issue of Islamic inheritance. All the provisions of MMB, if enacted, will function in the shadow of two factors: (a) The secular Acts with which MMB is fettered. (b) The interpretation of the secular judges who are

bound by the constitution. MMB is therefore the perfect and the most dangerous device for mutilating and disfiguring the Shariah. Women who seek kufr consequences – that is, consequences in conflict with the Shariah – have that option right now without MMB. Marriages could be today registered and those who have no regard for their Imaan and the Deen are legally free to select any haraam, kufr matrimonial property regime, e.g. community of property, to suit their haraam whims and desires. For this purpose MMB is not needed. On the other hand, Muslims

who have some fear in their hearts for Allah Ta'ala and who are not prepared to destroy their Imaan, are free to submit to the Shariah. Nothing prevents them from acquiring the Fatwa of the Shariah from the Ulama. It is left to them to implement the Law of Allah Ta'ala. The government does not prevent them nor does anyone else. They do not need even a 100% Shariah compliant law to be enforced by a non-Muslim government when they (the Muslims) themselves are prepared to voluntarily submit to Allah's Law. The entire MMB exercise is a farce and part of a sinister plot against Islam.

## INVESTING WITH PHARMED

**Question:** Pharmed Pharmaceuticals is a wholesale medical company owned by Muslims. According to the financial statements, this company deals in interest. Is it permissible to invest in this company? Will the dividends be halaal?

**Answer:** Although the company may be owned by Muslims, they are not claiming to be in compliance with the Shariah as the so-called 'Islamic' banks contend. Pharmed is quite honest in stating that they do not abide by the Shariah, and that they do deal in haraam interest. In response to our enquiry, Pharmed wrote: "We wish to advise that our company is a public company, registered in South Africa and operates in accordance with the laws of the country.

*Our shareholders are made up of individuals, trusts and entities represented by persons from various faiths and denominations. The company does not have an identity that is connected to any faith group. The affairs of the company are not necessarily shariah compliant."* This information clarifies the position of Pharmed. They come within the full glare of the Qur'aanic ayat: "O People of Imaan! Fear Allah and shun that which remains of riba if indeed you are Mu'mineen. If you do not desist (from riba), then take notice of war from Allah and His Rasool." Since the company is at war with Allah and His Rasool, it is haraam to invest with them. The dividends are haraam.

(Continued from page 1)

tion on this. The Holy Qur'an itself is emphatic and categorical on its requirement from Muslims to govern and be governed by the law of the Almighty, which was revealed directly by Him and expounded by His Messengers with practical demonstration. Consider the following verses of the Holy Qur'an: "And those who do not judge by that which was revealed by Allah, they are indeed Kafirun (disbelievers).: (5/47) "And those who do not judge by that which was revealed by Allah, they are indeed Zaalimoon (oppressors)." 5/48 "And those who do not judge by that which was revealed by Allah, they are indeed Faasiqoon (transgressors)." 5/50 "Then do you believe (only) in part of the Book (Qur'an) and reject part of it? Then what is the reward for those among you who do so other than disgrace in the life of the world, and on the Day of Judgment they shall be consigned to a more severe chastisement." (2/85) Verses of this nature constrain Muslims from compro-

## THE KUFR MMB

mising the requirements and imperatives of Islamic law as a general rule." OUR COMMENT: Undoubtedly, the 'Muslims' who had drafted the MMB and those who are promoting the kufr come fully within the scope of these verses quoted by Mufti Bayat. They are indeed kaafiroon, zaalimoon and faasiqoon. They have rejected that law which Allah Ta'ala has revealed and have fraudulently presented kufr in the name of Islam. The MJC and NNB Jamiat should take note. UNQUALIFIED INTERPRETATION LEADS TO MUTILATION AND DISFIGURATION OF ISLAMIC LAW "Being the law of the Almighty, Muslims are not allowed to depart from the Shariah position or to resort to loose and baseless interpretations of the law that in any way violate or infringe the law in letter or spirit. Unqualified arbitrary interpretation is considered an

## ALLAH'S BOUNTIES AND INGRATITUDE

The Ni'maat (bounties and favours) of Allah Ta'ala are innumerable and limitless. The Qur'aan Majeed says: "And, if you count the bounties of Allah, never will you be able to enumerate them." The innumerable bounties with which man has been born and which continuously cascade on him from Allah Ta'ala despite his (man's) sin and transgression, have made him oblivious of the treasures which have been assigned to his custody. The free obtainal of so numerous bounties of such immense importance has made man impervious as to their value. Insaan generally appreciates Allah's Ni'maat only after they have been snatched away. For example, if a person's eyesight or hearing or a limb is eliminated, he will suddenly wake up to understand and appreciate the wonderful treasure which he had possessed. It is because man does not reflect that he does not understand or realize the wonderful treasures Allah Ta'ala has bestowed to him. Once Allah Ta'ala by way of ilhaam (inspiration) said to Hadhrat Habeeb Ajmi (rahmatullah alayh): "O Habeeb! If you have to spend the rest of your life making Sajdah Shukr (a prostration of gratitude) in the midst of a fire, never will you be able to fulfil shukr (gratitude) for even a single one of My innumerable bounties." An attitude of ingratitude for a bounty is ujub (vanity). When a man becomes vainglorious on account of an excellence which Allah Ta'ala has bestowed to him, it is a clear sign of his ingratitude for the ni'mat. A ni'mat should inspire in a man greater tawaadhu' (humility), and also fear, for he knows not if Allah Ta'ala will allow him to retain the ni'mat or will Allah

Ta'ala snatch it away. Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) narrated the following episode: "By virtue of the dua of a few Buzrugs (pious persons), a man had managed to make hifz of the Qur'aan Majeed in his old age. The Dua of the saintly persons is a sign of maqbooliyat (acceptance by Allah Ta'ala). After the old man had successfully completed Hifz, he saw in a dream two Buzrugs congratulating him for his accomplishment. This dream further confirmed the maqbooliyat. This old man happened to visit another city where the people requested him to lead the Taraaweeh Salaat. This person regarded the request to be a divine invitation, hence he did not attempt to refuse. He informed another Buzrug that he would be reciting the Qur'aan in a certain Musjid. That Buzrug said: 'Your Qur'aan is accepted everywhere. Wherever you go, people will welcome you enthusiastically.' The old Haafiz was immensely delighted for all these accolades. However, on the very first night when he began the Taraaweeh, there developed an intense argument between him and the musallis. They almost physically assaulted him. At that juncture the Haafiz remembered the following naseehat of his Ustaadh (who was a Shaikh): 'Never pay attention to inspirations (kashf, waaridaat).' The punishment for focusing his attention on these waaridaat (thereby becoming vainglorious) was his unceremonious expulsion from the Musjid, and thereafter for a long period of time he was humiliated by the people of the neighbourhood. Some people think of themselves to be among the elite if they discern a little excellence in themselves. They begin to despise others. They are overtaken by the twin maladies of vanity and holding others in contempt."

infringement of Islamic law and is bound to ultimately result in the mutilation and disfiguration of Islamic law. ....The apparent reservation that some Muslims hold for certain dubious provisions contained within the draft bill need to be understood in the context of the above mentioned viewpoint." OUR COMMENT: The MMB provisions are not only 'dubious'. They are clear-cut Kufr. The whole of MMB is the product of unqualified and baseless interpretation. MMB – THE SILENCE OF THE ULAMA IS TREASON "The sharp reaction from Ulama to these provisions must be understood in this context. The Ulama, by virtue of being Shariah scholars, are considered the

custodians and protectors of the Shariah. The Ulama are thus constrained to respond to rectify any violation of Shariah imperatives as an essential obligation and duty. The silence of the Ulama in the face of violations of Shariah provisions is tantamount to treason, which carries with it heavy Divine retribution. It has been the historical legacy of the Ulama to oppose any attempts at subverting the Shariah or any of its provisions either in letter or spirit, throughout the history of Islam, despite the formidable odds that faced them in this endeavour." OUR COMMENT: Yes, undoubtedly, the silence of the Ulama while the Shariah is being mutilated and disfigured by the proponent of the Kufr MMB

is satanic 'treason', for Rasulullah (sallallahu alayhi wasallam) said: "He who remains silent regarding the Haqq is a dumb shaitaan." UNTENABLE AND ERRONEOUS "Hiding behind the façade of legislation in some semi-secular Muslim states, the draft bill borders on subverting the spirit and letter of the Shariah, in certain provisions. ...There is a noticeable tendency for supporters of the draft bill to argue on the basis of existing legislation on family or personal law in certain Muslim countries as a legal and legitimate basis for certain provisions in the bill as being Shariah-compliant when this may not be the case. This line of

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Questions and Answers

THE MAJLIS Q & A  
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(Continued from page 5)

with fire and water.

**Q. Is there Sunnah significance in shaking hands after Fardh Salaat? Many people have adopted this practice.**

A. There is no Sunnah significance in this baseless innovation. After Fardh Salaat is not the occasion for musaafahah (hand-shaking). It is the occasion for performing the Sunnat Salaat or engaging in Tasbeeh and

Dua if there are no Sunnat Salaat.

**Q. Is the I'tikaaf of Ramadhaan valid in a Jamaat Khaanah?**

A. The Masnoon I'tikaaf on the last ten days of Ramadhaan is valid in only a Musjid where the five Salaats are being performed. It is not valid in a Jamaat Khaanah.

**Q. After many years it was discovered the Qiblah direction of a Musjid was completely erroneous. The direction has now been rectified.**

**What is the status of all the Salaat performed facing the wrong direction? Should all the past Salaat be repeated?**

A. The Salaat performed in the past is valid regardless of the wrong direction. There is no need to repeat the Salaat.

**Q. The branches of a neighbour's fruit tree overhangs on to my property. During the season, some of the fruit falls into my yard. Is it permissible for me to eat the fruit?**

A. It is not permissible. The fruit remains the property of your neighbour. Deliver the fruit to him.

**Q. Is it permissible to work in the tax-collecting department?**

A. In Islam tax is haraam. The punishment for a tax-collector is severe. His duas are not accepted. It is not permissible to work in any capacity in the tax department.

(Continued from page 11)

reasoning is wholly untenable and erroneous for the Shariah position is derived independently, from its original sources of law, i.e. the Holy Qur'an, the Sunnah and the verdicts of recognized and undisputed jurists. ....If the legislation of deviated rulers and governments could serve as a legitimate and recognizable source of Shariah law, the Shariah law would have been virtually unrecognizable today from its original identity and self. It is for this reason that leading Islamic jurists across the centuries of Islamic history have zealously guarded their independence from rulers and governments and fiercely retained this freedom so as to be able to advocate the true Shariah position without reservation or trepidation."

*OUR COMMENT: Alas! The Ulama in this era have betrayed Islam, the Ummah, Rasulullah (sallallahu alayhi wasallam) and Allah Ta'ala by actively participating in the destruction of the Shariah. 'Ulama' such as the UUCSA-MJC-NNB JAMIAT clique come within the purview of this observation. If the Ulama had not zealously and fiercely guarded the Shariah over the centuries, then today the same fate which had destroyed the Shariats of Nabi Musa (alayhis salaam) and Nabi Isa (alayhis salaam) would have overcome the Shariah of Islam. Today there remains not a semblance of the Shariats of Nabi Musa (alayhis salaam) and Nabi Isa (alayhis salaam). Their followers have mutilated their Shariats beyond recognition. The MMB clique is plotting to do the same with the Shariah of Islam.*

**WESTERN CULTURE**

".....It is for this reason that the up-right and pious jurists of these semi-secular states have vehemently opposed many of these new-fangled, so-called

**THE KUFR MMB**

Islamic provisions of family law in their countries, notwithstanding the silent repression they suffered as a result thereof. The fact of the matter is that the influence and footprint of western culture is unmistakably present in many of these modern 'reforms' of Islamic law of these countries."

*OUR COMMENT: It is this type of mental serfdom – enslaved to the western Orientalist masters who are Islam's implacable foes – that has spawned the Kufr MMB.*

**KUFR LAW IS OUTLAWED**

"The draft bill suggests a system of two Muslim Assessors "with specialized knowledge of Islamic Law" sitting alongside the judge with the ruling of the court being based on the view of the majority. This raises several issues from an Islamic perspective.

Is it allowed in the first instance for a non-Muslim judge to preside over Muslim matrimonial disputes? According to a unanimous view of eminent Muslim jurists, this is essentially outlawed. Maulana Thanwi has recorded unanimity on this fact from all relevant source works of Islamic jurisprudence. ....More than likely, this will result in the subjugation of Islamic Law to the dominant legal and judicial system which is foreign and divergent to the Shariah.. It could also lead to a situation where aspects of Islamic Law will be interpreted (ijtihad) by non-Muslim or ill-equipped Muslim judges which is unacceptable."

*OUR COMMENT: Even the baatil, haraam, hybrid provision of two Muslim assessors has been excised from the current draft bill due to its diametric conflict with the Constitution. Besides this, there is simply not the slightest scope for*

*the decrees of a secular court having any validity in the Shariah. Those ulama who have fabricated this kufr should hang their heads in shame for the high treason perpetrated against Islam. A non-Muslim judge as well as a Muslim judge whose brains operate in subjugation to the country's Constitution simply have no Wilaayat in terms of the Shariah.*

**POLYGAMY AND THE SLANDER OF THE 'REGULATORS'**

"Polygamy is a legitimate institution both according to Qur'anic texts and Prophetic traditions and practice. Although the draft bill has not outlawed the practice of polygamy summarily such restrictive measures have been placed around this valid Islamic practice that make its practical realisation virtually impossible or extremely difficult. This is tantamount to interference in Islamic law and an imposition of that which has not been imposed by the Supreme Law Maker Himself in the Holy Qur'an. ....It is ironic and highly lamentable that society and law tolerate the existence of adultery as a 'right', a 'privilege' and a 'freedom' to be enjoyed by citizens, but polygamy as outlawed and proscribed. ....The idea of state-imposed regulation of polygamy has been vehemently opposed by some leading Shariah scholars, by the likes of Mufti Muhammad Shafi, the late grand Mufti of Pakistan and the father of the eminent contemporary jurist, Mufti Taqi Usmani. Mufti Shafi observes: "Any person who is even slightly acquainted with Islam and the history of the Messengers (peace be upon them) will regard this move (to restrict polygamy) as nothing but a mocking attack upon Islam itself."

According to Mufti Taqi Usmani, Islamic Law has not regulated polygamy through legislation simply because it

*does not want the moral decadence of Western culture through its alleged monogamy to find a place in Islamic society. Mufti Taqi has strongly rebutted the arguments of detractors on this issue through cogent arguments."*

*OUR COMMENTS: The proponents and the miscreant regulators of Islamic laws – misguided promoters of Kufr MMB such as UUCSA, MJC and NNB Jamiat, are making their "mocking attack on Islam itself" with their kufr suggestions to curtail and eventually abolish polygyny. Their interference in the Shariah has fully entered the domain of Kufr. They comprised with the atheists masquerading as 'Muslims', and who were part of the Project Committee, on a range of Shar'i issues in general, and on polygyny in particular. All their compromises are Kufr. They devilishly and falsely cite Mufti Taqi as supporting their Kufr interpretations and their kufr conception of 'regulating' Shar'i injunctions. In so doing they are guilty of slandering Mufti Taqi Sahib.*

**A SPURIOUS ARGUMENT**

"Some have taken a view that the regulation of polygamy is much like the regulation of traffic and to ensure the smooth flow of traffic the state is constrained to impose regulations. The same could be said for regulating polygamy. It is not so much an issue of religious restriction or regulation but a matter based on the state ensuring that citizens are not harmed or do not cause harm to others in any way, just as in the example of traffic laws. This argument is erroneous. In the first instance, the comparison of traffic to marriage is falsely premised. Driving is not a religious injunction. Marriage is a religiously ordained institution. The two cannot be equated. Furthermore, the rules of traffic movement are subject to expediency and need, not so the case of marriage since marriage is wholly an institution based upon diyanah (religious premises). It is not permitted for a government to regulate it in any way as it is beyond the domain and scope of governments to regulate or legislate in matters that are wholly from the domain of diyanah. It is only Divine right and prerogative to legislate in such matters. State interference in an issue of diyanah has been robustly refuted by Maulana Ashraf Ali Thanwi when the government in India was contemplating the regulation of Waqf to curtail abuse of the Waqf on this very principle and basis."

*OUR COMMENT: The analogy which the MMB miscreants make to justify regulation or better, mutilation of the Ahkaam of the Shariah, is palpably false. One does not require a high degree of intelligence to see the fallacy of the 'regulation' argument presented by the proponents and promoters of the Kufr MMB.*

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# THE MAJLIS

"VOICE of ISLAM"

P. O. BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 20 NO. 10



Roses have thorns  
The Haqq too has thorns!  
"We strike baatil with the Haqq.  
Then it crushes the brains of baatil."  
(Qur'aan)

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"Love for the praises of people  
(spiritually) blinds and causes  
(spiritual) deafness."  
(Hadith)

## THE SCRAP KUFR MPL MASTERS COURSE

*"And, from among people is he who disputes about Allah (His Shariah) without having any knowledge, and he follows every rebellious shaitaan."*

(Al-Hajj, Aayat 3)

*"The righteous ones of every generation will bear this Ilm (of the Deen)."*

*They will negate (expose and demolish) the distortions of the deviated transgressors, and the fraud of the fraudulent ones and the interpretations of the ignoramuses."*

(Rasulullah – sallallahu alayhi wasallam)

*"Verily, the people of self-opinion are the enemies of the Sunnah."*

(Umar Ibn Khattaab – radhiyallahu anhu)

ISLAM AND THE Ummah are under attack on a variety of fronts, not only politically and militarily. The western kuffaar have since time immemorial engaged diligently and arduously in conspiracies to undermine Islam. While these plots have changed form like chameleons, the objective has always been the same, viz., to destroy Islam. The medieval conspiracy of the Crusaders has assumed a variety of

forms in the present era. Centres for Oriental studies and 'Islamic Studies' faculties at universities, and Islamic-sounding courses offered by kuffaar universities are all among the insidious plots to undermine Islam with the objective of achieving its destruction which of course, is an unattainable goal. The plotters must necessarily fail in their pernicious mission because Allah Ta'ala declares in His Qur'aan Ha-keem:

*"They plot to extinguish the Noor (the Deen) of Allah with their mouths while Allah plans to complete His Noor even though the kaafiroon detest it."*

*"Verily, We have revealed the Thikr, and most certainly We are its Protectors."*

Just as it is the responsibility of Allah Azza Wa Jal to provide the sustenance and nourishment of creation, so too is it the Divine Responsibility to guard this Shariah of Islam. For these objectives, Allah Ta'ala has created worldly and mundane ways and means of acquisition. For Rizq there are the ways of trade, profession, agriculture and employment. For guarding the Deen, Allah Ta'ala

has created two Institutions. The Institution of the Huffaaz guards and protects the purity of the text of the Qur'aan Majeed. The Institution of the Ulama-e-Haqq guards and protects the Meanings (the Shariah) of the Qur'aan Majeed. In every age, Allah Ta'ala fields a small group of Ulama-e-Haqq to take care of the *Ahl-e-Baatil* (the deviates of falsehood) by demolishing the kufr which they surreptitiously introduced in the name of Islam.

The worst threat which this Ummah faces in this age is not the military onslaught of the U.S.A. and its surrogates. The greatest threat is on the academic front spear-headed by the 'Islamic Studies' departments of universities. The orientalist enemies of Islam have managed to recruit innumerable agents with Muslim names to execute their dirty and insidious plots. These 'Muslim' academics have vastly eased the evil task of the western kuffaar enemies. Presently we shall concern ourselves with a scrap, kufr Masters course which some persons with Muslim names are contemplating to introduce at the University of Cape Town.

Reporting on this scrap kufr course, the *Voice of the Cape* radio said:

"Next month will see the University of Cape Town (UCT) offer South Africa's first university course in Muslim Personal Law (MPL) and Human Rights at the Masters level....." Further commenting on this scrap kufr course, the radio mentioning one of the chaps who "will co-present" the scrap kufr course, said: "(His) speciality is Islamic Law. He is trustee of the American Learning Institute for Muslims – a specialised academic institution where scholars, professionals, activists, artists, writers and community leaders come together to develop strategies for the future of Islam in the modern world."

This observation stemming from *juhala* evokes considerable mirth. The galaxy of fellows constituting the American learning body is Islamically speaking a conglomerate of *juhhaal* with no standing in the Shariah. We are living in times in close proximity of *Qiyaamah*, hence we see *juhhaal* setting themselves up as Islamic authorities, plotting and scheming to carve a kufr destiny for Islam with their western kuffaar orientalist masters pulling the strings for these *juhhaal* puppets who do not

possess sufficient expertise in even the masaa-il of *Istinja* and the rudiments of *Tahaarat*. These *juhhaal* have assumed on themselves the fiction of carving out a destiny for Islam in the 'modern world'. In simple terms this means the *kufrization* of Islam. Their strategies are nothing but schemes for mutilating the Shariah at the behest of their orientalist masters. With their kufr, they fabricate stupidities which they seek to introduce as components of the Shariah with the tricks and stunts of *Tahreef* (distortion).

They lack in expertise of Islamic Law. They are wholly unqualified in the *Uloom* which allow a man to don the Mantle which Rasulullah (sallallahu alayhi wasallam) conferred to the Ulama-e-Haqq. These products of kuffaar universities will remain *juhhaal* and with their kufr they pave their path to *Jahannum*. Their primary function is to transmogrify Allah's Shariah and to fabricate an entirely new kufr hybrid so-called 'shariah' which they hope morons and suckers in the Muslim community will swallow.

It should be clearly understood that at the very bare minimum the requirement for even a 'conscious' Muslim who studies these scrap kufr

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## THE TURKISH 'ISLAM' MENACE

The West, in its confrontation with Islam, is perpetually involved in weaving schemes and plots to undermine and destroy Islam and the Ummah. Among the variety of its plots is the Turkish concept of 'islam'. Personnel from Turkey who are total modernists and averse to the Sunnah of Rasulullah (sallallahu alayhi wasallam), are diligently plying their brand of 'islam' in almost all Muslim and numerous non-Muslim countries, and the South African Muslim community has been designated a special target for the plot to erode Imaan and corrode the pure Islam of the Sahaabah which Muslims in this country are endeavouring to propagate and follow in whatever measure circumstances permit.

The totally modernist Turkish personnel who staff these secular-type 'madrasahs' ostensibly to impart Islamic education are Islamically unqualified to engage in this holy profession. There is no difference between the appearance, dress and style of these Turkish tutors and the Israeli Yahood. What type of Islam are they imparting to pupils when the teachers are clean-shaven men priding themselves with western garb? There is no semblance of Islam on their faces and on their bodies. What type of Islam are they disseminating when students are required to be dressed like kuffaar?

There appears a deep and a sinister dimension to the Turkish set-up. They are able to operate freely, unhindered by the anti-Islam U.S.A. and other sinister agencies. They have huge financial re-

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## THE KUFR SO-CALLED 'MUSLIM' MARRIAGES BILL MAJORITY OF MUSLIMS – ULAMA AND LAYMEN – OPPOSED TO THE KUFR MMB

THE proponents of the Kufr MMB have painfully laboured to create the false idea that the majority of the Muslim community supports the Kufr MMB. Firstly, issues pertaining to the Shariah (Islamic Law) are never decid-

ed by majority. Nevertheless, on the Kufr MMB issue, the majority of the South African Muslim community has stridently stated its opposition to the MMB measure which seeks to transmogrify the immutable Divine Shariah.

The *Voice of the Cape*, a passionate supporter of the kufr bill said on 23 December 2010: "A vociferous campaign by a small minority opposed to the draft Bill on Muslim Marriages was the reason why the South African government was slow in 2010 to enact legislation that would formally recognise Muslim marriages.....Speaking on VOC's Open Lines on Tuesday as the show analysed the biggest stories of the year, Taliep said the vast majority of Muslims supported the Bill. ....According to the alim, the small group who are opposed to the bill

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# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
PORT ELIZABETH  
SOUTH AFRICA 6056

## HIJRAH

**Q. Salafis say that it is compulsory for Muslims to migrate from countries such as the U.S.A. where Muslims are being oppressed. Since Islam is being targeted in America, Muslims should make Hijrah. Is it compulsory to make Hijrah?**

**A.** *Hijrah* (Migration) from evil and from an evil place to virtue and to a virtuous place is necessary. But one has to be practical regarding the physical Migration from one country to another country. Even if it is necessary to make Hijrah, it does not follow that in all circumstances it is Waajib to migrate. Consider your circumstances. We ask: Is it necessary for you to migrate from the U.S.A. because of the anti-Islamic attitude of the government? Is it necessary for the Muslims of Syria to migrate? The government in that country has banned Hijaab and many Islamic tenets. In fact it has cancelled the Shari'ah. Is it necessary for Muslims to migrate from a country where they are not allowed freedom to perform even the basic Islamic rites?

If the answer is yes, then the next question is: 'If they don't migrate, will they be sinners?' We shall say no, they will not be sinners. They will be sinners only if despite finding a place to migrate to they refuse to do so. Now if 10 million oppressed Muslims in a country which is openly hostile to Islam and Muslims, want to migrate, which country will accept them? In fact, if one poor Muslim, like yourself wishes to migrate, to which country are you going to migrate in the current world scenario?

Firstly, the situation in all the countries of the world is the same. There is no country which is favourable towards Islam and Muslims. Secondly, no country will allow you to settle in their land. They will allow only wealthy persons who are able to invest large sums of money, or highly qualified professionals who can find jobs to settle in their lands. So when there is no country to which you can migrate, why will it be sinful for a Muslim not to migrate? Even all the mountains, jungles and deserts are under surveillance. A Muslim living on a remote mountain in any country will be abducted by America with the collusion of that country's authorities, and be accused of being a terrorist.

It is very easy to say that Hijrah is Waajib. But when we agree and say: Well, now migrate!, then the person is lost. He then will have no answer. Those who say it is Waajib to make Hijrah, remain in the country despite raising the slogan of Hijrah. One has to be practical. We encourage people to migrate from Darul Kufr. But where will you today find Darul Islam? To which Darul Islam can you migrate? In fact, there is not a single Darul Islam today.

Furthermore, there is not a single Darul Kufr that will accept you with open arms. To migrate from a hostile

Darul Kufr to a friendly Darul Kufr is acceptable. But you will not find today a friendly Darul Kufr to accept you as a citizen. The issue of Migration is not as simple as the slogan-raisers understand it.

**Q. In Salaat after completing Surah Faatihah should Bismillaah be recite before beginning a Surah?**

**A.** If you are a Shaafi', then you have to recite *Bismillaah* when beginning another Surah after having recited Surah Faatihah. If you are a Hanafi, it is permissible to recite *Bismillaah*. It is not compulsory for Hanafis.

**Q. How should a woman place her arms when she is in Sajdah?**

**A.** It is necessary/compulsory for a woman's arms to rest on the ground during Sajdah. She should not raise her arms off from the ground as males do.

**Q. Some people say that shaitaan was once an Angel.**

**A.** Shaitaan is not an Angel. He is a jinn. The Qur'aan categorically states that he is a jinn.

**Q. The pension fund paid out a large sum of money to the estate of the deceased. How should this money be divided among the heirs?**

**A.** If the pension fund was a compulsory one, not a voluntary one, then the entire amount received will be the property of the deceased and subject to the law of Inheritance.

If the pension fund was a voluntary one in which the worker had entered of his own free will, then only the amount which he had actually paid towards the fund will be his property. The excess will be riba which has to be given to charity without niyyat of thawaab.

**Q. In a pension scheme, only the employer pays the monthly fee. The employee is not involved in the agreement. The company pays the money after the death of the employee to his heirs. What is the Shari'ah's law in this regard?**

**A.** If only the employer pays towards the fund, and no deductions are made from the employee's wages, the amount given to the heirs of the deceased after the death of the person, will belong to the heirs in equal shares. It will not form part of the estate of the deceased. However, if the money was given to the person before his death, then it will form part of his estate.

**Q. If the Shaafi' Imaam's Salaat is not valid according to the Hanafi Math-hab, what should the Hanafi Muqtadi do?**

**A.** If the Salaat of the Imaam is invalid according to the Muqtadi, then the muqtadi's Salaat is invalid. This applies whether the Imaam is of another Math-hab or of the same Math-hab.

**Q. I took a false oath intentionally because I was scared. What is the compensation?**

**A.** Since you had intentionally taken a false oath, the normal Kaffarah does not apply. The intentional false oath is a major sin. The compensation is Taubah (repentance). You may give

## JELLIES?

**Q.A halaal authority of Zambia says that not all processed jellies are haraam because not all such jellies contain gelatine. Some jellies contain Agar Agar which is a seaweed extract. Also, gelatine from halaal animals is halaal. Please comment.**

**A.** Agar Agar is a seaweed, and it is halaal. If the jelly contains Agar Agar, not haraam gelatine, then provided it does not contain other haraam ingredients it will be halaal. In processed foods, there are ingredients besides gelatine which are haraam. Emulsifier and stabilizer

as Sadqah whatever you wish. But there is no monetary compensation stipulated by the Shari'ah for an intentional false oath. May Allah Ta'ala forgive you.

**Q. Is it proper for a Hanafi Madrasah to employ a Salafi teacher who will not teach Salafi'ism?**

**A.** It is not permissible. It is unwise and dangerous for a Madrasah to employ as an Ustaadh a Salafi. He is bound to influence the students.

**Q. Is it permissible for Muslims in a non-Muslim country to join the armed forces to fight against Iran?**

**A.** It is not be permissible for Muslims in a non-Muslim country to join the armed forces to fight for the non-Muslim country against Iran despite them being Shiahs.

**Q. Is numerology permissible? One gives one's name and birth date to the numerologist and he/she will tell you exactly what type of person you are and your problem. Future events are also predicted.**

**A.** Numerology is not permissible. It is akin to kufr. It is prohibited in the Hadith. It is the same as fortune-telling, albeit by a different method.

**Q. Is dream interpretation also not fortune-telling?**

**A.** Dream interpretation is not fortune-telling. Dream interpretation was done even by Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. In this interpretation one is merely informed of the meaning of the dream in the same way as a language is translated or a difficult part in a book is explained. Thus, dream interpretation is a form of translation.

**Q. Is it permissible for an adult to make Aqeeqah for himself if it was not made by his parents?**

**A.** It is permissible for an adult to make Aqeeqah for himself which had not been done during his infancy.

**Q. I was unable to make Aqeeqah for my child on the seventh day. Is it valid to do it after the seventh day?**

**A.** It is permissible to slaughter the sheep on any day which is convenient for you although the Sunnat is to slaughter it on the 7<sup>th</sup> day. If you miss the 7<sup>th</sup> day, then at any time in the future on the 7<sup>th</sup> day which in your case is Thursday. That is, on any

could be of plant or animal origin. Colourants, essences and concentrates are alcoholic substances.

There is no way to establish with certitude whether commercial gelatine has been derived from only halaal animals. The word of organizations which certify kuffaar meat products should never be relied on. They are mercenary organizations who halaalize carrion. They are haraam 'authorities' who specialize in halaalizing haraam kuffaar meat products. Their objective is only money. Don't ruin your Imaan and don't destroy your *akhlaaq* (moral character) by ingesting haraam, carrion and mushtabah (doubtful) substances.

Thursday. And, if this too is inconvenient, then on any day of your convenience.

**Q. Is the Jamiatul Ulama Transvaal a body of Ulama-e-Haqq?**

**A.** The Jamiatul Ulama Transvaal is defunct. It no longer exists. However, there is another body, the *No Name Brand Jamiat of Fordsburg* (NNB Jamiat), which falsely claims to be the 'heir' of the old Jamiatul Ulama Transvaal which was a body consisting of Ulama-e-Haq. At one stage, that is, some decades ago, the Transvaal Jamiatul Ulama was an organization of senior Ulama. They were Ulama-e-Haqq. However, today the NNB Jamiat which claims to be the reincarnation of the old Jamiatul Ulama Transvaal, is an evil organization. Its leadership is Islamically corrupt and treacherous. Kufr, fisq and fujoor and carrion have been made 'halaal' by this evil body. They have drifted very far from the Deen. They misguide the ignorant masses. We are always in conflict with them.

**Q. A man while making qadha of a fast which he had missed in Ramadhaan, made a wasiyyat that if he dies, the Fidyah of the fast should be paid. Before the fast ended, he died. Is it Waajib to pay the Fidyah?**

**A.** If before keeping the qadha fast, the person did have an opportunity of fulfilling the qadha, but had not done so, then in the case mentioned by you, the Fidyah must be made. Only if the person did not gain an opportunity to keep the qadha, will Fidyah not be Waajib. For example, a person due to severe illness was unable to keep a fast in Ramadhaan. His sickness continued for a few days after Ramadhaan. There was not a single day without the severe illness, hence he was not able to keep the qadha. He died during this sickness. In this case the qadha is waived, and Fidyah is not Waajib. However, after the sickness, he recovered for a day or two, and had sufficient health/strength to keep the qadha, but he did not. In this case Fidyah is Waajib. Thus, if this person after making wasiyyat, fasts and dies during the fast, then it is Waajib to pay the Fidyah as he had made wasiyyat.



# Questions and Answers

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## LEASING OUT PREMISES

**Q. Earlier, in a letter to me, you said that it is not permissible to let out property to a bank or to a bottle store or to a church. The attached fatwa is in conflict with your fatwa. Please comment.**

**A.** From the attachment you sent, we observe that you had earlier sought a fatwa from another Mufti on the issue of renting out property for haraam purposes, and on 12 May 2011 you had received the response to your query. Now when you had already received a reply for your query from a Mufti on whom you have confidence, then it was improper for you to have referred the same question to us. What was the reason for asking us the same question when you already had received an answer?

Furthermore, the answer was more in line with your desires. It was an easy way for you. Our fatwa poses difficulties for you. We fail to see the logic for this attitude which you have adopted. A question pertaining to the Deen should be asked with sincerity and with the intention to practise accordingly. The Deen is not an object with which to trifle. If your motive was to obtain a fatwa for practical purposes, then the Mufti's fatwa served your purpose and satisfied your whims. He said that it was permissible. What then constrained you to write to us?

It is necessary for a layman to refer all his Deeni issues to one Aalim on whom he has confidence. It is not permissible to go on a fishing expedition in search of fatwas, then make a selection from the several responses to suit his whim and fancy. If you have confidence in the integrity and righteousness of the Mufti, then you should adhere to his fatwas, and not write to other Muftis. In so doing you are trifling with the Deen.

Our other naseehat which is of great benefit, and which is a Qur'aanic and Sunnah principle which should be adopted is the principle of *Ihtiyaat* (Caution). If there is a conflict in the fatwas of two Muftis, then act in terms of *Ihtiyaat*. In other words, opt for the view in which there is safety and the assurance that you will not be indulging in haraam. Thus, if one Mufti says that an act is permissible and another Mufti says it is haraam, then for practical purposes act according to the Fatwa which says that the act is haraam, even if the Mufti you follow says that it is halaal. Never do the opposite, i.e. if the Mufti you follow says that the act is haraam, and another Mufti says it is halaal, then never follow the permissibility view of the other Mufti. If you adopt this principle, you will always be on safe ground, and in this manner your Taqwa will increase.

We shall not comment on the academic arguments of the Mufti's fatwa because we are averse to discuss such issues with laymen who lack in the

knowledge of higher Deeni Ilm. It will suffice to say that the permissibility fatwa regarding leasing, is seriously flawed, and opens the avenue of haraam for the public. The respected Mufti Sahib has erred in his lengthy fatwa. He has misconstrued the view of Imaam Abu Hanifah (rahmatullah), and he has given it an erroneous practical application. In brief, his fatwa is incorrect. It is haraam for a Muslim to let out his property for any haraam activity. The Qur'aan Majeed explicitly prohibits aiding sin and transgression.

A property may be hired out to a non-Muslim for a lawful purpose, e.g. for residence, for conducting a lawful business. If the non-Muslim puts idols in the house for his private worship or sells some haraam products in the shop, the owner of the premises is not liable for such sins. The rental he acquires will be halaal. But, if he lets his property to a person who will utilize the premises for only haraam activities, e.g. a church, a winery, selling liquor or for a riba bank, then it will not be permissible to lease out property for this purpose.

The view of Imaam Abu Hanifah (rahmatullah alayh) does not abrogate the Qur'aanic aayat which prohibits aiding and abetting sin and transgression. Furthermore, Imaam Abu Hanifah (rahmatullah alayh) never intended his view to clash with the Qur'aan and Sunnah. His view has a technical application. His view will be utilized only for consequences, not for initial indulgence. We shall not delve into elaboration of this issue. The Fatwa for practical expression is that it is haraam to let out property for haraam purposes. There is complete consensus of all the Fuqaha of all the Math-habs, including Imaam Abu Hanifah (rahmatullah alayh), on this dimension of prohibition.

Just reflect on the Taqwa of Imaam Abu Hanifah (rahmatullah alayh). On an extremely hot day he refused to stand in the shade of a wall which belonged to his debtor because in his view it was akin to riba since it was an act of deriving benefit from a debtor, and this is prohibited in the Hadith. How is it possible for a Faqeeh and an Imaam of the Math-hab whose Taqwa is of such a lofty state to rule that it is permissible to aid in sin and transgression – that it is permissible to hire your premises to Hindus and Christians for the purpose of conducting a church/temple where

kufr and shirk will be perpetrated?

How is it conceivable that a Faqeeh of Imaam Abu Hanifah's calibre would ever permit hiring premises for a bottle store, for a riba institution or for operating a brothel? What does your intelligence say in this matter?

The respected Mufti Sahib did not apply his mind in the issuance of his fatwa which opens up the avenue for sin and transgression.

**Q. On ETV a chap called 'riyad moosa' dressed as Osama rapping to make a mockery of him and his death. What is sad is that he is a Muslim who was making fun of another Muslim and of his Islamic attire. What is the Shariah's ruling?**

**A.** The miserable crackpot who made a mockery of Osama by dressing up in Islamic attire and making fun is a shaitaan. Mocking at even the Islamic garb is kufr. Ridiculing any aspect of Islam is kufr. He is a murtad for mocking a Muslim and the Islamic dress to soothe the desires of the kuffaar.

**Q. I have an extra kitten registration form that was supposed to be for another kitten whose mother is 'Sweetie' and father 'Tigger'. It's called TICA, the International Cat Association. I want to give this TICA registration paper to a lady to enable her to register her female kitten who is not papered. Only the father, 'Tigger' is the same, but the mother 'Sheba' is not. Thus the mother shown on the registration form will not be the true mother. This registration is used for pedigree purposes. Is it permissible to give this lady the TICA form?**

**A.** It is not permissible to give the TICA form to the lady. It will be deception and sinful to make a false entry in the form. Islam prohibits such deception. The resultant kittens will not have the pedigree stated on the form. People will be deceived into buying kittens which are not what is stated in the registration form.

**Q. Is it permissible to take out an insurance policy to pay taxes?**  
**A.** It is not permissible to indulge in a haraam act to counter another haraam act. Insurance is haraam. It is therefore not permissible to take out an insurance policy to pay tax. However, if you have funds in the bank and receive interest on it, then you may use such interest to pay the haraam/zulm tax.

**Q. Will it be permissible to take out a funeral policy for non-Muslim employees to assist them in their exorbitant funeral expenses?**  
**A.** While it is not permissible to take out a funeral policy for non-Muslims, you may give them the cash. They could then use the cash to take out a funeral policy if they wish.

**Q. What is the Shariah's view on voting in democratic elections?**

**A.** Democracy is a kaafir system. The laws fabricated by this system are in conflict with the Shariah. When one votes in this system, one is appointing/electing a person to fabricate/make laws which are in conflict with the Shariah. It is therefore not permissible to vote in such elections. The Qur'aan Majeed states: "And, those who do not decree according to that (Shariah) which Allah has revealed, verily they are the kaafiroon."

However, if the situation in a country requires Muslims to vote for their own safety and welfare, then it will be permissible. For example, in India, the Congress Party is a secular organization which pledges freedom of religion while the extremist Hindu Party has sworn to convert Muslims to Hinduism and to transform the Musajid into temples of idolatry. Furthermore, the Hindu extremists are behind the riots which lead to the slaughter and destruction of Muslims. In such a scenario it is necessary for the Muslims to vote for the secular party which is not hostile to Muslims. Such voting will be with the intention of securing the safety of Muslims, and not for the purpose of being participants in the kufr law-making process.

If circumstances demand, there is scope for permissibility. But Muslims may not become part of the law-making process of the country. If there are Muslim members of parliament, it will be haraam for them to vote for any legislation which conflicts with the Shariah. If they do, they lose their Imaan, and this is precisely the status of most 'Muslim' members of parliament in all the countries, whether Muslim or non-Muslim. They all are murtads.

**Q. The baby's hair was not shaved on the seventh day. Should it still be removed?**  
**A.** Yes, it should still be removed.

**Q. How should the Aqeeqah meat be distributed?**

**A.** The Aqeeqah meat should also be preferably divided into three parts as is the case with Qur'baani meat: one part for the poor, one part for relatives/friends and one part for oneself. However, this is not incumbent. It is permissible to divide and distribute it in any way you wish.

**Q. Is the wudhu of a ma'zoor taken after sunrise valid for Zuhr Salaat?**

**A.** The wudhu taken by a ma'zoor after sunrise is valid for Zuhr Namaaz because there is no *naaqis-e-wudhu* (an act which breaks wudhu) in this case. There is no *khurooj-e-waqt* (expiry of Salaat time) taking place. *Khurooj-e-waqt* in this context refers to expiry of a Salaat time. The Ma'zoor's wudhu will break when the Salaat time expires.

## MAL-FOOTHAAT

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said: \* "Pleasurable spiritual states (*ahwaal*) are dependent on *istiqaamat* (steadfastness) on *A'maal-e-Saalihaat* (pious deeds)."

\* "*Nisbat* (a special relationship) with Allah Ta'ala is the effect of Allah's *Ridha*' (Pleasure), and this is attainable only by way of obedience."

\* "On some the effects of Love for Allah are dominant, while on others the effects of Love for Rasulullah (sallallahu alayhi wasallam) appear dominant. There is no conflict between the two. Both are the same. It is only a difference of colour." (*Love for Rasulullah – sallallahu alayhi wasallam*) is the effect of Love for Allah Ta'ala. The Qur'aan says: "Whoever obeys the Rasool, verily, he has obeyed Allah."



# Questions and Answers

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**Q. If one does not hear the Athaan at the Musjid, is it still obligatory to attend the Musjid or Jamaat Khaanah for Salaat?**

**A.** Performing Salaat in jamaat at the Musjid is not dependent on hearing the Athaan. Whether you hear the Athaan or not, it remains Waajib to go to the Musjid for the Fardh Salaat unless one has a valid reason for absence.

**Q. Is it necessary to respond to the Athaan which is played on a cassette or recited over a radio or with a loudspeaker?**

**A.** It is not a requirement to respond to the Athaan which is recited over a radio or on a cassette. But it is necessary to respond if it is recited using a loudspeaker.

**Q. When I travel I use leather socks and make masah. A friend told me that leather socks are permissible only for the sick, and that my wudhu and Namaaz are not valid with these socks. Is this correct?**

**A.** Leather socks (Khuffain) are permissible for everyone, not only for the sick. Your friend is ignorant.

**Q. If leather sock are permissible for even those who are not sick, will it be permissible to use at home or only when traveling?**

**A.** It is not necessary to travel to use Khuffain. These socks may be used anywhere, even at home.

**Q. Briefly explain the rules of leather socks.**

**A.** The masaa-il (rules) of Khuffain are explained in detail in our book, *Kitaabut Tahaarah*. Briefly, for a non-traveller, masah is valid on Khuffain for 24 hours, and for a traveler 72 hours. This time is calculated from the time wudhu breaks. For example, you donned the Khuffain after having made a complete wudhu at 1 p.m. At 2 p.m. your wudhu broke. You may continue wearing the Khuffain until 2 p.m. the next day. Each time you make wudhu, simply make masah on the Khuffain. At 2 p.m. the next day, even if your wudhu is still intact, you have to remove the Khuffain and wash the feet only.

Remember, that the Khuffain must be put on after a complete wudhu has been made. A person without wudhu may not put on Khuffain, then make masah on the Khuffain. He first has to be with wudhu, then don the Khuffain.

**Q. I'd like to know the ruling regarding Namaaz on a plane. Most people don't perform Namaaz on the plane. They make qadha when they reach their destination. Some even call it 'taraweeh' of missed Namaaz during Safr. I've travelled with plane loads of Muslims and only a handful perform Namaaz.**

**A.** Abandoning Salaat, be it even on a plane, is a major sin. It is Fardh to perform the Fardh Namaaz even on a plane. Jocularly describing the missed Salaat 'taraweeh', is sinful, in fact akin to kufr because it is a mockery of the Law of Allah Ta'ala.

**Q. Is it permissible to make Sajdah with a thick winter-cap reaching on**

## HARAAM DEPOSIT FEES

**Q. In response to my query regarding the permissibility of charging cash deposit fees, Albaraka Bank replied as follows:**

1. Al Baraka Bank South Africa adheres to the Shariah Standards laid down by the Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI).
2. The issue of cash deposit fees has been deliberated in great detail with the Bank's Shariah Supervisory Board and the Shariah advisory panel of the Al Baraka Banking Group, the chairman of which is Sh. Abdus Sattar Abu Ghudda, a distinguished international jurist and a senior member of the AAOIFI Shariah Board as well as the International Fiqh Academy of Jeddah.
3. The resolution that has been passed by the international Shariah advisory panel of the Al Baraka Banking Group and ratified by the Bank's own Shariah Board allows us to charge cash deposit fees on current, investment and finance debtors accounts.
4. This is also in accordance with the prevalent banking practice (urf) in South Africa due to the high costs involved in handling cash.

**A.** In the four answers furnished by AlBaraka Bank, no proof of the Sha-

riah is given. Some ambiguous 'AAOIFI' standard and the name of a sheikh are mentioned. The response of the bank does not provide any Shariah basis for its haraam deposit fees.

If the kuffaar capitalist banks had not introduced cash deposit fees, never would AlBarakah have charged such haraam, riba, extortion fees. The deposit fees are gross exploitation which is imposed on the bank's clients whose money the bank uses to earn haraam riba.

We have explained the Shar'i prohibition of these fees in a detailed article. No one has to date responded with any Shar'i facts to counter our arguments. The only thing they can come up with is the 'AAOIFI' creature which is definitely not the Shariah. No one's standard can abrogate the Standard of the Shariah.

The "high costs" of handling cash is an extremely deceptive, hallucinatory stratagem presented to fleece clients. Despite the so-called 'high costs', these banks coin millions annually. Hitherto, even without these haraam fees, they were making millions by exploitation. Since only the *Qabr* (grave) can satiate man's greed, they have fabricated this new fee for 'handling cash'. 'High costs for handling cash' is an obscene LIE. Banks have since time

immemorial – since their inception -- never charged such fees of exploitation. The natural consequence of devouring riba is the development of an inordinate craving for more haraam money. The greed is simply insatiable.

Shaikh Abu Ghudda is not the Shariah. He must present his Shar'i dalaal for his view. His personal opinion has no value and no effect if it is not the product of Shar'i daleel. These modernists of AlBaraka Bank are swift in making 'taqleed' of characters who present corrupt 'fatwas' to aid in the corrupt project of churning out more riba money. But, they have an aversion for true Taqleed of the Math-hab.

In matters of the Shariah, we do not make taqleed of modernist sheikhs and incompetent shariah boards which are on the payroll of the capitalist banks.

The 'prevalent banking practice' is a confirmed capitalist riba system. Since the brains of AlBarakah's personnel are corrupted with the capitalist riba system, it is not surprising that the bank cited the prevalent capitalist, riba banking system as its 'shariah'.

'Fees charged for handling cash – cash which clients loan to the bank – are HARAAM. AAOIFI's standards stand rejected in the Shariah.

**my forehead?**

**A.** Yes, you may make Sajdah with your thick winter cap. However, ensure that you firmly press your head down.

**Q. Is it permissible to take a kitaab from the Musjid to read at home?**

**A.** No, you may not take the Musjid's kitaab home. After reading it, replace it in the Musjid. Any Musjid's property may not be taken home.

**Q. Why is it not permissible to perform Nafil Namaaz after Fajr and Asr?**

**A.** We do not know why Allah Ta'ala has not ordered or allowed Nafil Namaaz after Fajr and Asr. Rasullullah (sallallahu alayhi wasallam) did not explain the reasons. He only delivered the ahkaam (laws).

**Q. What could I recite for depression?**

**A.** When depressed recite Surah *Inna anzalna* and blow on your food. Also, after Namaaz, recite Surah *Alam Nash Rah*, and blow on your heart. Keep the mind and heart strong. Depression is short-lived. It will, Insha'Allah, pass over. Don't brood over it. Try to divert your mind to something else. Depression too comes with its benefits.

**Q. Is it permissible for Muslims to work in the intelligence agencies of countries?**

**A.** It is not permissible for Muslims to work in such institutions or any government department due to the oppression, cruelty and laws which are in conflict with the Shariah. Allah Ta'ala states in the Qur'aan Majeed: "Those who do not decide/judge according to the (Shariah) which Allah

has Revealed, verily they are the kaafiroon."

**Q. Is it permissible for a Muslim female to become a journalist?**

**A.** It is not permissible for a Muslim female to become a journalist because this profession requires exposure and mingling with the opposite sex. Abandonment of *haya* (shame and modesty) is an incumbent corollary of this profession.

**Q. Some Ulama at our Madrasah say that the term 'haraam' may be used only if something is proven by Daleel Qat'i. Therefore, smoking, prawns, etc., may not be described 'haraam'. Words such as Makrooh should be used. Is this correct?**

**A.** No, it is not correct. It is indeed surprising that Ulama at a Madrasah are saying that the word 'haraam' can be used only in relation to *Daleel Qat'i*. It is clear that they do not understand the kutub of Fiqh nor Dalaail. The kutub are replete with the word 'haraam' used for such prohibitions which are not substantiated by *Dalaail Qat'i*.

**Q. On the Day of Eid when should the Dua be made? After the Salaat or after the Khutbah?**

**A.** The Dua should be made after the Eid Salaat. It is the practice of all our Akaabireen of Deoband to make the dua after Eid Salaat.

**Q. In almost all the Musjids, loudspeakers are used for the Salaat even if there is no need. Should I rather perform Salaat alone at home?**

**A.** While it is not permissible to use loudspeakers for Namaaz and Khut-

bah, nevertheless, the Salaat is valid. Therefore, you should not absent yourself from Jamaat Salaat in the Musjid, even if they use loudspeakers. Those who are responsible for installing the loudspeakers will get the sin. Your Namaaz will be valid.

**Q. Is it Sunnat to wish people 'Jumuah Mubarak' on Fridays?**

**A.** There is no Masnoon practice of wishing people on Jumuah. This is a baseless practice.

**Q. The parents want their son to relocate and come to live with them in another city. However, the son's sheikh instructed him (the son) to remain since he has to engage in Thikr and be in the suhbat (company) of the sheikh. What is the son supposed to do in this dilemma? This sheikh does not observe hijab. He shakes hands with females, and becomes involved in other acts which are not permissible in the Shariah.**

**A.** The sheikh who advised his mured to violate the wish of his parents on a lawful matter is indeed unaware of the masaa-il of the Shariah. It appears to be a jaahil. The rights of parents have priority over the rights of the sheikh. First comes the right of parents, then the right of one's Deeni Ustaad, then the right of the Shaikh. The sheikh has no right of insisting that his mured obeys him instead of his parents. It is Waajib on the son to relocate and live with his parents. From the description of the 'sheikh' you have given it is clear that he is not a genuine Shaikh. On the contrary he is a highway robber – a robber of



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Imaan and Akhlaaq. It is haraam to become a mureed of such a dacoit. The 'suhbat' of this impostor sheikh is dangerous. It is necessary for the mureed to politely end his relationship with this sheikh. If the brother disobeys his parents on this issue and obeys the haraam order of his miscreant sheikh, he will be guilty of a grievous sin – the sin of disobedience to parents.

**Q. A man tells his friends that he and his second wife are officially divorced. What effect does his statement have on his marriage with his first wife?**

**A.** If a man tells his friends that he and his second wife are 'officially' divorced, then it will be one Talaq which he can still revoke and take her back before ending of the wife's iddat which is a period of three haidh. What he said about his second wife does not affect the Nikah of the first wife whatsoever.

**Q. Is Khidhr (alayhis salaam) whom many Auliya have reported meeting, the same Khidhr (alayhis salaam) whom Nabi Musa (alayhis salaam) had met?**

**A.** Yes, the Khidhr (alayhis salaam) whom the Auliya have met refers to the same Khidhr (alayhis salaam) whom Nabi Musa (alayhis salaam) had met.

**Q. A Muslim wants to import condoms for selling. Is it permissible to sell condoms?**

**A.** It is not permissible for Muslims to sell these instruments which are primarily used for zina (fornication) just as it is not permissible to sell grapes to a winery. It is not permissible to import and deal in such shaitaani items.

**Q. Is it necessary to have the head covered when going into the toilet?**

**A.** Yes, it is essential to cover the head when going into the toilet. Shayaateen frequent toilets and sometimes stay inside. In addition to reciting the Masnoon Dua, Covering the head is a protection against the evil shayaateen.

**Q. How can I recognize if a person is a true sheikh whom I could accept as my spiritual guide (murshid)? What should I look for?**

**A.** The first and foremost sign you have to look at in a man who is a khalifah of a Shaikh, is his life style. If he is in conflict with the Shariah, stay far, very far away from him regardless of whose khalifah he may be. The criterion is the Shariah and the Sunnah of Rasulullah (sallallahu alayhi wasallam). The standard is not knowledge and ostensible piety. There is no piety in disobedience to the Shariah. Even if a 'shaikh' transforms stones into gold, flies in the air, walks on the water, cures the sick and displays numerous 'miracles', never follow him if his lifestyle is in conflict with the Shariah.

**Q. A property is sold for X amount. 47% of the purchase price is paid. The seller collects the amount and signs the documents. It is clearly mentioned that if any-**

**thing happens, e.g. death, the deal will stand cancelled and the money should be returned to the buyer's heirs. Both parties understand this and the money is given on trust. The purchaser demands 47% of the rental income, but the seller refuses. Is the buyer entitled to 47% of the rental? If the transfer is delayed, is the seller entitled to collect the rental? What is the Shari'ah's ruling?**

**A.** The purchaser paid 47% of the price, leaving a balance of 53%. While the seller is entitled to retain possession of the property until the full price is paid, he (the seller) may not derive benefit/profit from the property. All benefit acquired by way of rental belongs to the purchaser. However, in this case the sale must be cancelled. Only then will the seller be entitled to the rents. The money paid by the buyer must be refunded in full.

The condition that the transaction will stand cancelled if one of the parties dies, is invalid. The condition of part of the rental is for the seller is also invalid. The deal had already been concluded. The condition of the money being in trust is nonsensical. The money given by the purchaser is not Amaanat if the sale was valid. The money is the property of the seller. It is part of the purchase price.

The seller is entitled to the balance owed to him, and the purchaser is entitled to all the rent. The seller may deduct the rent he had collected from the amount owing to him. If there is a surplus, it should be given to the purchaser. This will apply if the sale is valid. But this particular deal is *faasid* (invalid), and should be cancelled.

Delay of the transfer has no effect on the ownership of the rental. It belongs to the purchaser in a valid deal. The mutual agreement has no validity.

With the *faasid* conditions, the *bay'* (sale) is undoubtedly *faasid*. They should cancel the sale, refund the purchaser his money and renegotiate the deal.

**Q. Zaid and Imraan were conducting a transaction. Imraan put forward an offer with a certain condition. Zaid said that the condition is not permissible and the mas'alah states so. Imraan said: "I'm not worried about mas'alah masaa-il. If you want to go forward with the deal then this is the way I want it. Take it or leave it." Zaid was taken aback. Nevertheless, he structured the deal to comply with the Shariah. My question is: What is the consequence of Imraan's words? Did Zaid act correctly by concluding the deal with Imraan?**

**A.** Imraan's statement is kufr. His statement in fact is a rejection of the Shariah. He should repent and renew his Imaan and Nikah. Zaid erred by concluding the transaction with Imraan who implied rejection of the Shariah. When Imraan uttered the kufr, he became a murtad. It is not permissible to trade with a murtad.

## INTERFAITH TRAP OF KUFR

**Q. Here in the U.K. at this moment in time there is a big clamour for inter-faith relations. Recently some people from our Masjid went to a church as part of this inter-faith dialogue. Some actually participated in the service. Is this permissible?**

**A.** It is kufr to go to a church, especially for interfaith dialogue. Interfaith dialogue is haraam. We are permitted to only present the teachings of Islam without listening to the propagation of other religions, cults and ideologies. But this presentation may not be made in a temple of kufr and shirk.

Participating in the service aggravates the kufr. In other words, they have lost their Imaan. It is imperative for the participants to repent, renew their Imaan and their Nikah if they are married persons.

It is not permissible to enter a church and to sit or stand with 'respect' to listen to the kufr prayers/services, even for the sake of 'good relationship'. It is extremely unintelligent to become a *murtad* for the sake of 'good relationship' with kuffaar. This idea is a deception of shaitaan. Those who are interested in interfaith literature, may write to *The Majlis*. The Interfaith movement spearheaded by the Saudi king at the behest of his master, the U.S.A. is a dangerous trap of kufr.

## THE KUFR DRIVEL OF THE USTAADH

**Q. The Hadith Ustadh at our Madrasah while explaining the chapter on food and eating mentioned that eating from tables is permissible, and that we should only lift our feet up. He added that in eating from tables there is no tashabbuh bil kuffaar. Eating on the floor is love for the Sunnah, he said. Therefore, sitting at tables to eat is "only" leaving out a Sunnah, and that is the "only sin", but it is *fi nafsihi* jaaz (permissible) to eat from tables while sitting on chairs. I am confused. How can a person be sinful if an act is permissible? Please comment.**

**A.** The definition of Ilm is: "*Ilm is a Noor from Allah in the heart of the Mu'min.*" It is quite obvious that this Ustaadh lacks *fahm* and *the Noor of Ilm*, hence he gorged out his rubbish. The drivel he spoke about the act being 'only Sunnah' is *Istikhfaaf* with the Sunnah. Such *Istikhfaaf* is kufr. The attitude of viewing any ta'leem of the Sunnah or Shariah as insignificant is kufr. The Ustaadh spoke kufr drivel. He lacks insight. It is clear that he does not understand the masaa-il of the Deen, hence he spoke so much drivel about tables and chairs. If he had indeed said so, then he must examine his Imaan.

Eating from tables is a western custom. It is most certainly *Tashabbuh Bil Kuffaar* (emulating the kuffaar). The Ustaadh has demeaned his own intelligence with his incongruent drivel of the act being permissible despite it also being sinful. Since his opinion is baatil, he failed to even understand his confusion and self-contradiction.

What products can be expected to emerge from the portals of the Madaaris when such deviates teach Hadith? The obligation of the Ustaadh is to strengthen the bond of the students with the Deen. It is his Waajib duty to inculcate in their hearts the importance of the Sunnah of Rasulullah (sallallahu alayhi wasallam). This Ustaadhs' *fi nafsihi*

argument betrays his *jahaalat*. With such corrupt arguments, the entire edifice of the Sunnah and Shariah can be demolished. That was precisely what the Yahood and Nasaara did to the Shariats of Nabi Musa (alayhis salaam) and Nabi Isa (alayhis salaam). Insha'Allah, the same fate will not overtake the Shariah of Muhammadur Rasulullah (sallallahu alayhi wasallam).

**Q. Is it incumbent for a woman to serve her unmarried brothers-in-law? She is expected to cook for them and see to their clothing, etc.**

**A.** The married girl is under no obligation to serve her brothers-in-law. In fact, the brothers-in-law should hang their heads with shame for so disgustingly expecting their sister-in-law to serve on them. She should not serve them. Rasulullah (sallallahu alayhi wasallam) said that she should avoid them like 'Death'.

**Q. Is it permissible for a lady in Iddat to go into her enclosed backyard?**

**A.** It is permissible for a lady in her iddat to go into her enclosed yard for any valid purpose, whether to relax, do washing, gardening, etc.

**Q. In our country (Gambia), when senior government appointments such as a president, judge, commander of the military, etc., are made they are required to swear an oath by the Holy Qur'aan. The appointed Muslim has to hold the Holy Qur'aan and read out an oath of allegiance to the government and the constitution. Is this form of investiture permissible?**

**A.** The method of oath-taking by senior government officers is not permissible. It is a method in pure emulation of the kuffaar who are required to undergo such oaths. There is no such procedure in Islam. The Khulafa-e-Raashideen and all other officers of Islamic states were never appointed in this western kuffaar manner.

Since almost all African, Arab and Asian countries had been colonized by the western imperialists, they (the west) imposed their system of government on the colonized people. Although these countries have ac-

(Continued on page 12)



## A NEW BID'AH

**Q.** In most Musjids there is a new trend on the Day of Jumuah. By custom, musallis are not allowed to perform the four raka'ts Sunnatul Muakkadah before the talk. After the talk, the entire congregation rises altogether and engage in the four raka'ts. A late-comer observing the scene, at a glance gains the impression that the Fardh Jamaa't has commenced. Is this not a bid'ah?

**A.** Undoubtedly, it is a bid'ah. It is a new-fangled bid'ah. The primary objective for attending the Masjid on Jumuah and for the daily Salaat, is to perform Salaat. The bayaan is secondary. It is not permissible to interfere with the Sunnah method of performing the acts of ibaadat. When a person arrives at the Masjid, his first Waajib duty is to perform two raka'ts *Tahyatul Masjid*. Thereafter he has to engage in the four raka'ts Sunnatul Muakkadah.

The practice which you have explained has displaced this Sunnah. Furthermore, after the bayaan, everyone rushes through the four raka'ts Sunnatul Muakkadah. In most Musjids, the Imaam makes haste to proceed to the mimbar even while many musallis are engaged in Salaat. Those responsible for this custom bear the sin of the calamity of preventing people from the primary ibaadat of Salaat, and the Sunnatul Muakkadah of *Tahyatul Masjid*. They further, are guilty of preventing people from performing the four raka'ts Sunnatul Muakkadah in its proper time, and

the proper time is not an orchestrated time – a time which has become fixed after the bayaan. With the passing of time, the next generation will believe that it is compulsory to delay the four raka'ts and perform it after the talk which itself has attained bid'ah proportions by virtue of it being regarded to be incumbent. Nowadays the talk too is considered to be a constituent of the Jumuah Salaat proceedings.

Due to this custom, people feel pressurized to forgo *Tahyatul Masjid* and to delay the Sunnatul Muakkadah unnecessarily. Even the bid'ah practices of the Ahl-e-Barelwi sect had begun innocently and with good intentions. But all acts initiated in conflict with the Sunnah develop into hardcore bid'ah irrespective of sincere and good intentions.

People should not feel obliged to sit and listen to the talk on Jumuah. They should not abandon *Tahyatul Masjid* nor delay the four Raka'ts Sunnatul Muakkadah. The Ulama and Imaams of the Musajid should take heed and refrain from initiating practices which will most assuredly develop into bid'ah. The argument of benefits should not be presented when the practice has neither origin nor sanction in the Sunnah. There are benefits in everything in this dunyah, good or bad. Nothing is devoid of benefit, even major sins have worldly benefits. The criterion is the Shariah. Its letter, form and spirit have to be zealously guarded by the Ulama.

## CERTIFIED CARRION FOOD

**Q.** Many Muslims here in the U.K. have started to use non-Muslim/Hindu caterers to supply the food on occasions of weddings, walimahs, etc. These caterers claim that the meats they are providing are from halaal sources. Unfortunately in this time of gross negligence no one goes to verify such claims. Many Muslims thinking that the invitation is from a Muslim family, consume the meat provided by the host not knowing that the caterer is a Hindu. Is it permissible to buy cooked meats from non-Muslim caterers? If the host is going to entertain his Muslim guests with meat supplied by non-Muslim caterers, should he let his guests know the source of the meat?

**A.** It is most certainly not permissible to buy meat products from non-Muslim caterers whether the meat is cooked or uncooked. It is not permissible for Muslims to eat such meat at the function of the host who serves meat obtained from kuffaar caterers. Leave alone informing the people, it is incumbent for the host to abstain from buying such haraam meat. If the miscreant host believes that the haraam meat is permissible, then obviously he will not inform the people of the source of the meat. Those who are aware of the haraam source should publicize it to make Muslims aware of the haraam food they will be consuming at the function.

Such a dangerous revolution of the mind and heart has overtaken Muslims that their Imaan has become eroded to the brink of effacement. In former days, one felt free to eat food served by a Muslim. There was no need to doubt. But in our age of degeneration it is no longer permissible to consume the food of people who even have an outward appearance of the Deen. The beard, kurtah, burqah, performing Salaat with Jamaa't five times a day, fasting, even Nafl fasting, etc., are no longer evidence of Taqwa. Most such persons outward Deeni appearance are also corrupt in their hearts, in their personal dealings, in their pursuit for money and in their social relationships in general. They parade as men and women of piety while their hearts are barren and bereft of Taqwa.

The degree of the erosion of their Imaan is such that they relish in eating carrion. If they see a 'halaal' sticker of some evil halaal certificate vendor affixed to pork or bottled urine, they will consume it without compunction. Not a twinge of conscience will affect their hearts. They are rotten to the core – just as rotten and diseased as the halaalized carrion they consume.

In former times the principle of the Shariah was that things are initially halaal. That is, there is no need to doubt and believe that something is haraam when it is served by a

Muslim. But in this age, the principle is the converse. That is, everything will be haraam unless proven to be halaal. It is therefore not permissible to consume the food of even Muslims if you are not aware of the source of the food. The deluge of haraam food, in particular carrion meats such as that halaalized by SANHA, MJC, etc., has dangerously corrupted and eroded Imaan to the degree of nullity. The raging tide of shamelessness, immodesty, immorality, fornication and adultery prevalent among Muslims in this age is the direct consequence of consuming haraam foods like pigs and dogs. This deluge of haraam meats has increased the carnal bestiality in people, hence they are totally unable to understand the major sins of immorality in which they indulge.

It is the ruin of Imaan that makes Hindu and kuffaar meat palatable and digestible to 'Muslims' of this era. It is compulsory on those who are aware to notify the Muslim community about this haraam state of affairs. It is not permissible to maintain silence on this issue. The Ulama who condone this evil state with their silence and even active promotion are the *DUMB DEVILS* to whom Rasulullah (sallallahu alayhi wasallam) refers in the following Hadith: "He who maintains silence regarding the Haq, is a Dumb Shaitaan."

## CARRION CHICKENS AND CANCER SCIENTIFICALLY PROVEN

(By Mike Adams, The Health Ranger, Editor of Natural News)

### FDA FINALLY ADMITS CHICKEN MEAT CONTAINS CANCER- CAUSING ARSENIC

After years of sweeping the issue under the rug and hoping no one would notice, the FDA has now finally admitted that **chicken meat sold in the USA contains arsenic**, a cancer-causing toxic chemical that's fatal in high doses. But the real story is where this arsenic comes from: *It's added to the chicken feed on purpose!*

Even worse, the FDA says its own research shows that **the arsenic added to the chicken feed ends up in the chicken meat** where it is consumed by humans. So for the last sixty years, American consumers who eat conventional chicken have been swallowing arsenic, a known cancer-causing chemical. (<http://www.phillyburbs.com/news/loc...>)

Until this new study, both the poultry

industry and the FDA denied that arsenic fed to chickens ended up in their meat. The fairytale excuse story we've all been fed for sixty years is that "the arsenic is excreted in the chicken feces." There's no scientific basis for making such a claim... it's just what the poultry industry wanted everybody to believe.

But now the evidence is so undeniable that the manufacturer of the chicken feed product known as **Roxarsone** has decided to pull the product off the shelves (<http://www.grist.org/food-safety/20...>). And what's the name of this manufacturer that has been putting arsenic in the chicken feed for all these years? **Pfizer**, of course – the very same company that makes vaccines containing chemical adjuvants that are injected into children.

Technically, the company making the Roxarsone chicken feed is a subsidiary of Pfizer, called **Alpharma LLC**. Even though Alpharma now has agreed to pull this toxic

## WHY MUTILATE THE SHARIAH FOR 'RECOGNITION'?

There prevails a satanic din for 'recognition' or legal recognition of Muslim marriages in certain quarters of the community. The din is satanic because the clamour for the kind of recognition being pursued brings in its wake mutilation of the Shariah. If the desire is only civil recognition, what constrains the consequence of

transmogrification of the Shariah?

Why should the Shariah be tampered with and compromised simply for recognition? What is the imperative need to overhaul with kufr the Shariah for the sake of recognition? Why can recognition not be achieved without battering the

Shariah? We contend that the attainment of legal recognition for Muslim marriages without subjecting the Shariah to mutilation and transmutation is a simple issue. And, this is the Path which must be pursued. The Constitution provides for recognition without interference with the Shariah.

feed chemical off the shelves in the United States, it says it won't necessarily remove it from feed products in other countries unless it is forced by regulators to do so. As reported by AP:

"*Scott Brown of Pfizer Animal Health's Veterinary Medicine Research and Development division said the company also sells the ingredient in about a dozen other countries. He said Pfizer is reaching out to regulatory authorities in those countries and will decide whether to sell it on an individual basis.*" (<http://www.usatoday.com/money/indus...>)

But even as its arsenic-containing product is pulled off the shelves, the FDA continues its campaign of denial, claiming arsenic in chickens is at such a low level that it's still safe to eat. This is even as the FDA says arsenic is a carcinogen, meaning it increases the risk of cancer.

## CANCER EXCRETA

(By Mike Adams)

**EAT MORE** poison, in other words, but don't consume any healing foods. That's the FDA, killing off Americans one meal at a time while protecting the profits of the very companies that are poisoning us with their deadly ingredients. Oh, by the way, here's another sweet little disturbing fact you probably didn't know

about hamburgers and conventional beef: **Chicken litter containing arsenic is fed to cows in factory beef operations.** So the arsenic that's excreted out by the chickens gets consumed and concentrated in the tissues of cows, which is then ground into hamburger to be consumed by the clueless masses who don't even know they're eating second-hand chicken faeces. ([http://www.naturalnews.com/027414\\_c...](http://www.naturalnews.com/027414_c...))



## KISSING THE HANDS

Hadhrat Muhammad Bin Ka'b Qarzi (rahmatullah alayh) narrated that after Nabi Aadam (alayhis salaam) had performed Hajj of Baitullah, a group of Angels met him and said: "O Aadam! Your Hajj has been accepted. We had performed Hajj of Baitullah two thousand years before you."



# THE ANGELS OF THE HEAVENS

IN A LENGTHY Hadith of Rasulullah (sallallahu alayhi wasallam) narrated by Al-laamah Jalaaluddin Suyuti (rahmatullah alayhi) the following description of the various classes of Mala'ikah (Angels) inhabiting the different levels of the Heavens is given:

- 1) The first heaven (*Samaa-e-Dunya*) has been created a powerful solid structure. The inhabitants occupying this heaven are powerful beings having the form of cattle. Each one has wings. Some have two, some three and some four wings. Their number equals the number of the stars. They perpetually recite Tasbeeh, Kalimah Tayyibah and Takbeer.
- 2) The Angels inhabiting the second heaven are as numerous as raindrops. They

are in the form of scorpions. Neither do they sleep nor pause a moment in their recitation of Tasbeeh.

- 3) The Angels of the third heaven have human form and they are as numerous as the grains of sand. They perpetually seek refuge with Allah Ta'ala.
- 4) The Angels inhabiting the fourth heaven are in the form of Hoor-e-Een (Damsels of Jannat). They are as numerous as all the leaves on all the trees. They stand in rows shoulder to shoulder. Some are in Ruku' while others are in Sajdah. Noor emanating from the Tasbeehaat which they recite permeates the heavens and the earth.
- 5) The Angels of the fifth heaven are twice the number of the entire animal

kingdom. They have the form of eagles. They are engaged in recording divine laws. Some are supervisors of others.

- 6) The Angels occupying the sixth heaven have the form of beautiful horses. They are called Hizbullaah (The Army of Allah).
- 7) The inhabitants of the seventh heaven are the Muqarrab Angels. They enjoy a very close relationship with Allah Ta'ala. Among them are the Angels who deliver the manuscripts of deeds. Above them are the Angels who bear aloft the Divine Throne.

Above the seventh heaven is another huge, wondrous specimen of creation known as Karubi. There are many levels among them as well.

## INHERITANCE

**Q. In an inheritance dispute, one party applied to the High Court to invalidate the deceased's Islamic Will, and to declare that he had died intestate so that his estate could be distributed in accordance with the kuffaar law of inheritance. What is the ruling of the Shariah regarding this party?**

**A.** The Qur'aan Majeed declares: "Those who do not decree/decide/judge according to that (Shariah) which Allah has revealed, verily, they are kaafiroon ..... Verily, they are faasiqoon.... Verily, they are zaalimoon." (Al-Maaidah, 44, 45 and 47) The application

made to court is kufr. The party who had committed this vile act of kufr has destroyed his Imaan. He has become a *mur-tad*. If he desires to return to the fold of Islam it will be imperative that he withdraws his kufr application, repents, and renews his Kalimah. In addition, he has to renew his Nikah if he happens to be married.

**Q. My uncle had two wives. From his first wife he had 3 sons and 2 daughters, and from his second wife, one son and 2 daughters. A few years later, he separated from his second wife without giving her Talaq. He never supported his children by his second wife. 33 years later**

**the second wife passed away. Soon thereafter, the husband died. The first wife and her children are denying inheritance to the children of the second wife. Can they be denied inheritance?**

**A.** They can never be denied their share of inheritance. Their status is exactly the same as the children of the first wife. The first wife and her children are guilty of a grievous act of haraam for denying them their rights. The deceased's estate is inherited by his wife who receives one eighth, his four sons and four daughters. Each son will receive twice the share of a daughter.

## THE TURKISH 'ISLAM' MENACE

(Continued from page 1)

sources at their disposal. They operate in very expensive buildings, and they construct buildings at the cost of hundreds of millions of rands. They have absolutely no problem to acquire permission from the governments of all countries, especially from countries which are actively placing severe constraints on true Islamic education. Thus, while Pakistan, India, Egypt, and similar other anti-Islamic governments do not allow foreign students to study the Deen in their lands, and even inhibit their own peoples from Deeni Knowledge, the Turkish cartel is allowed to flourish everywhere. Even in war ravaged countries, they freely operate. Surely they enjoy protection! This is another sinister dimension to the Turkish so-called 'islamic' education operation.

It is quite manifest that the objective of the Turkish system of 'deeni' education is to produce Muslim robots – docile people, subservient to western ideas and values, and inimical to true Islam and its vibrant system. They handpick students and despatch them to Turkey for a crash course to transform them into 'sheikhs' (ulama). After spending two or three years in Turkey, they return as Turks, not as Muslims. With their clean-shaven faces, western attire and spiritless drivel talk they appear like robots and Turkish mascots. They lack the spirit of the Deen which must necessarily vibrate in the heart of a student who has acquired true Knowledge of the Deen under the supervision of uprighteous Asaatizah.

We announce a timely warning to the Muslim community! It is not permissible to send children to these hybrid Turkish 'madrasahs'. They emerge with an aversion for the Sunnah of Rasulullah (sallallahu alayhi wasallam). There appears to be sinister forces manipulating this operation. All over the world sinister forces are infiltrating the madaaris, even into genuine Darul Ulooms to subvert the original Deeni syllabus and to substitute it with a *kufrisized* curriculum plotted in America. The objective is to prepare an 'ummah' who will be docile and subservient to the West. Towards this end, the U.S.A. has made available billions of dollars to Muslim countries, especially Pakistan, to combat and eradicate the Maktab system which the Ummah has inherited from the Salfus Saaliheen.

Here in South Africa, America's objective is being gratuitously served by the ulama with their haraam hybrid so-called 'islamic' schools which have displaced the original, holy Maktab system and subjugated Deeni Ta'leem to the secular course. Supplementing the haraam so-called 'islamic' schools of South Africa is the hybrid, sinister Turkish 'madrasah' system. The attainment of the pernicious American objective has thus been simplified for the enemies of Islam.

One Turkish character is allegedly squandering R230 million in bricks, sand and water to construct just one building in South Africa, which will ostensibly cater for Deeni education. We can safely say that shaitaan himself is in charge of this operation. Mus-

## PURSuing THE DUNYA

**Q. What is your view regarding striving in the world to gain excellence/perfection? I don't mean merely earning a living, but instead working hard to be successful so that we can also be an example to the kuffaar in the ways of the dunya too. We can also use our economic leverage to help the Ummah as Hadhrat Abdur Rahman Bin Auf (radhiyallahu anhu) had excelled in matters of wealth. So, if a person can keep his Deen secure and executes all his Fardh, Waajib and Sunnat Muak-kadah obligations, then is it encouraged for him to excel in the dunya? Is it better to lead a menial life or so well in the world?**

**A.** A Mu'min who understands the *maqsad* (objective) of life on earth does not strive and live to prove anything to the kuffaar. He practises the Deen for Allah's Pleasure, for thawaab in the Aakhirah and for everlasting Najaat (Salvation). He does not manipulate the Shariah and the Sunnah to be an example for the kuffaar. We all eat food, not to build up our bodies. We eat good and delicious food to satisfy our nafsani desires. But in this process the food builds up our bodies and sustains our life on earth. But almost every person's objective for eating food and drinking water is to satisfy hunger, thirst and the nafs. Similarly, while a Mu'min practises according to the Shariah and adopts the Sunnah for the sake of Allah Ta'ala, he unconsciously and without design becomes an example of virtue for non-Muslims. The mundane benefits are by products.

Our intention in following the Deen must be absolutely nothing but Allah's Pleasure. We should not contaminate our niyyat with worldly designs and motives, or any motive which negates Ikhlās (sincerity).

Undoubtedly, we are under Shar'i obligation to utilize

our material resources to assist the poor and in other Deeni projects. But this too is only for Allah's Pleasure, not for any other reason. The Qur'aan Majeed states: "They feed the poor, the orphan and the prisoner for the love of Allaah. Verily, we feed you for the Sake of Allaah. We do not intend (to acquire) from you reward nor thanks."

Far from Islam encouraging the Muslim to excel in the dunya in material spheres of life, the Qur'aan and the Ahaadith advocate renunciation of the dunya in varying degrees depending on the quality of Imaan of individuals. The Qur'aan and Ahaadith condemn the dunya and discourage us from indulgence in worldly pursuits beyond the degree of need. You have mentioned Hadhrat Abdur R a h m a a n B i n A u f (radhiyallahu anhu). Despite his greatness, despite his entire wealth being at the disposal of the Deen and despite him being among the Ten Sa-haabah whose Jannat has been assured, he will enter Jannat Aishah (radhiyallahu anha) because while the former had excelled in the dunya, she excelled in the Aakhirah, and was totally but voluntarily deprived of the dunya. She led a life of extreme poverty and frugality. The merit for the Mu'min is to excel in the Aakhirah, not in the dunya. But this message is not propagated in general in these days because the Imaan of most Muslims dangles on a thread. It is therefore senseless to emphasize renunciation. Hence, we emphasize acquisition of the dunya within the prescribed bounds of the Shariah. That is the minimum Waajib demand for all Muslims, regardless of how weak their Imaan may be.

Undoubtedly, it is infinitely superior to lead a life of a mendicant whose gaze is focused on the Aakhirah even though he lacks in entirety in worldly spheres.

lims should be alert and not be caught as suckers and morons. They should not ruin the Imaan of their children by disposing them into the snares of shaitaan who operates in the form of human beings who are described in the Qur'aan Majeed, "Shayaateenul Ins" (Human Devils).

In response to the satanic squander of huge resources on futile and stupid buildings, Rasulullah (sallallahu alayhi wasallam) said: "Every expenditure is in the Path of Allah, except that which is spent on sand and water (i.e. buildings – unnecessary construction)." While this Hadith of our Nabi (sallallahu alayhi wasallam) fully applies to the Turkish wasteful structure, we must warn the Ummah that it is not a construction without calculated design. There is another dimension which Allah Ta'ala will most assuredly expose in time to come. May Allah Ta'ala save the simple, unsuspecting Muslim public from the snares of the enemies of Islam.



# POETRY AND SINGING IN THE MUSJID

**QUESTION:** *The latest fad in the Musjids is so-called nasheed artists demonstrating their talents. The Ulama who organize these poetry and singing programs mention that it is one of the Sunnah practices to recite poetry. They quote Hadhrat Hassaan Bin Thaabit (radhiyallahu anhu) who had recited poetry for Nabi (sallallahu alayhi wasallam). Further, mureeds sing in praise of their sheikh, extolling his virtues and greatness while all and sundry emit queer noises sounding like 'oohs and aahs'*

*The latest in the Musjids now are good sound systems for the naa't (poetry) singers. The trend nowadays is like the devil singers of the west. Mikes are placed facing the crowd to pep the singer and the audience on the receivers in the ladies venue or at home. Please comment on this state of affairs.*

**ANSWER:** This trend in emulation of the 'devils of the west' come within the scope of the Hadith: **"It is better that your stomach be filled with pus than with poetry."**

There is no justification for this latest evil trend of singing poetry in the Musajjid despite the fact that some Sahaabah would recite poetry which Rasulullah (sallallahu alayhi wasallam) had condoned. The Ahadith and the Qur'aanic verses which condemn poetry are applicable to the new, satanic practice which some of the Ulama-e-Soo' have innovated and with which they pollute the sanctity of the Musajjid.

The Musajjid have been constructed and dedicated for the ibaadat of Allah Ta'ala. It is haraam to convert a Musjid into a venue for stupid, indolent, misguided singers who follow in the footsteps of the devil singers of the west. The Sahaabah did not make a profession or a vocation (*mashghalah*) of poetry. They did not organize poetry and singing sessions. There were no stupid poetry/singing sessions ever organized in either the Musajjid or elsewhere from the era of Rasulullah (sallallahu alayhi wasallam) to our age. It is only now that evil ulama, slaves of their bestial nafs,

have initiated this satanic profession.

It is tantamount to kufr to cite Hadhrat Hassan's poetry as a *daleel* for the evil which these miscreant molvis are perpetrating in the Musajjid. Reciting even the Qur'aan Majeed aloud in the Musjid is not permissible. Converting the Musjid into the likes of a dancehall or concert-hall where singing, poetry and evil are committed, with sound systems and silly 'oohs and aahs' emanating from stupid people overcome with *nafsaaniyat*, is an act of capital shaitaaniyat. The holy atmosphere of the Musjid is totally ruined and defiled by the devil singers, the sound systems and the silly 'oohs and aahs' emanating from the stomachs filled with a substance 'worse than pus', for the Hadith informs us that 'pus is better than poetry'. Regardless of the 'good' content matter of the song/poem, indulgence in poetry/singing is haraam. The occasional, unofficial and spontaneous recitation of good poetry is excluded from the prohibition. But the shaitaaniyat which is nowa-

days enacted in the Musajjid is haraam.

The sheikhs who get transported into nafsani ecstasy by the stupid praises which their stupid mureeds sing, should go to some Muhaqqiq sheikh for *Islaah* of their nafs. Their shows of ecstasy are specious. These 'shaikhs' who love aggrandizement and praises, have not even perceived the fragrance of Tasawwuf. They do not have the faintest idea of the meaning of Tasawwuf and of its objectives, hence they squander their time and ruin the morals of their 'mureeds' with singing and poetry. And, tomorrow will follow dancing – the so-called dervish dances which transport the stupid actors into Jahannum via their vehicle of nafsani 'ecstasy'.

The contention that poetry is Sunnah, and that too in an organized manner right inside the Musjid, is not only a despicable lie, but a lie blasphemed in the name of Rasulullah (sallallahu alayhi wasallam). About such deliberate and despicable lies, Rasulullah (sallallahu alayhi wasallam) said: *"He who speaks a lie on me (i.e. saying something is Sunnah when it is not), should prepare his abode*

*in the Fire (of Jahannum)."* The vile molvi who made this slanderous claim has implied that this 'sunnah' was dead right from the time of Rasulullah (sallallahu alayhi wasallam), and had remained dead for fourteen centuries, and it is only now in this belated era in close proximity to Qiyaamah that some miserable molvi has unearthed this 'sunnah of singing and poetry' from some buried archives of Satanism. Is there a single instance in the entire history of Islam from Rasulullah's age down the long corridor of Islam's fourteen centuries, that any of the Sahaabah and the Ulama-e-Haqq had organized sessions of poetry and singing in the Musjid? Did they ever invite Muslims to come to the Musjid to participate in poetry and singing? The Qur'aan Majeed said: *"The la'nat of Allah is on the liars."* And, the lie uttered in the name of the Deen is an aggravated sin of terrible proportions.

It is haraam to pollute the Musajjid with performances in emulation of the devils of the west. It is haraam to sit in the Musjid to listen to the hypocritical poetry and singing. The Musajjid are Allah's Houses exclusively for His ibaadat.

## NIYYAT – THE FOR PIVOT OF POWER AND ACCEPTANCE

(By Hadhrat Maulana Masihullah Khan)

Niyyat simply means intention. The Islamic meaning of *niyyat* is explained by Qaadhi Baidhaawi as follows: "Focusing the heart on an action for obtaining Allah's pleasure." This beautiful intention is also termed *Ikhlaas* (sincerity – purely for the Sake of Allah Ta'ala). Minus this niyyat, good deeds are unacceptable. Hence, Hadhrat Ali (radhiyallahu anhu) said that more than the actual deed, strive for the acceptance of the deed.

With taqwa and Ikhlaas even a small deed is not insignificant. It has considerable value. The slightest corruption in the niyyat ruins the ibaadat and renders it unacceptable. Such an action, regardless of its outward beauty has really no existence.

Nowadays, we ostensibly practise good deeds and we superficially adhere to the salient features of Islam. However, our motives are corrupt. Most of our actions are bereft of Ikhlaas. Our piety is a mere outward façade. It is devoid of reality. In our adoption of virtuous deeds and in our abstention from evil deeds, we are motivated by customary norms. We therefore, adhere to some good deeds, whilst we neglect other good deeds.

Deeds which conform to habit and customary practices

and which are considered respectable, we readily practise. On the contrary, such good deeds which are not customary and which may be viewed with disdain are abandoned. This attitude brings us within the scope of the Qur'aanic ayat: *"What, do you believe in a portion of the Kitaab (Qur'aan), and you reject a portion of it?"*

This attitude is a mere outward show of piety. It is not genuine piety. The analogy of our piety is like the outer peel or the shell without the inner fruit. This is the condition of our ibaadat. It has external form which is devoid of Ikhlaas. A man focusing his gaze on only the external form believes that he has attained piety.

If we should reflect on our condition, we shall not fail to discern that the greater part of our deeds are contaminated with corrupt intentions. Love for fame, love for wealth, show, ostentation, lust, etc. contaminate our A'maal-e-Saalihah. We have become impervious, hence we do not understand our corruption. Nowadays lack of Ikhlaas is our greatest deficiency. Thus, all good deeds and knowledge are hollow and go wasted. Our deeds are without soul. We thus find that despite numerous and long discourses, our Deen and Imaan increasingly weaken by the day. The original power is in Ikhlaas.

(Continued from page 1)

have been able to draw more attention to their position .....The alim said it was clear that all the objections to the bill came from one sector, headed by the controversial Molvi A.S. Desai in the Eastern Cape."

On 18 February 2011, VOC quoted Mr. Taliep of the MJC as follows: *"Given the fact that there is a small group of people who are opposed to the bill....."*

On 4 April, 2011, the VOC stated: *"Finding common cause with a splinter group in Gauteng and A.S. Desai, a strident cleric from Port Elizabeth, they have launched a vicious campaign opposing the Bill....."*

The minority group which supports the Kufr MMB has shamelessly tried to hoodwink Muslims with the idea that they are the majority and that it is only a "small minority in Port Elizabeth" that is opposed to the Kufr bill. We present here the names of the organizations and of the Ulama who have publicly voiced their opposition to the Kufr MMB.

1. Jamiatul Ulama Gauteng
  2. Jamiatul Ulama Kwazulu-Natal
  3. Jamiatul Ulama Eastern Cape
  4. Jamiatul Ulama of South Africa
  5. Mujlisul Ulama of South Africa
  6. Heidelberg Ulama Council
  7. Chatsworth Ulama Council
  8. International Islamic Research Council
  9. AL-Jamaa Political Party
  10. Muslim Lawyers Association of Transvaal (Gauteng and districts)
  11. Majlishush Shurah Al-Islami Western Province
  12. Supreme Council of Islamic Affairs of Lesotho
  13. Islamic Unity Convention (Western Cape)
- (The Islamic Unity Convention has 186 Constituency bodies under its umbrella. It therefore represents a substantial segment of the Muslim community of the Western Cape)
200. South African Muslim Women's Doctor's Association
  201. Scholars of the Truth
  202. Madrasatul Fuqara, Malabar, Port Elizabeth
  203. Young Men's Muslim Association, Port Elizabeth
  204. Young Men's Muslim Association, Benoni
  205. Humphries Street Masjid Association, Port

## 'MUSLIM' MARRIAGES BILL

Elizabeth

206. Al-Musjidul Awwal, Tembeni, Ciskei
207. Kingwilliamstown Muslim Association
208. Queenstown Muslim Association
209. Banaatus Salihaat (Girls Madrasah), Malabar
210. Lajnatun Nisaa'il Muslima'at (Association of Muslim Women of S.A.)
211. Fountain of Wisdom, Johannesburg
212. Port Alfred Muslim Association
213. Kokstad Muslim Association
214. Camperdown Jami'ah Musjid Association
215. Ansaarul Haq Crises Centre, Durban
216. Independent Group of Concerned Muslims of S.A.
217. Al-Banaatus Salihaat (Senior Girls Madrasah), Azaadville
218. De Deur Asaatizah Association
219. Jamiatul Aalimaatil Muslima'at (Council of Female Islamic Theologians)
220. Korsten Muslim Association, Port Elizabeth
221. Bloemendhal Jamaatul Haqq
222. Midvaal Muslim Women's Forum
223. The Essential Maktab Project, Cape Town
224. Siratul Haq Islamic Association, Estcourt, Natal
225. Bethlehem Muslim Association
226. Estcourt Muslim Women's Association
227. Malabar Muslim Association, Port Elizabeth
228. Madrasah Miftahul Uloom, De Deur
229. The Majlis, Port Elizabeth
230. Ottosdaal Muslim Jamaat
231. Madrasah Miftahul Falaah, Harding
232. Alice Muslim Jamaat
233. Fort Beaufort Muslim Association
234. Madibogi Islamic Centre, Mafikeng
235. Mayfair Muslim Association, Johannesburg
236. Kwazakhele-Zwide Muslim Association
237. Miftahuddin Islamic Centre, Bloemfontein
238. Madrasah Sirajul Islam, Athlone, Cape Town
239. Madrasah Islahul Banaat, Cape Town
240. Lichtenburg Muslim Youth Organization
241. Mooi River Muslim Society
242. Weenen Masjid and Madrasah Trust
243. Meyerton Muslim Association
244. S.A. Muslims
245. Know Islam
246. Tarbiyatul Makatib Isipingo and District
247. Mueenul Muslimeen, Orient Park, Isipingo
248. Nurul Islaam Masjid and Madrasah, Craigeburn, Umkomaas

(Continued on page 10)



# THE SCRAP KUFR MPL MASTERS COURSE

(Continued from page 1)

courses, is suspension of Aqaaid. In other words, whilst engaged in the pursuit of the scrap knowledge of the kufr course, a Muslim student who has suffered the eternal calamity of having been admitted into a cauldron of Jahannum (the university), is required to conceal his beliefs and not even utter or write on his articles *Bismillahir Rahmaanir Raheem*, or mention *sallallahu alayhi wasallam* when taking or writing the mubaarak (blessed) name of Rasulullah (sallallahu alayhi wasallam). He has to display himself as one of those *najis* 'academics' who perpetually wallow in the state of janaabat, both physical and spiritual.

The initial phase of the conversion to atheism is the suspension or concealment of *Aqaaid*. All concepts of kufr have to be entertained and accepted 'rationally' and stupidly (i.e. academically in terms of western understanding). The Muslim student is not permitted to show any bias in favour of Islam. All concepts of kufr must be placed, not only on par with Islam, but must supersede Islam. If Allah Ta'ala does not save the Imaan of a Muslim who has become ensnared in the cauldron of kufr in pursuit of scrap kufr courses, then there is absolutely no hope for his Imaan. He must compulsorily emerge from the vile kufr cauldron, not only an atheist, but an atheist who is an enemy of Islam – an enemy of Allah Ta'ala – an enemy of Rasulullah (sallallahu alayhi wasallam) – an enemy of the Ummah. Whoever manages to emerge from the cauldron of kufr – the university – with his Imaan, emerges at least scathed with all the filth and pollution of orientalist indoctrination. No one ever emerges unscathed from the cauldron of kufr pus and filth.

Then the coward atheist, the hidden enemy of Islam, camouflaged with a Muslim name, who lacks the courage to shed his Muslim name and identity, finds an outlet for the kufr rotting in his heart by making the Ulama-e-Haqq his scapegoat. Since the munaafiqeen atheists emerging from these cauldrons of Jahannum are too cowardly and lack the courage to proclaim their hidden theories and concepts and beliefs of kufr, they condemn the Shariah of Rasulullah (sallallahu alayhi wasallam) by attributing the Immutable Divine Shariah to the Ulama and the Fuqaha of Islam, claiming that the Shariah is the product of the opinions of the Ulama whereas Allah Azza Wa Jal declares with emphasis in the Qur'aan Majeed:

*"This day have I perfected for you your Deen, and completed for you My Favour, and chosen for you Islam as your Deen."* (Al-Maaidah, Aayat 3)

This Shariah was revealed, completed and perfected more than fourteen centuries ago in the very age of Rasulullah (sallallahu alayhi wasallam). It has endured the vicissitudes and the ravages of time and the onslaughts of kufr from numerous satanic sources and directions. These brainless, coprocreeps with their scrap kufr courses will never succeed in their vile, insidious, sinister plots to destroy Islam. Their conspiracies to devise strategies to distort and mutilate Islam will be of no avail. Their brand of kufr 'islam' exercises appeal to only their ilk – munaafiqs and zindeeqs who masquerade as Muslims.

The very same Islam which was revealed from *Looh Mahfuz* to Rasulullah (sallallahu alayhi wasallam) and which applied to the age of the Saahabah, the Taabieen, Tabe-Taabieen and to all ages right down to the present era is

equally applicable today, and so shall it be to the Day of Qiyaamah. Every Tom, Dick and Harry doing a crash course of scrap and kufr at a kufr university deems himself/herself qualified to nibble at the structure of the Shariah and whittle it down into emasculation with interpolations and distortions of kufr. Islam has a divinely created inherent mechanism to combat and neutralize the pernicious plots of the coprocreeps, the agents of the kuffaar western Orientalists, whose mission in life is to undermine and destroy the Deen with their satanic plots which they unfurl under the Standard of Islam to dupe and mislead the ignorant masses. But, they fail to realize that the ignorant and unwary masses are not attracted by the kufr propagations of morons. The unspoilt and uncorrupted minds of the laity have a natural aversion for kufr, especially the type of kufr plotted by the agents of the Orientalists and the western enemies of Islam. While the ignorant masses are prone to bid'ah presented in the form of worship, they scorn and shun the kufr of the modernists who attack the very Belief structure of Islam.

The very MPL concept is a kufr plot designed in America by kuffaar decades ago. The U.S. has instituted elaborate multi-facetted plots in its crusade against Islam. The academic plot is more potent than the military aggression committed by the U.S.A. in the lands of Islam. In the academic plot, the enemy employs men and women born Muslims in Muslim homes, but whose Imaan is extinguished in consequence of the scrap kufr university courses offered in the name of Islam. The function imposed on these atheist products of the kuffaar universities parading as Muslims, is to thoroughly disfigure the Shari-

ah so that it conforms to western standards of immorality and intellectual miscegenation.

All 'Islamic' courses offered by kuffaar universities are constituents of the Orientalist plot to destroy Islam. Dr. Ahmad Ghorab, in his eye-opening book, *Subverting Islam – The Role of Orientalist Centres*, writes:

"Between 18<sup>th</sup> and 25<sup>th</sup> October 1986, a conference was held at University College, Oxford, entitled 'How to deal with Muslims in the Middle East'. The conference, organised by Bishop Dr. Kenneth Cragg, was held in association with the Oxford Centre for 'Islamic Studies', its Director being personally present there, as well as Dr. Ali al-Ghamidi, the Saudi Director of the Islamic Cultural Centre, attached to the Regents Park mosque in London. As I happened to be in Oxford at the time, a Muslim who knew me suggested that I should attend and, if allowed to do so, try to answer Dr. Cragg.

It is certain that someone should respond to Cragg's very long and subversive campaign against Islam. He has openly stated his aim as not trying to convert Muslims (which he dismisses as the 'numbers game') but as getting them to experience Christianity's Christ. To this purpose Cragg has, over almost three decades, dedicated a number of books, including studies of the Qur'an and *Sirah*, and also picked out for public exposure Muslim writings that support his programme .....Cragg would like, for instance, Muslims to end the legal prohibition on Muslim women marrying Christians. He also supports the surreptitious presentation of Christian 'witnesses' to Muslims in the Arab world."

The transmutation of the Shariah is plotted by men of Cragg's ilk, who are the masters of the conglomerate of Juhhaal atheists masquerading as Muslims, who have set themselves the task of devising 'strategies (conspiracies) for the future of Islam in the modern world.' They desire to

make Islam 'immoral' and to totally *kuficize* it so that nothing of the original, pristine pure Islam of Muhammadur Rasulullah (sallallahu alayhi wasallam) remains, because that Divine Shariah fetters the bestial nafs of man with a thousand chains of obedience and abstention. These are the chains which the coprocreeps planning the scrap kufr Masters MPL course seek to unshackle. Emancipation from the Divine Fetters of Islam is possible only by means of mutilating the Shariah beyond recognition in the way the Yahoo and Nasara had hacked the Shariah of Nabi Musa (alayhis salaam) and the Shariah of Nabi Isa (alayhis salaam) respectively. Nothing remains of the Sharihs of the previous Ambiya (alayhimus salaam). The coprocreep, juhhaal, cheap plastic 'mujtahids' of this age operating under the supervision of the Orientalist enemies of Islam, have formed alliances such as the 'American Learning Institute', and fronts such as 'Islamic Studies' centres for the attainment of the very same objective, viz., the destruction of the Divine Shariah, but with the retention of the name of Islam.

They may huff and haw as much as they desire, they will not succeed in their haraam nefarious schemes, for Allah Azza Wa Jal has fielded some Ulama-e-Haq to smash out the brains of baatil – the brains of the coprocreeps with their masters degrees, etc. Thus the Qur'aan Majeed warning them says: *"In fact, We strike baatil with the Haq. Then it (the Haq) smashes out its (baatil's) brains, and suddenly it (baatil) disappears. Wail (destruction and Jahannum for you, O Coprocreeps!) on account of that (rubbish – your MPL masters course, etc.) which you fabricate (and fraud in the name of Islam)."* (Al-Ambiya, Aayat 18)

## 'MUSLIM' MARRIAGES BILL

(Continued from page 9)

249. Madrasah Bantus Salehaat, Delta Road, Isipingo Beach
250. Tarbiyat Publishers (The Association of Muslim Writers, Durban)
251. Effingham Islamic Society, Effingham
252. Effingham Juma Masjid, Effingham
253. Greenwoodpark Madrasah, Greenwoodpark, Durban North
254. Madrasah Hamza Effingham, Durban
255. Greenwoodpark Islamic Society, Greenwoodpark, Durban
256. Darul Uloom Newcastle
257. Al-Answar Madrasah
258. Fernwood Masjid and Madrasah

259. Newcastle Muslim Community
260. Madrasah Islamiya Newcastle
261. Islamic Information Bureau
262. Islamic Da'wah Centre, Newcastle
263. Islamic College Newcastle
264. Volksrust Muslim Jamaat and Madrasah
265. Baitul Qur'aan, Estcourt
266. Darul Hikma Islamic Centre
267. Rosedale Combined Islamic School
268. Al-Farooq High School (Estcourt)
269. Umtchezane Islamic School (Estcourt)
270. Mooi River Islamic Centre
271. Cornfield Islamic Centre
272. Wembezi Islamic Centre
273. Tatazane Islamic Centre
274. Khupane Islamic Centre
275. Matatiele Mosque & Madrasah Trust
276. Siratul Haq Trust
277. Rabia Masjid Trust Dra-

- kensview
278. Sabalalisa Iqiniso Dawah Academy
279. Madrasah Tarbiyyatul Atfaal
280. Weenen Dawa Centre
281. Estcourt Mosque & Madrasah Trust
282. Ar Raudhah Publication
283. Danhauser Dawah Academy
284. Melmoth M.M.T
285. Paulpietrsburg M.M.T
286. Nkandla M.M.T
287. Emondlo M.M.T
288. Harrismith Islamic Jamaat
289. Qwaqwa Islamic Centre
290. Harrismith Women's Organisation
291. Ladysmith Masjid Masihul Ummat
292. Anwaarul Islam, Linton Grange
293. Ashrafiyya Islamic Centre, Crosmoor, Chatsworth
294. Phoenix Jumah Masjid

This list is not exhaustive. We believe that there are many more

Muslim organization who will support our anti-Kufr MMB stance. The 31<sup>st</sup> May deadline did not afford us adequate time to contact and explain to many more organizations. Now on what basis can Mr. Taliep of the MJC substantiate his LIE that *"all objections to the bill come from one group in Port Elizabeth"*? If all these groups, entities and Ulama bodies have accepted the view propagated by *The Majlis*, then it is loud evidence for the triumph of the *Haq* which has been the outstanding feature of *The Majlis* since its inception.

The following is the list of Darul Ulooms and Ulama who had forwarded their submission of opposition to the President, Mr. Zuma and to the Minister of Justice:

- 1) Darul Uloom Azaadville (Gauteng) Moulana Abdul Hamid - Principal and Senior Prof. of

Hadith Mufti M. Saeed Motara - Chief Mufti and Senior Lecturer of Hadith Mufti Masood Qasim - Senior Mufti and Teacher of Hadith

2) Darul Uloom Newcastle (the first and oldest Uloom from which hundreds of Ulama have graduated) Moulana Ismail Akoo - Senior Aalim and Principal

3) Moulana Ebrahim Adam (Western Cape) Very Senior Aalim (Scholar) and Amir (Head) of Jamiat al Falaah Madaaris Cape Town

4) Darul Uloom Taalimuddin Isipingo Beach Durban Mufti Ebrahim Salejee - Principal and Chief Mufti Moulana Haroun Abasoomar - Senior Prof. of Hadith

5) Waterval Islamic Institute (Gauteng) Moulana Ebrahim Mia, Head of one of the oldest academ-

(Continued on page 11)



MUSLIM MARRIAGES BILL

(Continued from page 10)

ic institutions in SA and one of the most senior ulama in SA

6) Moulana Ahmad Sadiq Desai (Port Elizabeth) Senior Aalim and leading Mufti ; Editor The Majlis: Author and Translator of Numerous Books on Islam

7) Jaamia Mahmoodia Springs (Gauteng) Mufti Ismail Moosa – Senior Alim and Mufti and Principal of the Darul Uloom

8) Darul Uloom Inaamiya, Camperdown, KwaZulu Natal Moulana M Madani - Principal

9) Mufti Abdul Jalil - Senior Mufti and Senior Prof. of Hadith; Madressa Fatima Zahrah, Chatsworth KZN

10) Moulana Ali Adam al Nadwi Senior Alim and educationist; Graduate of the famous Nadwatul Ulama, India; Head of the Islamiyyah College, Cape Town

11) Moulana Fakih Abdullah Khatib - (Eastern Cape) Senior

Aalim and teacher of Hadith, Darul Uloom Abu Bakr

12) Mufti Bashir Amod - (KZN) Senior Independent Mufti and Principal of Madressa Al-Banat Stanger

13) Moulana Abdul Haq Makada - (KZN) Senior Aalim (Scholar) and Principal Madressa Moinuddin

14) Mufti Afzal Elias, (Gauteng) Senior Independent Mufti: author of over 200 books on Islam

15) Moulana Moosa Akoodie (Gauteng) Senior Aalim Benoni Muslim Jamaat, Benoni

16) Moulana Cassim O.V. Mohammed, Senior Aalim and Principal of Madrasatul Fuqara, Port Elizabeth

17) Moulana Goolam Sayed (Gauteng) Senior Aalim, Principal Miftah ul Uloom

18) Moulana M Salim Mangera – Senior Aalim and Principal Miftahuddin Islamic Institute Heidedal, Bloemfontein

19) Mufti Siraj Desai - Senior Mufti and Principal Darul Uloom Eastern Cape

20) Mufti E. Salejee (KZN) Senior Independent Mufti, author of Books on Islamic Law and Principal of Estcourt Islamic School

21) Mufti Hashim Muhammad Boda (Gauteng) Principal Madressa Ashraful Uloom, De Dur

22) Moulana Abdul Rahman Khan - Senior Aalim and Head, Chatsworth Ulama (Theologians) Council

23) Moulana Abdul Rahim Khan – Senior Alim and Academic, Durban

24) Moulana Abdul Kader Osman – Senior Aalim Pietermaritzburg

25) Moulana Saleem M Kareem Principal, Darul Quran Ladysmith

26) Moulana Abdul Rahim Khan - Principal, Darul Uloom Nomaania, Chatsworth.

27) Mufti Faiyazur Rahim – Senior Mufti and Principal Jamia Fairuz Uloom Durmacol (KZN)

28) Mufti Muhammad Bhana - (Gauteng) Principal, Madrasa al Uloom al Shariah Benoni

By no stretch of reasoning could this formidable list of organiza-

tions and Ulama representing the overwhelming majority of Muslims be termed a ‘small splinter group’. This vast majority refutes the despicable lie peddled by the proponents of the Kufr MMB. Do organizations such as the Muslim Lawyers Association, Al Jama Political Party, Islamic Unity Convention, Majlishush Shura Al-Islami, etc. all come under the umbrella of The Majlis?

While organizations have different reasons for their opposition to the Kufr MMB, there is consensus of all these bodies and Ulama on *opposition*. No one except those who have worldly and *nafsaani* objectives are in favour of the Kufr bill.

It is imperative for the government to take note that the MMB is in diametric conflict with the Shariah and with the wishes of the Muslim community. At the same time it is wholly unconstitutional. The MJC-NNB Jamiat and the wayward modernist women’s group constitute the miscreant fringe segment of the community.

It is unconstitutional for the government to attempt an imposition of an unwanted so-called ‘religious’ bill on a Muslim community which rejects it. To impose an unwanted ‘religious’ law at variance with the secular law, and in violent conflict with Islamic Law, on an unwilling community, is discrimination based on religion, and this is unlawful and unconstitutional. It will necessarily be challenged in the courts. The vast majority of the Muslim community has spoken: We don’t want the Kufr MMB!

**“Then We have established you on a Shariah regarding (all your) affairs. Therefore, follow it (that Shariah), and do not follow the vain desires of those who know not. Verily, they cannot benefit you in any way whatsoever. And, verily, the zaalimeen are mutual friends while Allah is the Friend of the Muttaqeen.”**

**(Al-Jaathiyah, Aayats 18 and 19)**

THE ‘ISLAMIC STUDIES’ CONSPIRACY

PART 6

By Dr. Ahmad Ghorab

Dr. Ahmad Ghorab in his book *SUBVERTING ISLAM – THE ROLE OF THE ORIENTALIST CENTRES* has identified and exposed a sinister front in the western crusade against Islam, viz, the anti-Islam network of institutions and ‘scholars’ conspiring under the banner of ‘Islamic Studies’ faculties attached to secular universities. He explains in detail how the Oxford Centre for ‘Islamic Studies’ and similar other centres and institutions are involved in the conspiracy to undermine Islam with the aid of ‘Muslim’ agents recruited from the products of these universities. These Orientalist centres with their ‘Muslim’ agents are all linked to the global plot to undermine Islam with the objective of making the Muslim Ummah a docile people subservient to the western imperial ‘masters’.

“....We can now turn to a specific case, the recently set up Oxford Centre for ‘Islamic Studies’, whose new official patron, as proudly announced by the Centre’s own Newsletter, is the future head of the Church of England, Charles, the Prince of Wales, and whose principal financier is the Saudi royal family. What are the aims of this institution? It must have aims distinct from the long-established and well-staffed ‘Islam’ department of Oxford University’s Oriental Institute. This is how the spokesman of the Centre explained its objectives when questioned about them:

....to produce books and research which can be consulted as published sources, written either from an Islamic point of view or from a moderate non-Islamic point of view. It is therefore natural for the Centre to open the pages of its journal

(i.e. the *Journal of Islamic Studies*, published by the Oxford University Press) to whoever wants to write an academic essay or article of high standard, even if that essay or article should be in conflict with the Islamic point of view - ..”

This statement contains a number of very misleading and deceptive propositions:

1. To offer the writings of non-Muslims as written sources to be consulted about Islam goes against the Qur’an and Sunnah and the consensus of Muslim scholars throughout Islamic history.

2. To divide the writings of non-Muslims into ‘moderate’ and ‘non-moderate’ has never been recognized in Islam in a way that would authorise a non-Muslim to teach Islam to Muslims (or indeed non-Muslims), no matter how ‘moderate’.

3. The distinction of moderate and non-moderate is a specious one. What ‘moderate’ actually means is that whatever is cruelly insulting to Muslim belief and sensibilities is expressed in a form that promises to be less cruel, though substance and content remain. For example, in medieval times, it was required as a proof of Christian allegiance to condemn the Prophet Muhammad *sallallahu alaihi wa sallam*, as an impostor and liar who deliberately deceived in order to obtain power over the minds of his followers. The ‘moderate’ version of this proof of Christian allegiance is exemplified by Reverend Montgomery Watt, whose biographical studies of the Prophet state that he was most probably *not* a liar or an impostor – no, but the revelation he received came from ‘the creative imagination’, a

disturbed mental state.

The implication is that he did not deceive others intentionally; he was self-deceived. The consequence for Muslims of either position, the moderate or the non-moderate, is the same: the authenticity of the Qur’an is condemned in terms which are calculated, by Watt, not only to insult the Muslims’ beliefs but also their intelligence. He says explicitly that “not...all the Qur’anic ideas are true and sound”, i.e. the Qur’an contains falsehood. Further, since according to Watt, “the creative imagination” can be for good or evil, he thinks it quite proper to clarify his meaning by this comparison: In Adolph Hitler, the creative imagination was well-developed, and his ideas had wide appeal, but it is usually held that he was neurotic and that those Germans who followed him most devotedly became infected by his neurosis.”

What that comparison means for the readers’ estimate of the Prophet, *sallallahu alaihi wasallam*, and of his Companions, is as obvious as its intention is evil. But it is best to judge the intention of the Oxford Centre for ‘Islamic Studies’ by its production, and not merely by the words in which those intentions are so ineptly disguised by its spokesman. We shall look briefly at actual writings which the Centre, using the resources of Muslims, has put forward in its first major production, the *Journal of Islamic Studies*, as published work for Muslims to consult about Islam and Islamic history and civilisation.

The first double-volume of the *Journal* is plainly intended to declare the intentions of the Centre, to define the tone, the academic space, which the

*Journal* intends to occupy. The prefatory ‘Editorial’ announces that the *Journal* is open to a range of opinions and to a range of subjects having to do with Islam and Islamic civilisation.....

The reality is that the whole, i.e. the *overall*, character of the *Journal* is Western in its perspectives and its style: it makes no room whatever for articles or authors whose style or content of thought belongs within the Islamic tradition. On the contrary, all of those writers whose names suggest that they are Muslims, by submitting work to the *Journal* have submitted their ‘being Muslim’ to the ethos of modern Western academic attitudes, which dominate the *Journal* absolutely. All work is under a number of constraints which make it conform to a non-Muslim ethos.

The first constraint is that no writer for this publication, not even a believing Muslim, may in any way signal his or her belief - therefore it is *forbidden* to begin any article with *Bismillaah*. It is likewise *forbidden* to write, after mention of the Prophet, *sallallahu alaihi wasallam*. To admit these formulas would betray the first purpose of the *Journal*, which is to train Muslim authors to affect the distance and neutrality which Western academics, quite falsely, claim for themselves when writing about Islam. Implicit in this constraint is the acceptance that any work submitted by Muslim authors must fit in with Western academic manners and must not be presented by them as part of their ‘being Muslims’.

The unspoken assumption behind this apparently small matter of manners is that intellectual worth, quality and coherence of information or argument, can only be found in dissociation from the manners

proper to a Muslim writing as a Muslim. Any Muslim contributors to the *Journal* begin therefore in a position of inferiority. It also follows that, since all contributions are equal in being non-Muslim in their manners and purpose, the reader has no way of knowing whether the information and argument they convey are, from a Muslim viewpoint, reliable and trustworthy. The only way the reader has of knowing is either to guess from the scholar’s name whether he or she intends to be read as a Muslim or to classify the subject of the article to strictly ‘religious’. The Muslim reader is thus forced to read according to the rules of the Western-Christian separation of secular and religious.....

Thus, the *Journal* by and large acclaims and relays Western academic attitudes to Islam. Insofar as Muslims, particularly those abroad, are fooled by the presence of Muslim names in the list of consultant editors (or in the list of contributors) into thinking that the contents of the *Journal* are sound and reliable, the intention and achievements of the *Journal* are pemicious in the extreme. It does not, in any degree (as it promises to do) acclaim Muslim attitudes to Islam; nor does it relay what Muslims as *Muslims* think about Islam to Western scholars. In fact, it does what the academic journals of Oriental Institutes have been doing for so long, namely promote Western modes of thinking about Islam. The danger is that the collaborative look of the *Journal* and the fact that Muslim scholars lend their names to the venture, may deceive Muslims into believing that those Western modes of thinking are the only ones that deserve consideration.

*(To be continued, Insha’Allah)*



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
PORT ELIZABETH  
SOUTH AFRICA 6056

(Continued from page 5)

quired partial political freedom, their brains are still colonized by the west, hence they adhere rigidly to western systems and customs.

Furthermore, those who submit to the oath of kufr to bind them to the kufr constitution, lose their Imaan. It is haraam to swear allegiance to the kufr constitution. Implementing the kufr is worse. Thus a judge who administers in terms of the kufr laws and constitution is no longer a Muslim.

**Q. A Haafiz is unable to walk or stand. He comes to the Musjid on a wheelchair. He crawls to the musalla and leads the Taraaweeh Salaat sitting on the ground. Is the Salaat valid?**

A. If the Hafiz is able to make a proper Sajdah, then Salaat will be valid behind him in his sitting position.

**Q. The Salafis are saying that there are words of shirk in Qasidah Burdah, hence it is not permissible to recite it. The virtues narrated of this Qasidah are also said to be spurious. In some khaanqas they have special sessions for reciting Qasidah Burdah. Please comment.**

A. Qasidah Burdah is a qaseedah (song/poetry) in which the author expresses his spiritual love for Allah Ta'ala and His Rasool (sallallahu alayhi wasallam). Qasidah Burdah is not a thikr or an act of Ibaadat. It has no Shar'i significance. It is just a qaseedah as are all other good qaseedahs/nazams. The words quoted by you are not shirk. The supplication

is directed to Allah Ta'ala. The word: 'Rabbi' means: 'O My Rabb!'

The khaanqas where Qasidah Burdah or other qaseedahs are systematically sung are in error. They have lost the Path of Islaah. They are unaware of the goals of a Khaanqah, hence they indulge in trivialities which ultimately culminate into hard-core bid'ah. Instead of reciting the Qasidah as an act of 'ibaadat', they should rather recite the Qur'aan Majeed or engage in Durood or any other form of real Thikrullaah.

**Q. The Salafis say that to make dua with the waseelah/tawassul of Rasulullah (sallallahu alayhi wasallam) or any buzrug who has died is shirk. Is this correct?**

A. The misguided Salafis do not believe in the concept of Tawassul. They brand it as 'shirk' while Tawassul in which the limits of the Shariah are observed is permissible and meritorious. We have a detailed explanation of Tawassul. Anyone interested, may write for it.

**Q. Is it permissible to kill a non-Muslim who blasphemes or insults Rasulullah (sallallahu alayhi wasallam)?**

A. Neither in a non-Muslim state nor in an Islamic state is it permissible for an individual to take the law into his own hands and kill a person who has disparaged Rasulullah (sallallahu alayhi wasallam). While the Muslim has to incumbently hate the blasphemer, he (the Muslim) does not have the right to kill him. It is the right of only the Qaadhi (Islamic judge) to try, convict and sentence the

## MARRIAGE TO THE AHL-E-KITAAB

**Q. Is it permissible for a Muslim male to marry a Christian woman even if she refuses to embrace Islam?**

A. Marriage to Christian and Jewish women in the present age is not permissible. This prohibition is based on certain principles of the Shariah. Do understand that in terms of the Shariah, any permissible (*mubah*) act which constitutes a danger to a man's Imaan or which leads to bid'ah, becomes haraam. In this age, if a man marries a Christian woman who refuses to embrace Islam, then his own Imaan is in danger. He will live with a woman who:

- \* Eats haraam, including pork
- \* Who consumes liquor
- \* Who mingles freely with males
- \* Who will not dress Islamically nor observe the rules of Hijaab
- \* Whose food he may not consume

for the real fear of her serving haraam.

- \* Who will rear the children as kuffaar.
- \* Who will take the children to church and to other Christian functions
- \* Who will observe her religious functions such as Christmas, Easter, etc., and the children will join in.
- \* Who will ensure that the children grow up as Christians.
- \* Who will refuse to take Ghushl-e-Janaabat, thus perpetually remaining in a filthy state.

In view of all these evils, it is not permissible to marry women of the Book while they retain their religions. In the early days when Muslims would avail themselves of the permissibility, none of the above listed dangers existed, and the woman ultimately embraced Islam. But, today, the very danger of the man's Imaan being extinguished exists. We have seen numerous such cases happening.

blasphemer. Those who ignore this law of the Shariah, advocate anarchy.

**Q. Is it permissible for a woman to go to a gym for physical exercises if there are only females?**

A. Sister, Islam prohibits women who are even wrapped in large outer-garments, from attending the Musjids. It is prohibited for them to go to the Musjid for even Namaaz. It is forbidden for them to visit even the graveyard. Never will it be permissible for them to attend a gym even if there are only females. A female should do

physical exercise within the privacy of her home. Public gyms are places of *La'nat* (Divine Curse). A qabrastaan (graveyard) is a holy place. It is a desolate abode which reminds a person of his ultimate destination and of the Akhirah. Yet, regarding women visiting the qabrastaan, Rasulullah (sallallahu alayhi wasallam) said: "*Allah curses women who visit the qabrastaan.*" Now what does your intelligence dictate regarding an abhorrent place such as a gym?

## ANIMALITY AND HUMANITY

Misdeeds totally ruins humanity which becomes substituted with

animality and shaitaanity (satansim). Man then despite his human form becomes like a beast. Despite having the form of a human being, his eating, drinking, looking, sleeping, walking and all his activities are like the actions of animals. Regarding such persons, the Qur'aan

Majeed states: "*They eat like animals eat.*"

They eat and fill their stomachs in the same way as animals. They have no care for haalal and haraam, Allah's Pleasure or Displeasure. Their only concern is to gratify their carnal instincts irrespective of the way they achieve such gratification. They have no relationship with the limits and laws of the Shariah. Their attitude is in total conflict with humanity.

Describing such people, the Qur'aan says: "*They have such hearts which do not understand; such eyes which do not see; such ears which do not hear. Indeed they are like animals. In fact, they are more astray (than animals). They are*

*the ghaafiloon (oblivious of recitation).*" When these inhuman people are unable to distinguish between the Pleasure and Displeasure of their Creator, then what difference is there between them and the lowly beasts?

Rajab 1432  
June 2011

ZAKAAT NISAAB  
MEHR-E-FATIMI

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## THABAH

**Q. A special slaughter-pen has been designed for slaughtering cattle without the need for stunning. However, in this system the animal is slaughtered while standing. The head protrudes from the contraption and is held in position by brackets. Is this system permissible?**

A. No, this system is haraam. It displaces the Shar'i system which requires that the animal be on the ground on its side facing the Qiblah. The slaughterer too should be facing the Qiblah. It is not permissible to slaughter (*thabah*) an animal in the standing position.

## ATHAAN AND THE ANGELS

Hadhrat Salmaan Faarsi (radhiyallahu anhu) narrated that if a person is alone somewhere and he recites the Iqaamah for Salaat, then two Angels form a saff behind him and join him in the Salaat. If he first recites the

Athaan, then the Takbir, innumerable Angels join him in Salaat.

Whenever one is on a journey, both the Athaan and Iqaamah should be recited. One will then obtain the good fortune of innumerable Malaaikeh joining in the Salaat.





"VOICE of ISLAM"



Roses have thorns  
The Haqq too has thorns!  
"We strike baatil with the Haqq.  
Then it crushes the brains of baatil."  
(Qur'aan)

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"The sign of love for Allah is love for  
Thikrullah, and the sign for hatred for  
Allah, is hatred for Thikrullaah."

## WHAT IF KUFR MMB BECOMES LAW?

### QUESTION

**"Should the Muslim Marriages Bill (MMB) become law, how will it affect the Muslim community, especially those Muslims who do not want to have any part in it?"**

Even if the kufr MMB in whatever form and mould it shall be cast has to be legislated, it will not affect those Muslims who are conscious of the Deen and who want to regulate their marital affairs in conformity with the Shariah. Just as the current Marriages Act does not affect Muslims who do not register their marriages, so too, in the same way will any kufr 'Muslim' marriages law have no effect on Muslims who follow the Shariah. It will affect only those who are 'Muslim' by name but bereft of true Imaan. Those who have no intention of abiding by Allah's Shariah will or may opt to encumber themselves with albatross of the kufr law.

The vast majority of Muslims who do not register their marriages in terms of the present Marriages Act, will display the same attitude towards any kufr measure

which has been legislated. The Ulama will have to embark on an intensive educational programme to alert Muslims to the kufr and explain what steps should be instituted. Only stupid Muslims will fall into the snare which the MMB clique has prepared for the benefit of their own pecuniary and *nafsaani* motives. Even modernist Muslims who have some understanding of the Shariah will not sully their Imaan by voluntary submission to a kufr law – a law which rejects and mutilates the Shariah.

Regardless of any compromise which the government produces to placate the MMB clique, the final product will remain kufr. The slightest change effected to the Shariah is intolerable. Muslims sin because of weakness, and they resort to Taubah. They don't voluntarily and knowingly embrace kufr in the name of Islam.

The one consolation which Muslims have in the event some form of kufr 'Muslim' marriages law is enacted, is the freedom which the country's Constitution grants to all citizens irrespective of creed. In the same way as a kufr

'Muslim' marriages law cannot be legally enforced on non-Muslims, it cannot be shoved down the throats of Muslims. Muslims have equal citizenship status with all other citizens. Imposition of any so-called religious law on people against their wishes will be constitutionally illegal and invalid. Only morons who have either lost their Imaan or sinister miscreants such as the MMB clique, will opt for a kufr marriages law.

Muslims who are desirous of following the Shariah should have no fear for any legislation dubbed 'Muslim'. It simply cannot be imposed on the community in blanket form. Those who have some fear for Allah Ta'ala and understand that there will be a Reckoning in the Divine Court will obviously not take the route to the kufr court for resolution of their marital affairs. They have no option other than to turn to the Ulama for guidance. And, by Ulama is meant the Ulama-e-Haqq, not outfits such as MJC and NNB Jamiat who masquerade as Ulama, but who have sold Islam and the Muslim community down the gutter drain.

## THE MUBARAK NIGHTS OF RAMADHAAN

"Verily. Allah has an Angel who announces every Night of Ramadhan: 'Is there any repentant seeking repentance? Is there any seeker of for-

giveness so that he may be forgiven? Is there anyone in need so that an intercession be made for his need (to be fulfilled)? O seeker of good-

ness! Glad tidings (for you). O seeker of evil (especially shaitaani radio evil)! Abandon (your evil) and beware!"

(Narrated by Anas – radhiyalahu anhu)

## THE VALUE OF A TASBEEH

ONCE Hadhrat Nabi Sulaimaan (alayhis salaam) was being transported on his throne by the wind. Flocks of birds flying overhead formed a canopy to shade him. Men, jinn and even wild beasts were standing at attention wherever he landed. On his journey Nabi Sulaimaan (alayhis salaam) met an Aabid of Bani Israaeel who said: "O Son of Dawud! Allah Ta'ala has indeed be-

stowed to you a vast and wonderful kingdom." Nabi Sulaimaan (alayhis salaam) commented: "A single Tasbeeh recorded in the Book of Deeds of a Mu'min is infinitely superior to the kingdom of the Son of Dawood. The kingdom of the Son of Dawood will perish while the Tasbeeh of the Mu'min will everlastingly endure."

## GHAFLAT AND SHAITAANIYAT

*Shaitaaniyat* (Satanism – to be under the influence of shaitaan) causes *Ghaflat* (to be oblivious, uncaring, unconcerned). When a person settles snugly in *ghaflat*, shaitaan is his constant companion. Allah Ta'ala says in the Qur'aan Majeed: "For the one who refrains from the Thikr of Rahmaan, We appoint for him a (special) shaitaan who becomes his constant companion." (Aayat 36, Zukhruf)  
Life, despite its carrion status and tempo-

rary nature, is an extremely serious affair. The salvation or damnation of *Insaan* hinges on this earthly life. For the achievement of everlasting salvation in the Hereafter, Allah Ta'ala has ordained that His Thikr be the constant and perpetual occupation of the Muslim in every walk and condition of his life. Thus, we find that Allah's Shariah regulates every movement of the Muslim from the time he wakes up until the time he goes  
(Continued on page 8)

## RAMADHAAN AND INDULGENCE IN EVIL AND THE RADIOS OF IBLEES

*Rasulullah (sallallahu alayhi wasallam) said: Many a time for the Saa-im (the fasting person) there is nothing in his Fast but hunger."*

The most auspicious month in the Islamic calendar is the Holy Month of Ramadhan. It is the Month in which commenced the revelation of Islam. While most people's fast is restricted to abstinence from food and drink, this physical dimension is only one part of Fasting. Confirming this fact is the above Hadith of Nabi-e-Kareem (sallallahu alayhi wasallam).

The Fast bereft of its spiritual dimension is like the starving of a tethered animal. Allah Ta'ala has no need for such self-imposed 'starvation'.

Hence Rasulullah (sallallahu alayhi wasallam) narrating a Hadith Qudsi said that Allah Tabarak wa Ta'ala says:

"He whose limbs do not fast from My prohibitions, there is no need for his abstinence from food and drink for My Sake."

In another Hadith, Rasulullah (sallallahu alayhi wasallam) said: "When the Saa-im (Fasting person) does not abstain from falsehood and ignorance, then Allah has no need for his abstinence from food and drink."

Emphasizing abstinence from futility and vulgarity during the Fast, Rasulullah (sallallahu alayhi wasallam) said: "The Fast does not consist of only abstinence from eating and drinking.

*Verily, fasting is from laghw (nonsense/drivel/futility) and vulgarity. Thus if someone should abuse you or act ignorantly (with you), then say: "Verily, I am fasting."*

The aforementioned Ahaadith and many more explain with clarity the Islamic concept of *Siyaam* (Fasting). It is not confined to abstinence from eating and drinking. There is something infinitely greater and more important than this abstinence. The abstinence from lawful physical acts is only the gateway to the actual *Saum* which is the spiritual Fast – the Fast of the entire physical body – its abstinence from sin, transgression, drivel and even initially permissible futility, e.g. to speak much, be it lawful talk.

Having understood the real meaning of fasting in Ramadhan, Muslims should now ponder and reflect on the spiritually destructive haraam exercises which are perpetrated by the so-called 'Islamic' radio stations during the auspicious hours of the glorious Nights of Ramadhan. Drivel, futility and clearly haraam activities such as competitions, total violation of Hijaab, the clash, cackle and satanic cacophony of men's and women's voices, the public display of women's voices, and men and women giggling and having zina interaction thereby polluting the air-waves which Allah Ta'ala has created as a *ni'mat* for lawful and con-

(Continued on page 6)



# Questions and Answers

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<p><b>Q. Please explain the rules of reciting or not reciting Bismillaah in relation to Surah Taubah. Must we refrain from Bismillaah even if we begin reciting in the middle of the Surah?</b></p> <p><b>A.</b> When you begin the tilawat (recitation) at Surah Taubah, you should recite Ta-awwuz (Authubillaah...) as well as Tasmiah (Bismillaah...)</p> <p>If you did not begin the tilawat from Surah Taubah but reached Surah Taubah when completing the previous Surah, then you should not recite Tasmiah when you start the next Surah.</p> <p>If after pausing in the middle of Surah Taubah for even a few moments, you resume the Tilaawat, you should then begin with Tasmiah.</p> <p>If you stop anywhere in Surah Taubah and discontinue the Tilaawat or engage in speaking or do some other act, then when commencing the Tilaawat from where you had ended it, recite Ta-awwuz and Tasmiah.</p> <p><b>Q. A couple wants to get married. The boy's parents have consented, but the girl's parents refuse. Despite the refusal, the boy and the girl remain in touch. Is it permissible for them to get married without the consent of the girl's parents?</b></p> <p><b>A.</b> If the girl is a follower of the Shaafi' Math-hab, the Nikah without her father's consent will not be valid. If she is a Hanafi, then while the Nikah will be valid without the father's consent, nevertheless, it will be sinful for her to marry in conflict with the wishes of her parents. Such marriages are usually devoid of barkat and happiness. If the parents have a valid reason for refusing permission, the boy should not insist. He should terminate immediately the relationship and not conduct a clandestine affair in which he incurs the Wrath of Allah Ta'ala. No matter how difficult it may be, the boy and the girl should muster up courage and not get married against the wishes of their parents.</p> <p>We have seen many such marriages ending up on the rocks. Soon after the marriage, problems develop. What happiness will the girl have if her parents who had reared and nourished her for all these years are unhappy?</p> <p>The one issue is the displeasure of the parents which is a very serious matter. The other issue is Allah's displeasure. It will be extremely unintelligent and ridiculous if the girl to please her parents does not proceed with the marriage, but continues to maintain a relationship with the boy. Such a relationship in Islam is called zina. It will be a greater sin to continue having contact with the boy. If they are determined to continue the haraam relationship, then it will be better to get married even without the consent of the parents. But then they must be prepared for unhappiness after marriage. But if the girl is a Shaafi', a male <i>Wali</i> is imperative for the validity of the marriage.</p> <p><b>Q. Is it sinful to talk while the Athaan is being recited?</b></p>	<p><b>A.</b> Yes, it is sinful to indulge unnecessarily in conversation while the Athaan is being called. It is Sunnatul Muakkadah to listen to the Athaan and respond to it. Some of the Fuqaha have even said that there is danger of an evil death for people who speak during the Athaan.</p> <p><b>Q. Many people use live bait to catch fish. Is this permissible?</b></p> <p><b>A.</b> Such cruelty is haraam.</p> <p><b>Q. Ayurvedic medicines have been known to be herbal products. SANHA has recently announced that these medicines contain many haraam ingredients such as urine, faeces, cat testicles, pig substances, ox bile, and many more. Although SANHA has mentioned these haraam ingredients, it has stopped short of pronouncing Ayurvedic medicines haraam. Are these medicines haraam?</b></p> <p><b>A.</b> SANHA is a carrion halaalizer. All carrion halaalizers recoil at the word 'HARAAM' irrespective of the ingredients being pork, blood, cat testicles, faeces, urine, etc. Since SANHA is a mercenary organization whose primary or perhaps only motive is the haraam riba boodle it acquires from its haraam 'halaal' certificate trade, it dreads the word 'haraam'. It may not even dream of proclaiming Ayurvedic products haraam because it (SANHA) pronounces Rainbow and Earlybird haraam carrion chickens to be 'halaal' despite having withdrawn its con-founded 'halaal' certificate from the other so-called 'value-added' carrion chicken products. So while SANHA has conceded that Rainbow's 'value-added' products are haraam without mentioning the term 'haraam', it feels constrained to leave a window open regarding the filth of Ayurvedic medicines. SANHA therefore peddles the idea that such products of Ayurveda which "do not" contain urine and faeces, that is, on the labels, are 'halaal'. According to the Shariah, all the products of an entity dealing with urine, faeces, cat testicles, ox bile and many more items of filth and haraam, are HARAAM. There is no distinction in the products made by such a miserable institution. On the basis of SANHA's findings all Ayurvedic medicines are HARAAM.</p> <p><b>Q. You have mentioned that it is not permissible for women to ride horses. Please explain why it is not permissible. My aunt is an aalimah and she disputed what you had stated. She mentioned about a lady who did ride a horse during the time of Rasulullah (sallallahu alayhi wasallam).</b></p> <p><b>A.</b> The laws of the Shariah are the products of Allah's commands which Rasulullah (sallallahu alayhi wasallam) delivered to the Ummah. While Rasulullah (sallallahu alayhi wasallam) handed down the laws, he did not explain the reasons. Thus, Allah Ta'ala ordered two raka'ts for Fajr, four raka'ts for Zuhr and four for Asr, and so on without explaining why Fajr has only two and why Zuhr does not have two, etc.</p>	<p><b>ARE SEALSKIN SOCKS KHUFFAIN?</b></p> <p><b>Q.</b> Some Muftis, especially in India and Pakistan, including Hazrat Mufti Taqi Saheb Uthmani also examined sealskin socks and deemed them impermissible (i.e. for masah). According to them the condition of <i>imsaak</i> (being thick enough to remain on the shin without any added fastener) is not found because thin elastic bands sewn into the socks are holding them up. Furthermore, the condition of being able to walk for several kilometres without them tearing is also questionable. A brother who used them whilst in Jamaat showed me that the threads at the</p> <p>bottom and the seams were already coming out in spite of using them with shoes. When such doubts are created, should one not exercise caution by advising people to abstain from making masah on these socks, especially when such an important ibaadat as Salaat is at stake?</p> <p><b>A.</b> Yes, it is best to advise people to abstain from making masah on these new type of socks which some say are the equivalent of khuffain. We have not examined these socks, hence we cannot comment with certitude. However, since senior Muftis in Pakistan and India have examined and failed these socks, caution dictates that masah be declared impermissible.</p>	<p>Our duty is to state the commands of Allah Ta'ala, not the reasons because the reasons were not explained by Rasulullah (sallallahu alayhi wasallam). The issue of 'why' could be directed to all the thousands of masaa-il of the Shariah. Whatever reasons we or any other Ulama present will be the products of personal opinion which may be correct or erroneous. Rasulullah (sallallahu alayhi wasallam) said: "<i>Allah curses women on horseback.</i>" In other words the <i>la'nat</i> of Allah Ta'ala descends on women who ride horses. Now why does Allah Ta'ala curse women who ride horses? Rasulullah (sallallahu alayhi wasallam) did not explain the reason. But, we and you and anyone else may think and present reasons. But the reasons will not be divine. They will be our personal understanding. The Muslim need to know only what Allah's law is.</p> <p>The 'aalimah' is not a mujtahid. She has no right to extract Hadith narrations at random and formulate opinions in conflict with the express command of Allah Ta'ala. When Rasulullah (sallallahu alayhi wasallam) has clearly mentioned that women on horses are accursed, then it is ludicrous and haraam for anyone to present arguments to dismiss what the Nabi (sallallahu alayhi wasallam) said.</p> <p>Every Hadith has tafseer. It has an explanation and an interpretation. Does the aalimah perhaps know with certitude that riding horses for women is permissible despite Allah's curse on them? She is in grievous error by citing just any narration to satisfy the nafs despite the conflict. It is the function of the Mujtahid to reconcile conflicting narrations or to present the correct interpretation which will not conflict with the Shariah. Every act of every Sahaabi is not the law of the Shariah. Sahaabah had also erred and had misunderstood certain issues. Sahaabah had also acted without being aware of a law which had been announced. A Sahaabi may have done an act before its prohibition, or done it after the prohibition without the law having reached him/her. It was the function of the Mujtahideen to study</p> <p>and investigate the various Hadith narrations and the Qur'aanic aayaat. It was their function to formulate masaa-il. The aalimah is in grievous error by acquitting herself as a mujtahid. May Allah Ta'ala save us from such gross and grave error.</p> <p><b>Q. How should one make preparations for the Month of Ramadhan?</b></p> <p><b>A.</b> One should always be prepared for Maut. Rasulullah (sallallahu alayhi wasallam) said that the most intelligent person is one who makes preparations for Maut and the sojourn in Barzakh. While Ramadhaan comes once a year, Maut stalks us every moment of our life. No one knows when it will strike and snatch us from this dunya. The Mu'min's preparation, whether for Ramadhaan or for Maut, is constant Istighfaar, constant Thikrullaah, abstention from sin and futility, following the Sunnah of Rasulullah (sallallahu alayhi wasallam), and strict obedience to the Shariah. This should be our preparation at all times, then we shall be prepared for Ramadhaan and for any other occasion.</p> <p><b>Q. I am an accountant and took up employment at FNB commercial property division as a management accountant. With reference to my job, please advise the Shariah/ Islamic legality of the position. I have been employed for about a year. If the position is not suitable, do I save up and dispose of the income earned during my employment at the bank? Should I ask for a possible transfer to Islamic banking?</b></p> <p><b>A.</b> Allah Ta'ala states in the Qur'aan Majeed: "<i>Do not aid one another in sin and transgression.</i>" Rasulullah (sallallahu alayhi wasallam) said that all those involved in riba (interest) transactions in whatever capacity, be they witnesses to the deal, are equal in sin. The Qur'aan Majeed further issues an ultimatum of war for those who indulge in riba, and brands them as mad people driven to insanity by the "<i>touch of shaitaan</i>".</p> <p>All commercial banks, including the so-called Islamic banks, are capitalist institutions of riba. Riba is the very life-blood and breathing of the capital-</p>
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# Questions and Answers

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<p>ist banks. As such it is not permissible to work in a bank even in a so-called 'Islamic' bank. Working in a bank is to aid and abet in sin and transgression.</p> <p>Therefore, your job at the bank is not permissible. While it is not permissible to work at the bank, there is no incumbent need for you to save up and dispose of what you have already earned at the bank. This ruling is governed by certain principles of Fiqh (Islamic jurisprudence). Nevertheless, you should be on the lookout for other work.</p> <p><b>Q. Is the rennet obtained from a calf that has not been slaughtered according to the Shariah halaal? According to Imaam Abu Hanifah (rahmatullah alayh), it is halaal. But according to some of his Students such as Imaam Abu Yusuf and Imaam Muhammad (rahmatullah alayhima), it would not be halaal. Would it be permissible for Hanafis to eat food containing such rennet?</b></p> <p><b>A.</b> The misconception existing today on this issue even among Ulama is the effect of confusion. The difference of opinion among the Hanafi Fuqaha does not relate to rennet. It pertains to the substance called <i>Infahah</i> which is the curdled milk inside the stomach of the calf which is slaughtered soon after it has drunk its mother's milk. Thus infahah, not rennet, obtained from even a <i>ghair mazbooh</i> calf (i.e. not slaughtered according to the Shariah) is halaal. According to fatwa it is permissible, not according to Taqwa. However, nowadays cheese does not contain calf <i>infahah</i>. It contains rennet which is the enzyme extracted from the linings of animal's stomach, hence the cheese is haraam. Any food containing such rennet is haraam.</p> <p><b>Q. What is the Fidyah amount for a person who is unable to fast?</b></p> <p><b>A.</b> The fidyah amount is the same as Sadqatul Fitr, i.e. the price of about 2 kg flour. Whatever the price of the flour is at your end will be the Fidyah amount.</p> <p><b>Q. Is artificial insemination permissible?</b></p> <p><b>A.</b> Artificial insemination is not permissible.</p> <p><b>Q. When reciting Qur'aan during the silent Salaat, is it necessary for the lips to move?</b></p> <p><b>A.</b> When performing Salaat it is necessary for the lips to move with the recitation. The sound should be slightly audible to oneself in all the Salaat when reciting silently.</p> <p><b>Q. Is it permissible to recite the Qur'aan Shareef with shoes on?</b></p> <p><b>A.</b> It is permissible to recite the Qur'aan Shareef even with shoes on.</p> <p><b>Q. Is it permissible for a menstruating woman to listen to the Qur'aan being recited?</b></p> <p><b>A.</b> It is permissible for a menstruating woman to listen to the Qur'aan Majeed being recited. However, she may not recite it.</p> <p><b>Q. Is it permissible for persons in janaabat to be in the same room where the mayyit is?</b></p> <p><b>A.</b> People in the state of janaabat should not sit near to the mayyit (deceased). They should not be in the room where the mayyit is.</p> <p><b>Q. Is it permissible to perform Nafil Salaat sitting without valid reason?</b></p> <p><b>A.</b> While performing Nafil Salaat sitting without valid reason is permissible, the thawaab is reduced 50%. Fardh, Sunnatul Muakkadah and Witr may not be performed sitting without valid reason.</p> <p><b>Q. Some people say that an eclipse of the moon signifies punishment for the moon. Is this true?</b></p> <p><b>A.</b> All the funny stories you hear about eclipses are baseless superstition. An eclipse is a sign of Allah Ta'ala. Two raka'ts with long Surahs should be performed during an eclipse.</p> <p><b>Q. Are there any special Salaat and Duas to be made on the Night of Baraa't?</b></p> <p><b>A.</b> There is no special Salaat and number of raka'ts for the Night of Baraa't (15 night of Sha'baan). The whole night is auspicious. As much ibaadat as possible should be made.</p> <p><b>Q. When is the last day for paying Sadqah Fitr?</b></p> <p><b>A.</b> Sadqah Fitr should be distributed before Eid, at the latest before Eid Salaat. However, if it was not distributed by this time, the obligation remains and it has to be paid at any time. It could be paid at any time during Ramadhan.</p> <p><b>Q. What kind of Sunnat are the two raka'ts after Jumua Fardh Salaat?</b></p> <p><b>A.</b> The two raka'ts after the Fardh of Jumua are Sunnatul Muakkadah.</p> <p><b>Q. Some scholars say that the congregational dua after Fardh Salaat is bid'ah. Please comment.</b></p> <p><b>A.</b> The dua after Fardh Salaat is a Sunnah practice. While it has a congregational form, it is in reality dua made individually. It is for this reason that it is Sunnat to make the dua silently. Everyone should engage in his own dua. One may begin with the Imaam, before the Imaam or after the Imaam has commenced with the dua. It is not necessary to begin and end with the Imaam. Making the dua loudly is not permissible.</p> <p><b>Q. Some persons claim that it is permissible to breastfeed a baby for more than 24 months. What is the Shariah's ruling?</b></p> <p><b>A.</b> It is haraam to breastfeed a baby for more than two years. The people who deny this are absolutely ignorant. Their denial of the law stated clearly in the Qur'aan is kufr. They lose their Imaan by denying this law of the Shariah.</p> <p><b>Q. A person said that a very old woman who does not menstruate does not have to observe Iddat when her husband dies. Is this correct?</b></p> <p><b>A.</b> Even a very old woman of more than a century, has to observe the Iddat of four months and ten days when her husband dies. What some people are saying is baseless.</p> <p><b>Q. Recently a politician who was</b></p>	<p><b>ETHANOL?</b></p> <p><b>Q. The under mentioned excerpt was taken from an Islamic site's definition of what constitutes 'Halaal':</b></p> <p><i>"With specific reference to ethanol, it would be Haraam (unlawful) if taken as an intoxicant. However, where such alcohols are used as manufacturing aids as solvents, carriers, etc. in miniscule quantities, this would be condoned due to public predicament. There is no fixed 'permissible trace level'. However, for operational purposes, Halaal certifying organisations have set acceptable trace levels of 0,5%."</i></p> <p><b>Can you please clarify what is meant by this, and what could constitute 'public predicament'?</b></p> <p><b>ANSWER</b></p> <p>Ethanol is used in almost all manufactured items today. There is hardly anything which is free from this substance. The 'excerpt' is basically correct. Provided that the alcohol is not derived from grapes or dates, the items contaminated with ethanol could be used externally, not for consumption.</p> <p>Coke, soft drinks and other edi-</p>	<p>bles which contain ethanol are not permissible regardless of the miniscule quantity.</p> <p>There is no Shariah substantiation for the .05% level. Since the items, will be used for external application, the quantity is irrelevant. Those who have fixed this limit are devious and dishonest. The reason why they selected this limit without any Shar'i evidence, is because the quantity of ethanol in soft drinks such as coke, etc. is always less than 0.05%. Since they love to consume these drinks. They are trading the laws of Allah Ta'ala for a miserable price.</p> <p>Also, if no halaal medicine is available, then medicine containing the ethanol may be used.</p> <p>"Public predicament" in this context means extensive and intensive prevalence and utilization by the masses coupled with the provision that no 100% halaal substitute is available. For example, if all the water entering our homes is contaminated, and we have no other water except this contaminated water, then in the circumstances it will constitute 'public predicament' which renders the water permissible.</p> <p><b>Q. Is it permissible to sell TV antennas and nail polish?</b></p> <p><b>A.</b> It is not permissible to sell nail polish and TV antennas. Aiding in sin and transgression is haraam. The Qur'aan Majeed unequivocally prohibits aiding in sin.</p> <p><b>Q. A moulana associated with an Islamic radio station participates in drag races. Is this permissible for a moulana. Even according to the law of the land drag races are unlawful.</b></p> <p><b>A.</b> 'Drag' races are haraam for all. The prohibition is more emphasized for a person who purports that he is a 'Moulana'. The radio you have referred to is called 'Radio Shaitaan'. It propagates even zina. It is immoral and rotten to its core. The clique of molvis staffing that evil radio station is immoral and they deceive and mislead Muslims under Deeni guise. They are shayaateen in human form. May Allah Ta'ala save the Ummah from the ulama-e-soo'.</p> <p><b>Q. Is it permissible for a married woman to operate a business?</b></p> <p><b>A.</b> A woman may with the permission of her husband, operate any lawful business from her home or from a place where there will be no contact with males. She may not open a shop in a public mall for example. Without the consent of her husband she may not operate any business even from the home.</p> <p><b>Q. Are online auctions permissible?</b></p> <p><b>A.</b> The online auctions are permissible.</p> <p><b>Q. In Islam how is a marriage consummated?</b></p> <p><b>A.</b> Consummation of the marriage is effected in one of two ways: (a) Sexual relations (b) Such privacy in which it is possible for sexual relations to take place. Even if relations</p>
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# Questions and Answers

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do not take place, then too such privacy will fulfil the requisite of consumption.

**Q. Is solar heating permissible? I have heard conflicting views.**

**A.** While we cannot say that solar-heated water is not permissible, it is advisable to abstain. It is possible that the Hadith which prohibits the use of water heated by the sun could also apply to solar-heated water. It is also possible that the Hadith refers to only water exposed to sunlight. Allah knows best.

## FLYER MILES

**Q. Are flyers miles permissible? A registration fee has to be paid. It is said that the fee is only for administration costs.**

**A.** ‘Flyer Miles’ are supposed to be ‘gifts’. The registration fee is in fact in lieu of the miles. If it was a pure gift, it would not have carried a fee regardless of what designation is given to the fee.

This deal is therefore *Hibah bil I’waz* which is in the category of a sale (*Bay’*). The validity of a sale demands that both commodities be known. But in the case of flyer miles, the amount of miles is not known (*Majhool*) when the fee is paid. Regardless of what the payment made is used for, the fact remains that the one who will be receiving unknown gifts in the future is required to make a payment. Thus there is the element of *Qimaar*.

If Zaid gives Bakr a bag of rice as a gift, but requests R10 which he (Zaid) wants to pay to a worker who had carried the rice to his (Zaid’s) house, then this will be *Hibah bil I’waz*, whose *ahkaam* will become applicable. Zaid cannot later make *Rujoo’* of the gifted item on the basis of the argument that the R10 was not for him, but was merely to pay his worker (it was like the registration fee), hence according to Zaid it is not *Hibah bil I’waz*. However, Zaid’s argument is invalid since according to the Shariah, it is *Hibah bil I’waz* which precludes *Rujoo’*.

Furthermore, in this transaction there is no tangible commodity (*maal*). The registration fee is a payment in advance for unknown services to be rendered in the future. The flyer miles transaction is not permissible if a fee has to be paid, irrespective of the purpose for which the fee is paid.

**Q. Some learned people argue that shellac is permissible just as honey which is the excreta of bees is permissible? Is this argument sound?**

**A.** The laws of the Shariah are the products of Wahi, not the products of man’s reasoning. Tell them to eat the real excreta of the lac bug. They should not eat it after subjecting it to a process to produce what they call ‘shellac’. Tell them we eat the real ‘excreta’ of the honeybee because Allah Ta’ala says in the Qur’aan that the ‘excreta’ of the Bee is a wonderful *ni’mat* for us, but the same Allah Ta’ala’s Shariah states that insects and any part of insects are Haraam.

Tell them to eat the excreta in its original form of all insects and of cockroaches and of flies because we consume the ‘excreta’ of the Bee in its original form, not in any ‘shellac’ form. Tell them to drink the urine of the cow because milk and urine, both come from the stomach of the cow according to the Qur’aan. There is only a difference of colour and odour, but the Qur’aan says that the milk comes from between blood and faeces. So tell them to consume the blood and the faeces too of the cow. All of this *najaasat* becomes ‘halaal’ in terms of their corrupt logic. We only now need Sanha’s halaal certificate for halaalizing all the excreta, urine, blood, etc.

**Q. A Mufti in America says that due to lack of trust on their women-folk and due to safety concerns, women should be allowed to attend the Musjid for Taraaweeh. It is neither safe nor advisable for the men to leave their wives alone at home for the long period it takes at the Musjid for Taraaweeh.**

**A.** If the menfolk have no trust in their wives, and if they have so much fear for their safety and chastity in America, then tell them (the males) to perform Taraaweeh at home, not in the Musjid. Tell these men to also remain in *Purdah* with their wives and perform Taraaweeh at home. Also advise them not to spend 8 hours a day at their shops and work-places because these are ideal times of considerable length for their wives to commit *zina* and for people to attack them. Tell them never to leave their wives alone at home for any length of time because all of their wives according to American men, are *zaaniyah* (adulteresses).

It does not matter whose view it is. The mufti sahib who issued this ridiculous fatwa is extremely short-sighted. This type of fatwa can be applied to a wide range of issues which will culminate in the mutilation of the Shariah. With their liberal and baseless fatwas they will emaciate the Shariah of Islam in the way that the Yahoood and the Nasaara have emaciated and annihilated the Shariats of Nabi Musa (alayhis salaam) and Nabi Isa (alayhis salaam). Do you see any semblance of the Shariats of the previous *Ambiya* among their people? But you will see the whole, pure Shariah of Muhammadur Rasulullah (sallallahu alayhi wasallam) intact because of ‘fanatics’ such as us sinful servants who have been appointed to guard this Divine Shariah and to ensure that it remains in its pure state until the Day of *Qiyaamah*.

**Q. A female who is in iddat has to leave home to write exams. Is it permissible?**

**A.** It is not permissible to leave the home to write exams during your *iddat*. The *iddat* is *Waajib*. It is Allah’s command. You may not violate the command of Allah Ta’ala for a worldly need which is not even a role ordained for woman by Allah Ta’ala.

**Q. A local qaari told a hafiz who**

## THE TONGUE AT MAUT

**Q. Recently there was an accident. The Muslim driver was stuck in the car. While the paramedics were working to free him, he was constantly screaming abusive four letter words. A crowd had gathered. I went to him, held his hand and said to him: ‘Read La ilaha il lallaah. I said this to him about six times. I then had to leave. Later we were informed that he had died. Why was he swearing so much? What should we recite to save ourselves from such a calamity?’**

**A.** Once a Wali went with a group of his mureeds to visit his neighbour who was on his deathbed. When people were making *talqeen* of the *Kalimah* to him, he would respond: ‘Ten, eleven’, etc.’ He continued to utter numbers until he died in this manner without the *Kalimah* on his tongue. The Wali was greatly grieved. He

then informed his mureeds: “This man was totally engrossed with his money. Night and day he was absorbed in making money and counting it. He had no thought for this Day of Maut. He thus left this world without the *Kalimah*, and with his money on his tongue. If you all want Allah’s Name to be on your tongue effortlessly when Maut arrives, then keep it moist with *Thikrullah* as *Rasulullah* (sallallahu alayhi wasallam) said: “Your tongue should forever remain moist with the *Thikr of Allah*.”

A person usually leaves this world with the words which were generally on his tongue. Since this person was addicted to uttering the vulgar words, he departed from the world with the evil abuse. May Allah Ta’ala forgive him and save us all from such calamities. People generally die as they lived, and they will be resurrected in *Qiyaamah* with those whom they loved and emulated.

**had folded his trousers above his ankles that it is haraam to have the trousers folded up in Salaat. Is he correct?**

**A.** The local qari displays a queer mentality. He should rather say and tell the hafiz that it is haraam at all times to wear a trousers which is below the ankles. When the hafiz commits the haraam act of unfolding his trousers after Salaat, then the qari adopts silence, and when he rectifies his haraam act by folding up the trousers, then the qari objects. His mind operates in reverse order.

**Q. Is it permissible for males to remove hair from the chest? If yes, should it be shaved?**

**A.** It is permissible for men to remove hair from the chest. Any safe method may be used to remove the hair.

**Q. If I keep my Ramadhaan qadha fasts in Shawwaal, will I also receive the reward of the six Nafl fasts of Shawwaal?**

**A.** If the *niyyat* is *Qadha*, the *thawaab* of the *Masnoon* fast will not be received.

**Q. From where should the musaafir calculate the 77 km distance required for a valid Shari’ journey? Is this distance from a person’s home or the municipal boundary of the town/city?**

**A.** The *safar* (journey) distance should be calculated from the end of the town/city where the built-up area ends, from whichever side one leaves the town/city. If there is no end of the built-up area, that is, the buildings encroach on even the next town, then calculate the distance from the official boundary of the town/city. The distance is never calculated from one’s house. The boundary refers to the boundary of the town/city, not the municipal boundary.

**Q. At what point does the musaafir’s journey end when he returns to his hometown?**

**A.** The moment you enter the bounda-

ry of your hometown, you cease being a *musaafir*. You will be a *muqem* as you enter the boundary.

**Q. Is it permissible to merge our business with a non-Muslim company. There are many advantages in such a merger.**

**A.** It is not permissible to merge with a non-Muslim company. Non-Muslims conduct their business in total conflict with the Shariah. *Riba* is the backbone of their business. Therefore, it is not permissible to merge with them.

**Q. I have let my flat to a non-Muslim who commits many haraam acts in the house even worshipping idols. Is the rent halaal**

**A.** The rent which the tenant pays you is permissible regardless of what he will be doing in the flat. You hired it for residential purposes, hence the rent is halaal.

**Q. I am a printer. Is it permissible to print flyers advertising tattooing?**

**A.** The Qur’aan Majeed unequivocally prohibits aiding in sin and transgression. Those who assist in transgression in any way whatsoever are categorized with the sinners. It is not permissible to print flyers, etc. advertising tattooing. Tattooing is haraam. The Hadith describes it as “the writing of *shaitaan*”. The money earned from such flyers, etc. is also haraam.

**Q. I have heard that the late Mr. Asmal who was cremated had expressed the desire to be buried. Does this not indicate that he was a Muslim?**

**A.** What he was in his heart is the domain of Allah Ta’ala Who will judge on the Day of *Qiyaamah*. Our concern is with the observance of Allah’s Shariah. We are not concerned with Allah’s judgments on the Day of *Qiyaamah*. The burnt out person did not live like a Muslim. He has publicly proclaimed his atheism and his love for whisky and gin which were per-





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fectly ‘permissible’ in his agnostic ideology. If he had reverted to Islam, he should have made this known. He should have declared his Islam. He should have publicly repented. He should have left a burial directive instructing that he should be buried as a Muslim since he is a Muslim. But, on the contrary, according to his family, his burial directive was ‘cremation’ – to be incinerated in *Naar (Fire of Jahannum)*.

In the final analysis, according to Rasulullah (sallallahu alayhi wasallam) a person will die and be resurrected the way he lived. May Allah Ta’ala save our Imaan.

**Q. Is it permissible for a woman to wear jeans and tops inside her home if her husband desires this type of dress?**

A. Jeans and tops are kuffaar styles. It is not permissible for a Muslim woman to wear such kuffaar garb even within her home and even if her husband wants her to wear it.

**Q. Is it permissible to listen to only good programs broadcast by these shaitaan radio stations?**

A. Since these radio stations propagate anti-Islamic ideas and practices under the guise of Islam, it is not permissible to listen to them, especially Radio Shaitaan which is the organ of the NNB Jamiat, and which fosters zina and teaches how to manipulate condoms for zina purposes. Not so long ago, it had a lengthy ‘bayaan’ on this zina issue. The discussion was between the so-called ‘Muslim’ female broadcaster and a non-Muslim male who was teaching her how to use a condom. This devil’s radio is too evil and immoral. But it operates under the name of Islam. Thus ignorant people are deceived and tricked into believing that whatever rubbish and haraam they broadcast is permissible in Islam.

**Q. Is it permissible to have a television for only internet purposes?**

A. It is not permissible to have a TV even for internet purposes. This is another avenue for great fitnah.

**Q. A relative who has died could not fast due to severe illness nor did he make a wasiyyat for fidyah to be paid for the missed fasts. He died during this illness. Can we pay the fidyah for him?**

A. If the deceased person had not recovered from the sickness to enable him/her to make qadha of the missed fasts, then Fidyah is not incumbent. The obligation is waived. However, if the sick person had recovered and was able to execute the Qadha, but had not done so, then Fidyah is imperative.

**Q. A Muslim owns a mine. How should Zakaat be paid on mines?**

A. One fifth of the mine’s yield must be given as Zakaat.

**Q. A girl is committing suicide by starving herself because her father had forced her to marry someone whom she did not want to marry. Is the father responsible for her contemplated suicide?**

A. The sin of the daughter’s suicide is on the girl as well as her father who

had forced her to marry someone she did not want. A father does not have such a right. It is wrong and not permissible for parents to force their children into unwanted marriages.

**Q. Is it permissible to perform Salaat in the room where my wife who is in her menses is sleeping?**

A. Yes, you may perform Salaat in the room even if your wife is bleeding (haidh).

**Q. Does an illegitimate child inherit in his father’s estate?**

A. The illegitimate child will not inherit in the estate of his biological father. He inherits only in his mother’s estate.

**Q. How should the ceremony for naming a child be conducted?**

A. In Islam there is no such thing as a naming ceremony. The baby is simply called by a name from the seventh day. All customs and ceremonies connected to naming the child are bid’ah and not permissible.

**Q. How should a person repent for having made gheebat? Is it necessary to seek forgiveness from the person?**

A. If the person is aware of the gheebat, then it is necessary to ask forgiveness from him. If he is unaware, then only repent (Istighfaar), and make dua for the one about whom gheebat was made. If the targeted person is unaware, one should not create ill-feeling by informing him of the gheebat one had made.

**Q. A modernist wants to know how could Hadhrat Umar (radhiallahu anhu) have prohibited mut’ah which was allowed by Rasulullah (sallallahu alayhi wasallam)?**

A. Ask the modernist from whence did he get the idea that it was Hadhrat Umar (radhiyallahu anhu) who had first prohibited it? Even if it was Hadhrat Umar (radhiyallahu anhu), then too, the entire Ummah, including the Sahaabah, submitted and accepted the validity of his decrees. But the factual position is that it was Rasulullah (sallallahu alayhi wasallam) who had unequivocally prohibited mut’ah. The modernist’s problem is that despite lacking Islamic knowledge, he reads shiah literature which appeals to the nafs, hence he joined the Shiahs in the slander against Hadhrat Umar (radhiyallahu anhu).

**Q. In Pakistan there is a Madrasah which accepts used things such as used wedding dresses, furniture, kitchen utensils, clothes and many other things. The management has these things repaired, and give them to poor and needy who get married. Some people, especially ladies, give there old an useless things which clutter their homes to this Madrasah. Then they give it a value and regard it as a payment of their Zakaat. Is their Zakaat discharged in this manner?**

A. It is not permissible for people to deduct from their Zakaat obligation the type of redundant items you have described. After these items have been given to the Madrasah, it becomes the

## COURT ACTION TO CANCEL ALLAH’S LAW!

**Q. A dispute has developed in a family regarding inheritance. The one party has instituted legal action to have the deceased’s Islamic Will cancelled, and that he be declared to have died intestate. A Mufti is supporting this application. He has also become one of the applicants to support this court application. Although the applicant party is privately claiming that the respondent has misappropriated assets of the deceased, this issue is not raised in the application. The application is only to have the Islamic Will cancelled and to have the deceased declared intestate. The applicants are claiming that the deceased was mentally unstable at the time he had signed the Islamic Will. What is the ruling of our Shariah regarding this matter, especially the Mufti supporting this kind of court action?**

A. It is palpably clear that the Mufti had erred grievously by agreeing to be among the applicants who had applied to the kaafir court for implementation of *Sareeh Kufri* (pure, unadulterated kufr) – such kufr which undoubtedly, expels a person from the fold of Islam. Perhaps the gullible Mufti was not aware of the *najaasat* and *kufr* in which he was entrapped by the applicants.

However, there is no justification for him, after realizing the horrible kufr mess, to remain on board the kufr trip to Jahannum. It is incumbent for him to withdraw from this kufr application. Even if we have to momentarily assume that assets had been usurped as the applicants are alleging, but not in the court papers, then too, there is no justification for going to the kaafir court, and even worse, no justification for applying for a kufr decree to cancel the Law of Allah Azza Wa Jal.

If the issue was usurpation of the deceased’s assets, the application should have concerned such assets, and not target the Shariah by applying for two decrees of kufr:

(1) A decree to cancel Allah’s Law pertaining to inheritance, that is the Islamic Will.

(2) A decree for confirming the kufr law of succession by having the deceased declared intestate.

Even if it is assumed that your grandfather (the deceased) was mentally unfit to sign the Islamic Will, it is completely irrelevant because an Islamic Will is Allah’s decree. It does not require documentary evidence for its validity nor does the person have to be sane. The Shariah’s law of inheritance automatically applies to the estate of the deceased. Nothing may set it aside.

The gravity of this offence is of exceptional proportion and it cannot be viewed lightly since it obliterates the very Imaan of the applicants. May Allah Ta’ala guide the miscreant applicants, and may they be bestowed with the taufeeq to repent and renew their Imaan.

property of the Madrasah. The Madrasah in turn spends and repairs these items which they give away to the poor. It is indeed despicable and extremely miserly to behave in this manner. The Qur’aan specifically condemns this kind of attitude which induces people to give useless and redundant items in the Path of Allah. It displays the disrespect they have for the Path of Allah.

**Q. Instead of giving the poor cash, is it permissible to purchase with the Zakaat money essential goods and give it to them?**

A. Yes, it is permissible to pay Zakaat with goods. You may purchase good items and give it to the poor as your Zakaat payment. Paying Zakaat with redundant items is sinful.

**Q. Is Zakaat payable on the wealth of a na-baaligh child?**

A According to the Hanafi Math-hab, Zakaat is not payable on the wealth of a minor (a child under 15 years or one who has not attained puberty). However, according to the Shaafi’ Matha-hab, Zakaat is payable on the wealth of even minors.

**Q. A husband owes his wife a substantial sum of money for Mehr. The husband has not paid the Mehr. Does the wife have to pay Zakaat on the Mehr which she has**

**not yet received, but which is owing to her?**

A. She has to pay Zakaat only when she receives the money.

**Q. Is it permissible for a man to deduct from his Zakaat assets the amount of Mehr he owes his wife?**

A. He may deduct the Mehr amount only if he has a genuine intention of paying her. In the absence of such an intention he may not deduct it from his Zakaat assets.

**Q. A poor person is indebted to me for a sum of money. Could I offset the debt amount with my Zakaat obligation?**

A. No, it is not permissible. Waiving the debt is not a Zakaat payment. Zakaat will not be discharged in this manner.

**Q. Is it permissible to pay Zakaat with cooked food?**

A. It is permissible.

**Q. If a Sayyid’s debt is paid with Zakaat, will the obligation be discharged?**

A. While the debt obligation will be discharged, the Zakaat will not be discharged.

**Q. Is it permissible to pass in front of a child who is performing Salaat?**

A. If the child is seven years old, then

(Continued on page 12)



## THE FITNAH OF GIRLS JALSAHS

A new craze of *jahl* in the community is the new bid'ah of immoral girls *jalsahs* which madrasahs and schools organize. The participating girls sing songs (nazams) and give speeches of *riya*.. The public is invited to waste time observing and listening to this fitnah. Regarding this trend of fitnah, the following question and answer appear in *Fataawa Mahmoodiyah*, authored by Hadhrat Mufti Mahmoodul Hasan (rahmatullah alayh):

### QUESTION

"There are Deeni madaaris in our city, Malegoan (in India). Qur'aan recitation, etc. are being taught to the girls. At the end of the year a special *jalsah* (function) is organized with full purdah arrangement. The purpose is to create Deeni enthusiasm in girls and women. At the *jalsah* girls, using loudspeakers, deliver speeches, (sing) nazams, etc.

Furthermore, girls from different madrasahs congregate and Qur'aan Qiraa't competitions take place. Prizes are awarded. Men also attend these functions. They listen to the speeches (and songs) of the young girls. Most of the participating girls and females are baaligh (adults). Is this kind of *jalsah* permissible according to the Shariah?"

(After mentioning some superficial 'benefits' of such *jalsahs*, Hadhrat Mufti Mahmoodul Hasam – rahmatullah alayh – states:

### ANSWER

"....But along with this, there is *fitnah*, especially when even males are invited. They too listen to the speeches over the loudspeakers and derive pleasure therefrom. The girls also sing the nazams with their me-

ludious voices. The congregating of women by itself is a specific fitnah. For this reason there is no permission for women to attend even family functions (e.g. walimahs). If the husband permits (his wife to participate), he too will be apprehended (by Allah Ta'ala).

From a variety of sources we gain the knowledge of fitnah. Letters pour in with questions (pertaining to this type of fitnah). If the girls are small, there is no fitnah (See comment below). However, the issue of big girls is different. They should not be educated in this manner nor should they give speeches. It is mentioned in Shaami, Vol. 2, page 665:

*"A woman should be prohibited from visiting strangers, from iyaadat (attending the home of a mayyit to condole) and from walimah. If he (the husband) permits her, both are sinners. (She should be prohibited) even if the walimah is held at the place of her mahrams because of the congregation (of all and sundry). Therefore such gatherings are normally not without fasaad (immoral mischief)."*

### OUR COMMENT

This type of *jalsah* is not permissible for even little girls. Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) has emphasized that when a girl is seven years old, she should observe purdah for family mahrams, and when she is six years old, then for non-family mahrams.

The *fitnah*, *fisq* and *fujoor* of the age demand total prohibition. All female *jalsahs* are haraam. Only those devoid of intelligence and foresight see goodness in these functions of *fitnah*.

## RAMADHAAN AND INDULGENCE IN EVIL AND THE RADIOS OF IBLEES

(Continued from page 1)

structive broadcasting.

Allah Ta'ala has ordained the Nights of Ramadhaan to be special occasions of Ibaadat – wonderful opportunities to gain Divine Proximity. In total rejection of the Command of Ibaadat, these radios of Shaitaan embroil the creation of Allah Ta'ala in *fisq*, *fujoor*, *laghw* and *rafth* (immorality, vulgarity and futility). These appendages of shaitaan by mismanipulating the Deen are depriving Muslims from the abundance of virtues and goodness of the holy Nights of Ramadhaan. Regarding the auspicious Nights of Ramadhaan, Rasulullah (sallallahu alayhi wasallam) said: *"Verily, this Month (of Ramadhaan) has alighted on you. In it is a Night*

*better than a thousand months. He who is deprived of it, verily he has been deprived from all goodness. And, it is only a mah-room (a totally deprived person) who is deprived of goodness."*

These radios of Iblees are totally deprived of even a semblance of goodness. They therefore, entice and entrap ignorant Muslims into their shaitaani snares, driving them away from Allah's Nearness and leading them to satanic proximity. Muslims should have mercy on their own souls and abstain from satanically squandering the auspicious moments of the Nights of Ramadhaan listening to the evil radios and participating in their satanic competitions.

## GREED, RIBA & CALLOUSNESS

Q. The house in which my parents live belongs to my mother. Since they were finding it very difficult to pay the bond, my brother-in-law (sister's husband), Mr.A, told my mum (Mrs.J) that he will pay the bond for her. The bond at that time was R240,000. He told us that he is able to pay R200,000. We should find the balance, which we did. My parents had to see to the maintenance of the house and pay the rates. Mr.A said that in the event the house is sold he will have to be paid his 'expenses'. When asked at that time what his expenses are, he replied: "R240,000 including lawyer's costs."

Although the house belongs to my mother, it is registered on my name. The title deeds of the house were given to Mr.A who pledged it to a bank as security for an overdraft for his business.. I had to travel to Durban to sign the documents.

On 27 April 2011, Mr.A mentioned to my mother (Mrs J) that the expenses on the house are now standing at R500,000. On 17 May 2011, Mr.A stated to Mrs J that arrangements should now be made to transfer the house to himself. In the year 2000 when he had made available the money, he did not say that the costs would increase on an annual basis. He now says that we are liable to pay the interest on the overdraft which he had taken. I asked him two questions:

1. When did he stipulate that from R240,000 the amount would escalate to R500,000? R200,000 was cash he had given, and R40,000 was for lawyer's costs.
2. When did we sell the house to him that a transfer has to take place?

My brother-in-law said that I had signed an agreement of sale at his lawyer because he had bought the house. He claims to have made the agreement with my mum. I did sign at the lawyers, but Wallaah! I never saw the need to read the papers since I trusted my sister's husband. I had understood that he had done a noble need to pay my mum's bond. I therefore did not question him about the papers they gave me to sign. At a family meeting with him he said that he wanted between R400,000 and R500,000 to settle the matter. My brother reminded

him that he had used the title deeds for his business and had made profit over the ten year period.

On 9 June 2011 arrangements were made by Mr.A for a discussion with a Mufti. Mr.A said at the meeting that today the house is worth R1,2 million, and that is why we are now asking questions. The Mufti asked us to 'up' the offer to settle the matter amicably. Despite us being in financial straits, we were given the choice to pay R400,000 as a 'Sulah' (compromise) agreement or go for arbitration with the possibility that ownership of the house could be given to Mr.A.

My aged, ailing parents are crying tears of blood. They cannot believe that their eldest son-in-law is doing this to them. In the ten years Mr.A. never told his wife (my sister) or anyone else that he had bought my mum's house. There is not a single witness to the alleged sale. My mum denies that she had ever sold the house to him. Why would my mum who bought the house in 1988 for R240,000, sell it 12 years later for R200,000?

He took advantage of an old woman who is ignorant of business dealings and he twisted his words to make it appear that he was acting out of compassion. He schemed with his lawyer to con me into signing documents which he says is a sale agreement and which I have not seen to this day. I was told at the time that it was a WILL document to protect Mr.A should anything happen to me.

What is the position in terms of the Shariah. Since the house belongs to my mum, what is the position if I had unknowingly signed a sale agreement? My mum with the Qur'aan in her hand and saying that Allah is her witness, declared that not once did Mr.A say that he is buying the house for R200,000. She accepts that she owes him R200,000 plus R40,000 which he said was for lawyer's costs. What is the ruling of the Shariah?

### ANSWER:

We have understood from your explanation that the house does not belong to you, but to your mother or to both parents. On the basis of this understanding the ruling of the Shariah is that even if you had signed a sale agreement, it will not be valid. Since you are not the owner, your signing the agreement has no validity, and it has absolutely no

effect on the ownership of the house. The house remains the property of your mother/parents.

The act of inducing you to sign a document under false pretences is most despicable. It is haraam in terms of the Shariah, and fraud in terms of the law of the land. If the lawyer had made you sign the document without explaining to you what you were asked to sign, he too is liable for deception and aiding in the commission of fraud.

Your brother-in-law had advanced a loan of R200,000. It is haraam for him to increase the sum to R240,000, for that is clear-cut haraam riba (interest). If he had obtained the R200,000 as a loan from a bank, payment of the interest is his problem. If at the time your parents were aware that he was obtaining a bank loan and that the interest would be R40,000, then both he and your parents are guilty of a grievous sin. In that case, he can claim the R40,000.

His current claim of R400,000 is a cruel haraam act. It is not a valid '*sulah*' He has no right to make such a haraam claim. He should not be paid this exorbitant sum of riba. If he had allowed the R200,000 to accumulate so much interest, it is his problem. According to the Shariah he is entitled to only R200,000 because that was the sum he had loaned your mother.

According to your letter, it is manifest that there was no sale. It is ludicrous to come ten years after the event and claim that he is the owner of the house. You should refuse to sign. Write a letter to the lawyer and demand to see the document you had signed, and who the witnesses were. Deny that you or your mother had ever entered into a sale agreement with your brother-in-law. After the lawyer provides a copy of the document, if it happens to be an agreement of sale, then write to him that you will take the matter further and inform the Law Society of the fraud that he had perpetrated. You were at the time told that you were signing a Will.

It is absolutely ridiculous and haraam for a Mufti to tell you and your mother to pay R400,000 for a loan of R200,000. Your brother-in-law is motivated by greed which has led to his callous attitude. He should drown himself in shame for his cruelty to his own 'mother' and 'father'. According to the Shariah, parents-in-law are in the class of parents.



## SEPARATE FACILITIES FOR WOMEN AT THE MUSAAJID

**Q. A Mufti in the U.S.A. while acknowledging that the Shariah has prohibited women from the Musjid is of the view that in the present age women are all over in the public. Therefore separate Salaat facilities at the Musaaajid should be set aside for them. He says that the Ulama who are against this are extreme. Please comment.**

**A.** The advice which the mufti proffers regarding the construction of separate facilities for females at the Musaaajid is extremely short-sighted and not permissible. This Deen of Islam was revealed, completed and perfected more than fourteen centuries ago. There is no room for changing the masaa-il of Islam to accommodate deviation and what has been impermissible since the time of the Sahaabah.

Today among the Yahood there remains not a semblance of the Shariah of Nabi Musa (alayhis salaam), and among the Christians not a semblance of the Shariah of Nabi Isa (alayhis salaam). The reason for this total loss of the Shariats of the previous Ambiya (alayhimus salaam) is the policy of subjecting their respective Shariats to an evolutionary process which permits perennial change, distortion, misinterpretation, mutilation and transmutation of the Laws of Allah Ta'ala. Every Tom, Dick and Harry has a licence to interpret and distort the religion in terms of their fanciful reasoning and nafsani demands.

But, by the fadhl of Allah Ta'ala Islam will not be extinguished because Allah Ta'ala has created a mechanism to protect the originality and pristine purity of this Deen, and that mechanism is the institution of the Ulama-e-Haqq whose obligation is to act as the watchdogs of the Divine Shariah.

The proposal to open up the Musjids or to establish separate Salaat facilities attached to the Musaaajid for ladies because they are already wandering in public is a deception of shaitaan. Such deceptions of shaitaan are termed *Talbeesul Iblees*. Shaitaan approaches 'scholars' – shallow-minded 'scholars' whose hearts and minds are anchored to the dunya, and who submit and make subservient the Shariah to worldly expediencies – such expediencies which are haraam, and grips them in his tentacles. Instead of issuing the Shariah's ruling for the expediency, the endeavour – the haraam endeavour – is to distort and mutilate the Shariah to conform to the development.

Thus, the endeavour is to

give recognition and confer permissibility to female participation in public life by twisting the Shariah's prohibition of females attending the Musjid into a confounded 'permissibility' which in reality is a haraam 'permissibility'. It is illogic and haraam to change a ruling of the Shariah simply because women are participating in public life, shoulder to shoulder with males. Our reaction should be the opposite. The prohibition to attend the Musjid should be more emphasized and women should be educated and castigated for their emergence from their homes in emulation of their western counterparts. Their haraam emergence and participation in public life should be condemned regardless of whether they accept or reject. It is downright stupid and not permissible to argue that since women are participating in brothels, we should open up the Musaaajid for them for Salaat.

The presence of women in public malls, etc. is not grounds for transforming a haraam practice into a permissible one. On the contrary, the liberal muftis who are trying to make women's emergence acceptable, should rather fulfil their obligation of *Amr Bil Ma'roof Nahy Anil Munkar* by education and propagation to inform women that their participation in public life in the domain of males is haraam.

If a woman has degenerated to the level of mingling with the opposite sex and participating fully in public life as mentioned by the 'mufti' in his corrupt fatwa, then what prevents her from performing her Salaat in a corner of the mall or in the office where she works or in a corner on the pavement? In fact, we (males) do exactly so. We perform Salaat anywhere in the public if there is no Musjid nearby. Now if a woman acts like a man and emerges from her home to mingle with the opposite sex in public, then she too can perform Salaat in the public as men do.

The entire day she spends in public. Suddenly when Salaat time arrives then she will make it Qadha or forgo it rather than perform it in the public which she has made her 'home'. It is indeed preposterous and unjust to charge the prohibitions with extremism for preventing women from the Musjid, when the women are in fact practising haraam extremism by being in public, then aggravating their haraam extremism and sins by abstaining from Salaat and making it qadha simply because there is

no Musjid nearby or no ladies facilities. Since they have chosen the haraam practice of public participation, they should perform their Salaat also in the public.

All the arguments in favour of women's facilities are the effects of Satanism. Shaitaan whispers his shaitaaniyat into the brains of moron 'muftis' who have a concept of churning out 'halaal' fatwas from haraam acts. Two haraam acts do not equate to a halaal act. Thus, the act of female intermingling is haraam. The act of women attending the Musjid is haraam. These two cannot be fused into a halaal.

By legalizing women's facilities at Musjids, the practice will become entrenched. It will become a permanent feature of the Shariah's landscape in the same way as the Yahood and the Nasaara have made all their haraam interpolations integral parts of their respective religions.

The liberal 'muftis' who are acting as the representatives of women in the public, despite acknowledging the reason for the Sahaabah preventing women from the Musjid, believe that it is allowed today when the same dangers have multiplied manifold in this age of immorality. We cannot simply resign ourselves to accepting female intermingling in the public domain. We must and shall continuously castigate their evil regardless even if not a single woman accepts the naseehat of the Shariah. Our obligation is only to deliver the clear Message of the Deen. *Hidaayat is the prerogative of Allah Ta'ala*. He guides whomever He wills, and He leaves to stray whomever He desires. Our duty is only to guard the purity of Islam. And, this obligation demands rejection of the new-fangled contaminated, corrupt 'fatwas' of the shallow-minded, modernist 'muftis' who are bereft of *Khauf-e-Ilaahi (Divine Fear)*. It seems that they believe that they are not going to die, hence their audacity in churning out corrupt 'fatwas' which only mislead people further into corruption and moral degeneration.

The errant 'mufti' cites the 'classical' Fuqaha as if the fatwa which they had issued was personal opinion which could be set aside. He acquits himself as if the 'fitnah' which was and is the basis for the prohibition, no longer exists in the present age, hence he subtly attempts to restrict the prohibition with what he describes as "*the context in which the Fuqaha were giving such verdicts*". Any Muslim of intelligence who has no shaitaani objective will understand that the "*context of the Fuqaha*" exists today to a far greater

degree to warrant an emphasis on the prohibition. Nothing has developed since the era of the "classical" Fuqaha to warrant a relaxation or amelioration in the strict fatwa of prohibition. On the contrary, the *fitnah* has multiplied manifold.

Arguing in favour of female emergence in conflict with the unequivocal prohibition announced in the Qur'aan and Ahaadith, the liberal 'mufti' says: "*The need to emerge out of the house was not like the need we have in today's complicated world.*" This is utterly fallacious. Zina may not be justified nor mitigated by arguing that the times of our era differ vastly from the time when the prohibition was revealed. Such arguments are satanic. The 'context' is the same. Nothing has happened to the 'context' to justify the forging of a new 'fatwa' on an issue in which the "*context*" has only worsened. Furthermore, even if the 'context' changes for the better, the prohibition can never be mitigated or relaxed until the day of Qiyaamah because never is it possible for an age such as the age of the Rasool (sallallahu alayhi wasallam) and the Sahaabah to be resurrected. The 'fitnah' which had already developed during the age of the Sahaabah and on which basis the prohibition was enacted by Hadrat Umar (radhiyallahu anhu) and the Sahaabah, will not be ameliorated. That fitnah is in a constant incremental state of worsening.

The liberal mufti very ignorantly avers that it is "unfair" to prevent women from the Musaaajid in view of them already being all over the show and the market places, etc. Thus, he advocates relaxation of a Shar'i prohibition on the basis of haraam acts perpetrated by women. In other words, he confers acceptance and respectability to women in the streets and market places, hence the doors of the Musaaajid should be thrown open for them. The consequence of this stupid, lopsided satanic logic is nothing other than the introduction of the fitnah into our last bastions of piety, namely, the Musaaajid. The "scholar of piety" who had advocated this stance, is extremely short-sighted and shallow in his knowledge, hence he ventured this stupid opinion.

This very same logic could be extended to prostitutes in a brothel. In terms of this lopsided logic emanating from warped brains, it follows that the Musaaajid should open their doors for prostitutes to perform Salaat since they are already on the streets and in the vice dens plying their haraam abominable trade.

The current 'complicated world' is not valid grounds for

women's emergence. In fact, the contrary is valid. That is, due to the evils of the current 'complicated world', the need for women to remain indoors is greater than the need which had existed during the age of the Sahaabah.

He further tries to justify females going to the Musjid by saying: "...at times there may be a genuine need for women to go out to the Mosques, such as when travelling...." This reasoning is deceptive, and another example of *Talbeesul Iblees*. Firstly, he has been compelled to confess and concede that the need for women to emerge from their houses is restricted to "times of genuine need". Such need had always existed since time immemorial. Despite their emergence during times of genuine need, the prohibition had remained in force for the past fourteen centuries. Womenfolk in our communities had always emerged from their homes when there was genuine need. When this happened, Allah Ta'ala always made arrangements for their Salaat to be performed on time in privacy.

Genuine need is not prowling in the malls, market places and working in factories and offices. Genuine needs are visiting relatives, close friends, etc. They will perform Salaat at the homes of the people whom they visit. If they visit for any other valid reason, they can perform Salaat wherever they happen to be. But, the reality is that there is never a need for qadha, and never such a situation where they cannot find facilities for Salaat. Their necessary emergence is seldom, while in this age, their emergence is an abundance of haraam. And, for this haraam, the prohibition may not be abrogated.

Thus, the stance of those who prohibit women from the Musjid is never 'extreme'. It is tantamount to kufr for branding a *Hukm* of the Shariah as being 'extreme'. Every ruling of the Shariah is moderate and designed for the welfare and best interests of the Ummah. The miscreant 'mufti' who has branded the Ulama who prohibit women from the Musjid as being 'extreme' is implying that the ruling of the Shariah is 'extreme'. He should repent for such denigration of the Shariah. He plods the path of *baatil* and *dhalaa*.

### KUFR – ITS CROOKEDNESS

**"O our Rabb! Do not make our hearts crooked (with kufr) after You have given us Hidaayat (of Imaan), and bestow to us Your Mercy. Verily You are the Bestower (of all goodness)." - Qur'aan**  
**"He who is today silently involved in kufr, will come to his senses in the coma of Maut." (Akbar Ilaahbad)**



## GHAFLAT AND SHAITAANIYAT

(Continued from page 1)

to bed so that his entire day in his mundane activities, and his entire night in his sleep are recorded as an uninterrupted period of Thikrullah. Thus, Rasulullah (sallallahu alayhi wasallam) said: *“Every obedient person is a Thaakir (one who is engaged in Thikr).”*

When a person abstains from constant Thikr, then according to the Qur’aan, Allah Ta’ala creates a special shaitaan who steers and drives the *ghaafil* (the oblivious one). He is constantly influenced by shaitaan. His thoughts, statements and acts all become manifestations of shaitaaniyat.

Rasulullah (sallallahu alayhi wasallam) said: *“Verily, shaitaan sits glued on the heart of man. When he (man) engages in Thikr, shaitaan flees. When he is ghaafil, shaitaan casts waswasah (into his mind).”*

Thikr is the most efficacious method for combating and eliminating shaitaani wasaawis. The Qur’aan Majeed states: *“When shaitaan assaults you with (his) evil whispering, then recite Ta-awwuz (Authubillaah).....”*

*Those who have taqwa, when a group of the shaitaan assaults them, they lapse into Thikr. Then suddenly they see (i.e. shaitaan disappearing).”*

Every Muslim is required compulsorily by the Shariah to keep his/tongue fresh with the Thikr of Allah Ta’ala. Rasulullah (sallallahu alayhi wasallam) said: *“Your tongue should remain ever fresh with the Thikr of Allah.”* This is a reference to Thikr 24 hours of the day. When the tongue is engaged with thikr during the wakeful moments, then every breath during sleep is recorded as Thikrullah. Constant Thikr will banish ghaflat and shaitaaniyat. The Muslim will then become more aware of his Deeni responsibilities and develop a greater perception of the Divine Presence and of the transitory and perishable nature of this world, and of the reality of Akhirah. Allah Ta’ala warning those who refrain from constant Thikr, says in the Qur’aan Majeed:

*“Wail (Jahannum / Destruction) for those whose hearts have hardened as a result of abstaining from Thikrullah.”*

## A ZAALIM IS PUNISHED

**HADHRAT** Amar Bin Dinaar (rahmatullah alayh) narrated the following episode in which there is great *ibrat* (lesson) for the *zaalimeen* (oppressors).

Once a man from Bani Israaeel who was living on the seashore, heard someone proclaiming: *“Whoever sees me should refrain from zulm (oppression).”* The Israaili man asked: *“O servant of Allah! What is your story?”* The man said: *“I used to be a policeman. One day I was walking along this very shore. I saw a fisherman who had caught a big fish. I asked him to give the fish to me. He refused. I asked him to sell the fish to me. When he again refused, I struck him with my whip and forcibly snatched his fish and left.”*

I took the fish home. After it was prepared, I sat down to eat. While I was about to eat of it, the fish suddenly came to

life and sunk its teeth deep into my hand at the thumb. After a very long struggle and excruciating pain, we managed to pry open the vice-like grip of the fish’s teeth. My thumb immediately started to decompose. The physician diagnosed cancer and advised immediate amputation. After amputation of my thumb, the decomposition began on my hand. The physician said that it was imperative to amputate my hand otherwise the cancer will spread and ultimately consume my whole body.

After my hand was amputated at the wrist, the decomposition began on my forearm which was then also amputated. The disease spread to my upper arm. When this happened, I panicked, lost my nerve and ran into the wilderness abandoning my family. I wandered around aimlessly and screaming. One day during

*Friday when Allah accepts any dua of a servant as long as he does not supplicate for something sinful or breaking family ties. (5) The Hour (of Qiyaamah) will be on Friday.*

*There is not an Angel who is close to Allah nor a heaven nor the earth nor the wind nor a mountain nor a stone, but it fears the Day of Jumuah (for it may be Qiyaamah).” - Hadith*

## ALLAH’S GAZE OF MERCY

Rasulullah (sallallahu alayhi wasallam) said: *“When it is the first night of Ramadhan, Allah casts His Gaze (of Rahmat) on His creation. When Allah casts His Gaze (of Mercy) on a servant, never ever will He punish him.”* (Narrated by Abu Hurairah – radhiyallahu anhu)

It does not behove the Muslim to deprive himself/herself from this wonderful bounty of Allah Ta’ala. But how will the Divine Gaze focus on a disobedient servant indulging in the evil of shaitaan’s radios? Most unfortunate is that disobedient servant who is deprived during these auspicious Nights of Allah’s Gaze of Rahmat. The Divine Gaze of Mercy will be diverted from the one who ignores this Gaze by gratifying the inordinate nafs with the haraam futility broadcast by the snares of shaitaan – these so-called ‘Islamic’ radios.

## THE OCCASION OF PARDON

*“Hark! Verily, every night (of Ramadhan) at the time of sahr (suhoor/sehri), and at the time of iftaar, Allah pardons 700,000 persons on whom the punishment from Rabbul Aalameen has become incumbent.”* How can people of Imaan destroy these wonderful opportunities and moments of Ramadhan indulging in the evil of the shaitaani radios?

my aimless wandering, overcome with fear and fatigue I sat down under a tree. Whilst I was between sleep and wakefulness, I heard someone saying: *“How long will you continue to dismember yourself? Make amends with the one whom you had oppressed. You will then attain salvation”*

At this juncture I recalled the episode with the fisherman. I now understood that this malady was a punishment from Allah Ta’ala. I went to the sea shore in search of the fisherman and found him casting his net into the water and drawing out fish. I waited until he had retrieved his net full of fish. I went up to him and said: *“O*

## FAST AND IFTAAR – THE SUNNAH WAY

Fasting is an act of Ibaadat which has rules which the Shariah explains in detail. Fasting is not mere abstention from food, water and sexual relations. In addition to the physical fasting, is the spiritual fasting which completes and perfects the Fast. The spiritual dimension of Fasting demands abstention from haraam, mushtabah (doubtful acts), futility anger, abuse, impatience, etc. Nonsensical acts (futility) are all such acts and statements which are devoid of any worldly and Akhirah benefit. The ultimate consequence of indulgence in futility is indulgence in haraam.

Rasulullah (sallallahu alayhi wasallam) said: *“Often for a fasting person there is nothing in his fast except hunger.”* His fasting is like an animal which is restrained from eating and drinking. He does not abstain from sin, lies, nonsensical talk, etc. In this way he totally ruins this wonderful ibaadat of Saum (fasting).

One of the Masnoon (Sunat Acts) of Fasting is to make *Iftaar (break the fast)* in the way Rasulullah (sallallahu alayhi wasallam) instructed us to observe *Iftaar*. Rasulullah (sallallahu alayhi wasallam) said: *“Whoever finds dates*

*should break the fast with it, and whoever has no dates, should make iftaar with water.”*

In another Hadith it is mentioned:

*“Rasulullah (sallallahu alayhi wasallam) used to break the fast with three dates or with something which the fire did not touch (i.e. it was not prepared or it was an uncooked item).”*

Feasting – eating pies, samosas, drinking haleem and devouring plates of food at the time of *Iftaar* and inordinately delaying the Maghrib Salaat are in conflict with the Sunnah. The thawaab and benefits of the Fast – both spiritual and physical – are substantially reduced by violating the Sunnah method.

The dates could be simply taken during the duration of the Athaan or while the Muath-thin is making *Iftaar* just prior to the Athaan. The Athaan is recited *after* sunset, that is when it is time to break the fast. So everyone may commence breaking their fast when the Muath-thin makes *Iftaar* just before entering the Minaret for Athaan. *Iftaar time is a time when duas are readily accepted.*

servant of Allah! I am your slave at your service.” The fisherman said: *“O nephew! Who are you?”* I responded: *“I am that policeman who had struck you with the whip and snatched your fish.”* I showed him my hand.

He recoiled with fear when he saw the state of my hand. He supplicated to Allah Ta’ala for protection, and he said: *“I have forgiven you.”* As he spoke, the worms began to fall from my decomposing arm, and the malady instantaneously disappeared. As I was about to leave, the fisherman told me to wait. He said: *“I have committed a grave injustice to you by having invoked Allah’s curse on you. After all, the fish had really no value. That curse was accepted.”* He took hold of my hand and told me to accompany him.

We went to his home where

he called his son and instructed him to dig in a corner. Soon a vat was retrieved. In it were thirty thousand dirhams (silver coins). The fisherman gave me 10,000 dirhams. Thereafter he instructed his son to count another 10,000 dirhams which he gave to me and said: *“Distribute this to the poor and needy in your locality.”*

I pleaded to him to inform me of the curse he had made. He said: *“When you struck me on the head with the whip, I raised my eyes to the heaven, cried and supplicated: ‘O my Rabb! You have created him and me. You gave him greater strength than me. You made me weak. Then you imposed him on me. Neither did you protect me nor gave me sufficient power to repel him. O Allah! I plead to you by Your Power to make him an ibrat (lesson) for people.”*

## JUMUAH

*“The chief of days by Allah is Jumuah (Friday). It is greater than the Day of Nahr and the Day of Fitr. It (Jumuah) is related to five momentous events. (1) Aadam (alayhis salaam) was created on Friday. (2) He was sent down from Jannat to earth on Friday. (3) He died on Friday. (4) There is a moment on*

## UNFORTUNATE LATE-COMERS

Latecomers to the Musjid on Fridays deprive themselves of immense thawaab (reward). The earlier one arrives at the Musjid, the greater is his share of thawaab. Rasulullah (sallallahu alayhi wasallam) said: *“Verily, the Malaaiqah (Angels) take up positions at the entrances of the Mu-*

*saajid on Fridays. They have manuscripts with them. They record all those who attend the Musjid (for Jumuah). The moment the Imaam gets up (to proceed to the mimbar), the Malaaiqah close their manuscripts.”*

Those who arrive after the closure of the manuscripts are not recorded as participants in the Jumuah Salaat.

## THE BLACK DOT

Rasulullah (sallallahu alayhi wasallam) said: *“The days were presented to me. Then the Day of Jumuah was presented. It was presented in the form of a polished mirror. In its middle was a black dot. I said (to the Angel): ‘What is this?’ It was said: ‘The Hour’ (i.e. the Hour of Qiyaamah).”*



# THE INDISPENSABLE MAKTAB PROJECT - THE BULWARK OF ISLAM IN THIS ERA

**I**SLAM IS UNDER attack on a variety of fronts. In fact, this Deen of Islam is today engulfed by its enemies who are posing to swallow the Deen and its Ummah. Although the kuffaar, the Americans and the British in particular, have made great inroads into the Bodywork of the Ummah, they will not attain their nefarious objective of obliterating Islam, for Allah Ta'ala has declared in His Qur'aan: "They (the enemies) conspire to extinguish the Noor of Allah (Islam) with their mouths whilst Allah intends to complete (and establish firmly) His Noor even though the kaafiroon detest it."

Since this is a material world of tangible ways and means, physical cause and effect, Allah Ta'ala has imposed the sacred Task of guarding this Deen and its Institutions on the entire Ummah in different capacities and degrees depending on ability and jurisdiction vouchsafed to the various segments of Islamic society. Thus, while it is the imperative obligation of the Ulama-e-Haqq to ensure that the pristine purity of Allah's Shariah is maintained, it devolves on the people of wealth (Allah's wealth bestowed as bounties) to spend generously in His Path in the Institutions of Islam, especially in such sacred Projects on which the safety and purity of Imaan and the Shariah are pivoted.

In this regard, the Institution which has the greatest importance, relevance and which has a prior *Haq (Right)* on the wealth of the Ummah is the

vital Maktab Project without which it is impossible for Islam and Imaan to survive in the hostile global environment in which operates the pernicious tentacles of the Kufr machinery of the enemies of Islam.

Millions of the Ummah's children in the so-called 'third world' countries where Muslims live in grinding poverty and stark *jahaalah* (ignorance), are totally deprived of the very essentials and basics of Islamic education. These millions of children, in addition to growing up without the basic education pertaining to Imaan, Tahaarat, Salaat and Qur'aan recitation, are exposed to the western kufr system of secular education which is aggravated by the immoral life style of the western kuffaar with which Muslim children are indoctrinated by the media and other inimical kufr forces who are all cogs in the western conspiratorial plot to obliterate Islam, and to produce a docile 'Muslim' nation, Muslim in mere name, to know tow and be humiliatingly subservient to the American and British 'master' whose boots Muslims are expected to lick, and whose boots they do in fact lick once their minds have become colonized by the plotters.

America has pumped billions of dollars into Muslim countries, notably Pakistan and Bangladesh, to disrupt and destroy the ages old Islamic educational system which forms part of the heritage of the Ummah – a wonderful, simple system of *Ta'leem* which we have inherited from the Salfus Saali-

heen since time immemorial. The kuffaar enemies have realized more than even Muslims, the value and efficacy of the Maktab to sustain the vigour of Imaan. They have understood that these simple mud and straw hut-type Maktab constitute the BULWARK of Islam in this era. The kuffaar political and military threat against Islam is not as bad and as dangerous as the educational and cultural threat plotted by the enemy conspirators. As far as the military excursions of the kuffaar are concerned, Alhamdulillah, Allah's 'RAG-TAG' army, The Taliban, is putting up a heroic stand and keeping aloft the Standard of Islam. The enemies noses are not only bleeding. Their tails are between their legs like whimpering dogs, hence they are bending over their backs to engage the Taliban in negotiations to forge an exit strategy from Afghanistan. May Allah Ta'ala humiliate and destroy Islam's enemies.

The greatest success of the kuffaar is on the educational and cultural fronts. The twin evils of ignorance and western secular education without Deeni *Ta'leem* to over shadow and neutralize the poisonous effects of the atheistic indoctrination, is the most potent and vilest threat to the survival of the Imaan of millions of the Ummah's children living in remote villages bereft of any Islamic education, but where western secular education dominates with the addition of the aggravating influence of the kuffaar missionary operatives, all funded and steered by

the sinister forces of western governments.

A number of non-governmental Muslim organizations have initiated Maktab programmes in many Muslim countries. All of these organizations are, Alhamdulillah, engaging in a noble Jihad to uphold Imaan and to keep the Ship of Islam sailing in the stormy ocean of *kufr*, *irtidaad* and *zanadiqah*.

Alhamdulillah, the Mujlisul Ulama of South Africa is also engaged in the Maktab Project. About 3,500 Maktab in several countries are operating under the auspices of the Mujlisul Ulama. The Maktab is generally a mud/bamboo/straw hut, or a room provided by a village dweller or a bamboo Musjid structure, or a clump of trees. A Maktab caters for up to a 100 or even more children. The very basic Deeni education is imparted to equip the children with the rudiments of Imaan to enable them tomorrow to withstand the haemorrhaging effects of the onslaught of western education and lifestyle in which the Imaan of the entire Ummah – children and adults – ignoramuses and the learned – is today convulsing.

It costs approximately R8,500 (\$1,200) per year to operate one Maktab. This amount is *only* the wage of an Ustaad. Meditate for a moment and consult with your Imaani conscience – R8,500 wages for a whole year! We emphasize to Muslims, in Allah's Name, to step forward and shoulder this noble, indispensable Maktab Project which today is the best and the greatest act of *Tha-*

*waab-e-Jaariyyah* – Perpetual reward accruing to your account long, long after you have departed from this earthly abode, and at a time when you will be most in need of it. There are numerous Muslims of affluence in our community, who can sponsor several Maktab. Tens of thousands of rands, and in some cases hundreds of thousands of rands are squandered in un-Islamic and wasteful wedding functions. Huge sums of money are squandered by the Madaaris to organize jalsahs in which people who eat thrice a day are fed. Millions are spent on Nafl Umrahs and holidaying. Tens, in fact hundreds of millions of rands, are squandered in wasteful, show-piece Musjid structures which are dumb monuments testifying to the ogres of waste and misdirection in which this Ummah is sinking.

All of this injustice in the face of the plight of the Ummah and the millions of children – the Ummah of tomorrow – whom we are losing and sacrificing at the altar of Islam's enemies. We are not appealing to anyone with a cap in the hand. We are calling on you as a member of Muhammad's (sallallahu alayhi wasallam) Ummah to contribute towards this Waajib Project. Contribute generously with your heart, not from your pocket, but from your heart, whether it be the rand you can afford or the million. Allah be with you and aid you in this dunya, in Barzakh and in Qiyaamah.

Jazaakallaah!

Banking Details on Page 12

## THE QUESTION OF MUSLIM MARRIAGES AND 'SEPARATE MUSLIM COURT'

*Al Jama-ah Political Party* is spearheading a move for a separate Muslim Court to deal with Muslim marriages. There will be a parliamentary hearing on the 'Superior Courts Bill' tomorrow 3 August. *Al Jama-ah* has made its submission on the issue of separate Muslim courts to the Portfolio Committee on Justice and constitutional development. The full submission is available from *Al Jama-ah*, e-mail

[info@aljama.co.za](mailto:info@aljama.co.za)

On the request of *Al Jama-ah*, the Mujlisul Ulama of S.A.

has provided the following comments:

A separate Muslim court will be acceptable in terms of the Shariah *only* if:

1. It is totally independent of the judiciary of the country.
2. Neither the supreme court of appeal nor the constitutional court should have jurisdiction or control over the Muslim court.
3. There has to be a different court or a different Qaadi for the Math-habs. A Hanafi judge will adjudicate for Hanafis, and a Shaafi judge

for Shaafis.

4. The selection of Qaadis will be made by the Ulama of the Math-habs. This is of vital importance because MJC appointments will never be acceptable to us.
5. The panel of Hanafi Ulama who will appoint the Qaadi for Hanafis *must* be appointed by the consensus of Ulama from all Hanafi Ulama bodies, not by only one or two bodies such as UUCSA and NNB Jamiat of Fordsburg. These two bodies are in cahoots and strong supporters of Kufr MMB.

6. The president of the country may not veto the Qaadhi appointed by the Ulama.
7. The Qaadhi will not be a member of any state organization, committee or commission.
8. The Qaadhi shall not be an employee of the state. His salary will not be paid by the state, It will be the obligation of the Muslim community to arrange his salary.
9. The state's obligation will be to enforce the decrees of the Qaadhi.
10. The Qaadhi's appointment shall not follow the method-

ology which is adopted for the appointment of secular judges.

The above are the minimum demands of the Shariah for the acceptability of a Muslim court.

We believe that these demands may prove too much for the government. Therefore, we suggest that the best, shortest and simplest route is Arbitration.

### QUR'BAANI PRICE

PRICE OF A COW  
R3,000 (\$350) (7 shares)

PRICE PER SHARE

R 430 (\$50)

Please send your Qur'baani order early.

(3) Even if you post your contribution, inform us by e-mail or fax. Our e-mail is

[muftis@themajlis.net](mailto:muftis@themajlis.net)

Our fax number is

+27 41-451-3566

### FOREIGN QUR'BAANI CONTRIBUTORS PLEASE NOTE!

(1) Those in foreign countries, especially U.S.A. who forward their Qur'baani contributions to us should please send their contributions early – immediately

after Ramadhaan. Last year, several Qur'baani contributions despite having posted a month before Zil Hajj, reached us only after the expiry of the Days of Qur'baani. The consequences of late arrival of contributions are:

- (a) Your Waajib Qur'baani remains unfulfilled.
- (b) If you had contributed for a share in a cow, Qadha can-

not be made with a share. The Qadha will be valid only if a whole animal is slaughtered or the price of a whole animal is given as Sadqah to the poor. The \$50 contribution for a share in a cow is unable to procure a sheep/goat. The price of a sheep/goat is about \$150.

(2) To cash a cheque, even a \$50 cheque, the haraam capitalist *riba* banks charge about \$17. If possible, several contributors should send their contributions in one cheque. There will then be a substantial saving in the exorbitant haraam *riba* fees the capitalist banks charge. Do add the haraam *riba* bank charge to the Qur'baani amount.



### ZAKAAT ON YOUR GOLD & SILVER

Zakaat is compulsory on gold and silver jewellery regardless of the purpose for which these items have been procured. The following are the current prices of gold and silver:

	GOLD	
22 ct	R330	gram
21 ct	R313	gram
18 ct	R270	gram
14 ct	R210	gram

Zakaat is not payable on items of which the gold content is less than 12 ct.

The price of **SILVER** is R9 a gram.

### WOMAN

“The immorality of an immoral woman is like the immorality of a thousand immoral men, and the piety of a pious woman is like the piety of seventy Siddeeq.” –Hadith narrated by Ibn Umar (radhiyallahu anhu). *Siddeeq is the highest class among the Auliya.*

“A woman has two veils: the Qabr (grave) and her husband.” (Narrated by Ibn Abbaas - radhiyallahu anhu)

“Allah has mercy on a woman who rises in the night, performs Salaat, wakes her husband then he too performs Sa-

laat. And, if he refuses to wake up, she sprinkles water on his face.” (Narrated by Abu Hurairah - radhiyallahu anhu)

“The effort of one of you women in her home secures for her the reward of the Jihaad of the Mujahideen if Allah wishes.” Narrated by Anas (radhiyallahu anhu)

“Woman is *aurah* (an object of concealment). When she emerges shaitaan waits in ambush for her. When she is in the remotest corner of her home, she is the closest to Allah.” (Narrated by Ibn Umar - radhiyallahu anhu)

### THE QUR’AAN

Rasulullah (sallallahu alayhi wasallam) said:

- \* When matters become confused for you like an intense dark night, then make incumbent on you (the tilaawat of) the Qur’aan
- \* Whoever places the Qur’aan in front of him, it (the Qur’aan) will drive him towards Jannat. Whoever places the Qur’aan behind him, it will drive him to the Fire.
- \* Make incumbent on yourselves the teaching of the

Qur’aan and an abundance of tilaawat of the Qur’aan. By means of the Qur’aan will be acquired elevated ranks and abundance of wonders of Jannat.

- \* O Bearers of the Qur’aan! Verily, the inhabitants of the heavens discuss you by Allah. Seek the Love of Allah with abundance (of tilaawat of) the Qur’aan.....O Bearers of the Qur’aan! You have been made special for the Rahmat of Allah.
- \* Calamities of the world are warded off from the reciter of the Qur’aan and ca-

lamities of the Aakhirah are warded off from the listener of the Qur’aan (the one who listens to tilaawat).

- \* Do not be negligent about reciting the Qur’aan, for verily, the Qur’aan enlivens the heart and prevents from evil, immorality and disobedience. With the Qur’aan mountains move.
- \* From among people Allah has a family. (When asked who are they, Rasulullah – sallallahu alayhi wasallam) said): They are the people of the Qur’aan.

### LACK OF INTELLIGENCE

Rasulullah (sallallahu alayhi wasallam) said: “Verily, shortening the Khutbah and lengthening the Salaat are signs of a man’s intelligence. Therefore, lengthen the Salaat and shorten the Khutbah. There will soon come after you (the Sahaabah) such people who will lengthen the

Khutbah and shorten the Salaat.” - Narrated by Ibn Mas’ood (radhiyallahu anhu)

The trend of lengthy Jumuah Khutbah and very short Jumuah Salaat has become the practice nowadays in most places. The Imaams in the Haram of Makkah and Madinah are particular fond of this trend. It is a clear display of lack of intelligence.

### VIRTUES OF FRIDAY

Hadhrat Anas (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said:

“There is no Eid of my Ummah better than the Day of Jumuah. Two raka’ts performed on Friday is superior to a thousand raka’ts performed on any other day, and one Tasbeeh on Friday is superior to a thousand Tasbeeh recited on any other day.”

# THE ‘ISLAMIC STUDIES’ CONSPIRACY

## SAUDI COLLABORATION WITH THE ORIENTALIST KUFFAAR

### PART 7

In his commendable book, *SUBVERTING ISLAM – THE ROLE OF ORIENTALIST CENTRES*, Dr.Ahmad Ghorab exposes the Saudi government’s collaboration with the kuffaar orientalists to modernise and undermine Islam. Saudi Arabia has clearly become enmeshed in the satanic orientalist, western plot to destroy Islam. Western control of the Lands of Islam and their natural resources is possible only if the destruction of Islam could be achieved. This is the plot, and Saudi Arabia is an active participant in the kuffaar conspiracy of the west. This collaboration explains why Saudi Arabia has always been in the lead to organize and fund the kufr Interfaith conferences. Driven by its insane fear of being displaced by some Muslim or Shiah power, the Saudi government is paying the price of undermining Islam for voluntarily becoming a protectorate of the U.S.A. It believes that its survival is dependent on the protection of America.

Under the caption: **SAUDI LOYALTY TO THE KUFFAAR – SAUDI ASSISTANCE TO THE ORIENTALISTS**, Dr. Ghorab lists several incidents to show the Saudi collaboration with the orientalist enemies of Islam. These episodes are reproduced hereunder.

1. SAUDI ASSISTANCE TO THE ORIENTALISTS

It is very important that readers

should understand *how* Saudi collaboration with the Orientalists and missionaries operates, *how* the Saudis give the assistance that they give. Sometimes the relationship is deliberately open, the well-publicised case of the Oxford Centre for ‘Islamic Studies’ being an obvious example. However, the relationship is not, and could not, be a matter of continuously open public policy. It is established slowly, quietly, under-handedly. The direction of these links is none-theless clear. So too is the danger they pose to the well-being and security of the Umma.

The best way to spell out for the reader what is happening is to relate a number of incidents, the truth of which I can attest both as observer and direct participant. These incidents disclose the interweaving connections between, on the one hand, senior government officials on the Saudi side and Muslim scholars sponsored by the Saudis and, on the other hand, those Orientalists (academic or missionary) and other Western agents who have a long-term interest in ‘developing’ Muslims and Islam. The general purpose of these connections, (never directly stated) is:

- \* to introduce the Western-Christian perspective into Muslim minds at source; that is, to make future and present teachers of Islam see and think their religion and way of life in that perspective;
- \* to make the hearing of, and dealing with, that

non-Islamic (in fact, anti-Islamic) perspective seem as normal and proper as the hearing of, and dealing with, differences between Muslims themselves;

- \* to achieve certain specific changes in the religion and way of life of Islam. These specific objectives are:

- i. to have Muslims treat and discuss the Qur’an according to the principles and manners in which the scripture of the Jews and Christians is discussed;
- ii. to separate the belief in and worship of Allah from the practice of Islam as a social-political order under Shari’ah;
- iii. to alter radically the relationship between the Shari’ah as a body of principles of law and the implementation of those principles in positive laws;

it is intended that Muslims should regard certain Shari’ah provisions as ‘true’ but no longer relevant. For example, the proportions of inheritance for males and females or the prohibition against non-Muslims inheriting from Muslims and vice versa.

It is difficult, at first, to see how so large and dangerous a programme should be embedded in activities so seemingly innocuous as people of different cultural backgrounds sitting around the same public platform, working in the same library, writing in the same journal. Because what one sees on any single occasion is only particular individuals trying to get along with each other, lis-

tening to, or reading each other’s views. But in actual reality, this inviting of different individuals to give an address from the same public platform, this sitting them in the same academic space, this providing them with funds to run journals and institutes together, is systematically creating an ethos where one party dominates and controls the agenda for thought and discussion, where one party defines and controls the intellectual space. That party with the upper hand in the affair is not the party of the Qur’an and Sunnah.

#### Incident 1

In 1983, John Esposito, working at Holy Cross College, a missionary-academic establishment in New York, was invited to King Abdulaziz University in Jiddah to give a lecture entitled ‘Islamic Studies in America’. The reader should know that academic visits of this kind do not happen in Saudi Arabia without explicit permission of the university and government authorities at the highest level. Did those authorities think that they were inviting a speaker who was interested in the spreading of Islam in America or even the understanding of Islam? It is unlikely. At any rate, John Esposito spoke towards the end of his lecture of a project he had in mind for the USA. This project was *the establishment of an institute for the study of Islam in which both Orientalists and Muslim scholars would collaborate.*

That, to the best of my knowledge, is the first public statement of a policy to get Muslims to cooperate with non-Muslims in teaching (or in preparing people to teach) Islam. When a Christian missionary makes such an offer, what should a Muslim think? As I

gradually came to the realisation that Esposito’s project was to be set up not only in the USA but also in Europe and perhaps even in Saudi Arabia (about which more later), I felt that the senior ‘*Ulama*’ in the country should be alerted to do something about it. I therefore wrote an open letter on the subject to Shaikh ‘Abd al-‘Aziz bin Baz. Sadly, the most senior ‘*Alim*’ in Saudi Arabia did nothing.

Esposito’s project was realised not only in the USA but also in the UK, at Oxford. The Oxford Centre for ‘Islamic Studies’ was initiated in 1985 with the help of the Saudis. At Oxford itself the ‘idea’ for such a centre was not the dream of a Muslim, (though a young Muslim, Dr Farhan Nizami, was appointed its Director), but of his very much older colleague at St Cross College, Oxford, Dr David Browning. Dr Browning is not a Muslim, not a Christian missionary, not an Orientalist. He is a geographer whose field of speciality is - not the Middle East - Latin America. He has retired from his academic commitment to geography and now devotes himself exclusively (and very strenuously) to the cause of promoting the Oxford Centre for ‘Islamic Studies’. How Dr Browning fits into the picture is obscure unless one knows that, through his work abroad as independent ‘foreign observer’ of national elections, he has very strong connections with the British Foreign Office. That ministry is sometimes incorrectly described as ‘pro-Arab’. It is not in the least pro-Arab; it is pro-Arab oil. Its anti-Islamic postures and policies are doubtless an integral part of the West’s strategic interest in suppressing the Islamic movements and controlling the oil resources of the region.



# MR. MAUDOODI

**Q. Who was Maulana Abul A'la Maudoodi? Which Math-hab did he follow? I have heard conflicting accounts about him. Please enlighten us of his status in terms of the Shariah.**

**ANSWER**

Hadhrat Mufti Mahmudul Hasaan Gangohi (rahmatullah alayh) discussing Mr. Maudoodi says:

“Many of the books written by Sayyid Abul A’la Maudoodi are in conflict with the maslak of the Ahlus Sunnah Wal Jama’ah. He has his own maslak (way) in Kalaam and Fiqh. He did not follow any of the Aimmah among the Salf. Teachings of the Mu’tazilah and Khawaarij are also found in his writings. Therefore it is harmful from the Deeni aspect to study his books. His words are extremely deceptive. The effect of his words is liberalism which in turn induces people to deduct their own rules from the Qur’aan and Hadith. Thus, they rely on their own personal understanding. In this process they ignore the understanding of the Mufasssireen, Muhadditheen, Fuqaha-e-Mujtahideen and the senior

authorities of the Deen.

Frequently the effect of his writings leads to abandonment of reliance on the understanding of even the Sahaabah. On this basis he has extremely baseless criticism levelled against even the Sahaabah and the senior authorities of the Shariah. He accepted such Ahaadith which placated his heart, and claimed them to be authentic. On the other hand, Ahaadith which militated against his disposition, he would refute by saying it is incompatible with the disposition of the Nabi (sallallahu alayhi wasallam) and the way of Islam. *(This is a baseless principle fabricated by Maudoodi – The Majlis).* The attempt to erode reliance on the Salf-e-Saaliheen is extremely dangerous. It is destructive for the deen and manifest deviation. Hence, the general public should be discouraged from reading his books.

Sayyid Abul A’la Maudoodi is a writer and an editor. He is not a *mustanad* (qualified) Aalim. He is self-taught. In fact he himself has conceded that he is not among the Fraternity of the Ulama. His primary objective was to convince people

that since the time of the Sahaabah no one has correctly understood the Deen. Thus Maudoodi and those influenced by his writings have severely criticized even the Sahaabah. His criticism did not spare even those senior Sahaabah whom Rasulullah (sallallahu alayhi wasallam) mentioned by name to be the inmates of Jannat *(the Ten Sahaabah whom were given the assurance of Jannat).*

Maudoodi has presented a new brand of Islam which is based on his personal ‘ijtihaad’. In his writings, Maudoodi has specifically targeted Hadhrat Uthmaan (radhiyallahu anhu) and Hadhrat Muaawiyah (radhiyallahu anhu) for his criticism despite the fact that both these seniors are Sahaabah whose virtues the Ahaadith confirm. He searched for defects and faults in the blessed lives of the Sahaabah Kiraam. He proudly publicized such criticism (of the Sahaabah) whereas Rasulullah (sallallahu alayhi wasallam) had warned against making his Sahaabah a target for criticism, and emphasized love for them. Nabi (sallallahu alayhi wasallam) equated love for the Sahaabah with his love, and hatred for them with his hatred.

*(Those who love the Shaabah, do so because of their love for Rasulullah (sallallahu alayhi wasallam), and those who bear animosity for them, do so because of their animosity for Rasulullah (sallallahu alayhi wasallam)).*

According to Maudoodi no one has hitherto understood Islam properly. All the Sufiyah, Mutakallimeen, Mufasssireen, Muhadditheen, the Sahaabah and the Taabieen had misunderstood the Deen. He accused Hadhrat Uthmaan (radhiyallahu anhu) of being unqualified for the Khilaafat.” ---*Extracts from Fataawah Mahmudiyah, Vol. 1*

Mr. Maudoodi was among the worst deviates of this era. He rejected the authority of the Sahaabah whose authority Rasulullah (sallallahu alayhi wasallam) affirmed. Regarding the Sahaabah, our Nabi (sallallahu alayhi wasallam) said: *“Honour my Sahaabah, for they are the noblest among you; then those after them, then those after them. Thereafter will be falsehood.”* There are numerous Ahaadith stating the authority of the Sahaabah. The entire edifice of Islam is structured on the narrations and interpretations of the Sahaabah. Minus the Sahaabah,

there is no Islam. When Maudoodi had targeted this very first wrung of Authorities of the Shariah, and had endeavoured to downgrade and destroy their authority, then his deviation, in fact kufr, is conspicuous.

Maudoodi went astray – was led astray by shaitaan. His brains became infected with a kind of insanity which blinds intellectual comprehension of reality. When a man fails to understand the authority of the Sahaabah – those who were educated by Rasulullah (sallallahu alayhi wasallam) – those whose obedience Rasulullah (sallallahu alayhi wasallam) imposed on the Ummah – it is a confirmation of his Satanism which completely destroys a person’s intellect. His kufr had calcified his brains depriving it of straight thinking and comprehension of simple realities of the Qur’aan and Sunnah.

Maudoodi’s crime is not restricted to *fisq* (he used to cut his beard shorter than the mandatory fist length). His rejection and criticism of the Sahaabah and their authority are in fact kufr. It is therefore not permissible to study his writings. Laymen are bound to go astray by the deceptions preponderating his books.

## TILAAWAT OF THE QUR’AAN

**Tilaawat** (recitation) of the Qur’aan Majeed is an incumbent obligation for all Muslims, males and females. Abstinence from Tilaawat corrodes the heart and destroys the ability to understand the truth and to practise righteous acts. Rasulullah (sallallahu alayhi wasallam) said: *“Do not convert your homes into*

*graveyards. Verily, the shaitaan flees from a home wherein Surah Baqarah is recited.”*

A home wherein the inmates do not make regular and daily Tilaawat of the Qur’aan Majeed is like a desolate graveyard. Such a home becomes a haunt for the shayaateen.

On the other hand, the shayaateen flee from a home in which the fragrance of the Qur’aan permeates.

The heart bereft of the barakat of the Qur’aan is a rusted heart which becomes blind to the truth. Rasulullah (sallallahu alayhi wasallam) said: *“Verily, these hearts rust like steel rusts when it becomes moist.” The Sahaabah asked: ‘O Rasulullah! What is its polish?’ He said: “Abundant remembrance of Maut and Tilaawat of the Qur’aan.”*

Innumerable Muslims abstain from daily Qur’aan tilaawat. There are many who fail to make a *khatam* (a complete recitation) of the Qur’aan Majeed in even a whole year. Such persons are most unfortunate. The shayaateen become their companions who influence their thinking, statements and deeds. The very minimum requirement is to complete one Qur’aan every month. Those who have the time and the taufeeq should make more khatams, and this should be increased during the Month of the Qur’aan, i.e. the Month of Ramadhan.

## SURAH MULK – THE SAVIOUR

Rasulullah (sallallahu alayhi wasallam) narrated that on the Day of Qiyaamah will be resurrected a man who had not refrained from any sin. Every conceivable sin was committed by him. However, he believed in the Tauheed of Allah Ta’ala. He recited nothing of the Qur’aan except Surah Mulk which had become his only practice of virtue.

Allah Ta’ala will command the Angels to cast him into the Fire. While he will be led towards Jahannum, suddenly a fierce bolt of light will emerge from his body, and it (the bolt of light) will proclaim: “O Allah! I am among the revelation which You have revealed to Your Nabi. This, Your servant, used to recite me.” It will continue its pleadings and intercession until Allah Ta’ala orders the person to be entered into Jannat. That Surah is the ‘Saviour’ – Surah Mulk.

Hadhrat Abdullah Ibn Mas’ood (radhiyallahu anhu) said that Surah Mulk saves a person from the punishment of the grave.

Hadhrat Abdullah Ibn Mas’ood (radhiyallahu anhu) said that Surah Mulk saves a person from the punishment of the grave.

## THE BEST DEED

Rasulullah (sallallahu alayhi wasallam) said: “The best deed is that you depart from this world with your tongue moist with the Thikr of Allah.”

The acquisition of this

treasure is possible only if a person maintains his tongue moist with Allah’s Thikr day and night. Perpetual Thikr is the incumbent obligation for which Allah Ta’ala has created us.” Hope minus practical implementation of the Shariah is satanic deception.

## YAASEEN – SOME BENEFITS

In the Hadith many benefits of the various Surahs are mentioned. The following are some of the benefits of reciting Surah Yaaseen:

rah Yaaseen:

- The musaafir (traveller) is aided along his journey
- The debtor is released from his debts
- Lost items are found

- The pangs of death are lightened when it is recited by a dying person
- It is a release for the prisoner from jail.
- It eliminates fear
- It facilitates marriage

## A MURTAD IS PUNISHED

During the time of Rasulullah (sallallahu alayhi wasallam) there was a man who used to write the Qur’aan while it was being revealed. He always recited Surah Baqarah and Surah Aal-e-Imraan. Whoever recited these Surahs regularly was regarded as a *buzrug* (saint) by the Sahaabah.

This ‘buzrug’ was overtaken by the calamity of kufr. He became a *murtad* and joined the ranks of the mushrikeen. Rasulullah (sallallahu

alayhi wasallam) said: “The earth will not accept him.” Hadhrat Abu Talhah (radhiyallahu anhu) narrated that he went to the place where this murtad had died and found his body decomposing on the surface of the earth. When he made enquiries, he was informed that this murtad was buried several times. Each time he was buried, the earth expelled his body. No grave would retain the body of the murtad.

May Allah Ta’ala save us

from the calamity of kufr and irtidaad. Rasulullah (sallallahu alayhi wasallam) said: *“Imaan is suspended between fear and hope.”*

Those who interpolate, distort, and mutilate the Qur’aan should take particular note of the calamities which will overtake them at the time of Maut, in the Qabr and in Qiyaamah. The Qur’aan is for Tilaawat and to practise its teachings as explained by the Sahaabah and the Aimmah Mujtahideen. The Qur’aan is not meant for interpretation.



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# Questions and Answers

 (Continued from page 5)

 it is not permissible. The Salaat of a seven year old is also a valid Salaat for which the child will received tha-waab.

 **Q. I have pawned my gold jewel- lery. Three years have passed and I have not redeemed it. What is the ruling regarding Zakaat on the jewellery?**

 A. There is no Zakaat on the jewel- lery for the duration it is pawned. Af- ter you take possession, Zakaat will become payable, but not for the past years when it was pawned.

 **Q. A man's wife has died. He wants to get married now to her niece (brother's daughter). Will the Nikah be valid?**

 A. The Nikah will be valid. If his wife was alive, then whilst married to her, Nikah with her niece would not be valid.

 **Q. Zina was committed. The wom- an is pregnant. Can he marry her whilst she is pregnant?**

 A. It is permissible for him to marry her in this state.

 **Q. Recently when an Aalim died, several public programs were held to commemorate his death. Has such commemoration services any basis in the Sunnah?**

 A. People have drifted far, far from the Deen. They are addicted to merry- making, fun and functions. To satisfy their nafsaniyat they fabricate func- tions out of the births and deaths of people. On whatever episode they can

lay their hands, they will manufac- ture a function of merrymaking. Rasulullah (sallallahu alayhi wasallam), the Khulafa-e-Raashideen and countless great Auliya and Mashaaikh had died and never were functions held to commemorate or remember them. There is no basis in the Sunnah for such functions. The organizers are only craving for cheap publicity. All these functions are pure nafsaniyat. May Allah Ta'ala save us from such deviation.

 **Q. If a compulsory ghusl was not taken before ending of Sehri,, will the fast be valid?**

 A. Ghusl should be made as soon as possible. However, even if it was not made immediately, and was delayed until after ending of sehri time, the fast will be valid. Whilst ghusl should be taken as soon as possible, it will not invalidate the fast if ghusl had not yet been made.

 **Q. A man paid for a vehicle, but before taking possession of it, it was stolen. Who has to bear the loss?**

 A. Since the buyer had not taken possession yet of the vehicle, the sell- er (the owner) sustains the loss.

 **Q. At night I intended to fast the next day, but I overslept and did not wake up for Sehri. I therefore resolved not to fast. Do I have to make qadha?**

 A. As long as you did not commence the Nafl fast, there will be no qadha even if you had intended to fast. But if after Subh Saadiq you had begun

the fast, then broke it, qadha will be Waajib.

 **Q. When going for Hajj/Umrah from South Africa, is it permissible to don Ihraam in Jeddah?**

 A. It is permissible to don Ihraam from your house or from Johannes- burg or in Jeddah. You may not pro- ceed for Umrah/Hajj from Jeddah without Ihraam. Jeddah is the final point – the Meeqaat.

 **Q. How should a Hanafi perform Witr in the Haramain in Makkah and Madinah where the Imaams perform two raka'ts and one raka't separately?**

 A. There is no problem performing your own Witr in the Haram during Ramadhan. After the Taraaweeh, move to the back or wherever space is available and perform your Witr alone. There is no problem in doing so. There is so much movement dur- ing Taraaweeh from the very begin- ning, that no one is bothered with what the next person is doing. You will notice that from after four raka'ts Taraaweeh people begin leaving. There is constant movement of people in front of the saffs throughout the duration of the Taraaweeh.

 **Q. I am a follower of the Hanafi Math-hab. Is it permissible for me to raise my hands in Salaat like the Shaafis do?**

 A. Since you are a Hanafi, what is the reason for the desire to raise your hands in Salaat like Shaafis? If you are a Hanafi, why do you contemplate

selecting rulings from different Math -habs? The Deen is not an object with which to trifle.

 **Q. Is Sajdah Tilaawat permissible after Fajr and Asr Salaat?**

 A. Sajdah Tilaawat is permissible after Asr and Fajr Salaat.

 **Q. When may a musaafir (traveller) begin performing Qasr Salaat? Could he perform Qasr before actually reaching the 77 km. limit?**

 A. The moment the musaafir has left the boundary of his hometown, he may perform Qasr. It is not necessary to wait for 77 km.

 **Q. What is the effect of Talaaq Raj'i? After reconciling with the wife, does this Talaaq fall away?**

 A. If a husband gives his wife one Sareeh Talaaq (i.e. a Talaaq in which the word Talaaq/Divorce is used), then he may take her back without Nikah. However this one Talaaq will remain suspended for all time. It does not fall away. The husband will have the right to issue two more Ta- laaqs. Should he issue two Talaaqs in future in any way whatsoever, ei- ther together or separately, then the two together with the one already given will irrevocably and finally ter- minate the Nikah.

 If he does not take her back be- fore expiry of her Iddat (a period of three haidhs), then if they wish to reconcile, a fresh Nikah has to be per- formed. She will also be free to mar- ry anyone else after expiry of the id- dat.

## GHUSL OF JANAABAT

*Q. A person who has read a translation of Bukhari Shareef, quotes several Had-ith narrations as proof for his claim that ghusl is not Waajib if semen is not discharged during sexual relations. This is what is said in the narra- tions he has quoted from Bu- khaari Shareef. Please clarify the issue. It has created doubt and confusion.*

**ANSWER**

For fourteen centuries since the inception of Islam, has the Ummah understood and be- lieved that *ghusl of janaabat* is the compulsory consequence of sexual relations even if *mani (semen)* is not discharged. The act of sexual relations renders ghusl Waajib.

It is haraam for morons to read translations of Hadith ki- taabs. Morons are usually ac- companied by shayaateen who become their ustaadhs (teachers). These devil teach- ers whisper into the fossilized brains rubbish and kufr such as this moron has blurted out without thinking of the conse- quences of his kufr. In effect the moron is implying that the

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cording to the stupid supposi- tion of the moron had laboured in error and deviation for 14 centuries while he (the jaahil) has appeared as the 'mujaddid' to unravel a 'mystery' which had remained locked on the Sahaabah and the entire Um- mah.

There is no need to present an academic exposition for the Ahaadith cited by the moron. This is neither the occasion for it nor is the audience equipped

with the neces- sary knowledge for compre- hension. There are numerous Ahaadith which no longer – that is from the age of the Sahaabah – have practical application. For example, there are Saheeh (authentic) Ahaa- dith which clearly state that wudhu is necessary after eating cooked food. Such narrations

are not meant for morons. In fact, it is haraam for morons to read translations of the Hadith books, and even of the Qur'aan Majeed. They lose their Imaan in the process of their stupid reading.





"VOICE of ISLAM"



Roses have  
thorns  
The Haqq too  
has thorns!  
"We strike baatil  
with the Haqq.  
Then it crushes the  
brains of baatil."  
(Qur'aan)

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"Secure your abode in Jannat  
with tear drops of Taqwa."

## THE EMASCULATED TURKISH 'ISLAM'

**T**URKISH so-called Islamic schools are being established in almost all countries of the world. Even in South Africa there are a number of such institutions purporting to impart Deeni education. There is an extremely sinister dimension attached to this new phenomena, viz., Turkish 'islam'.

It has become apparent that this Turkish movement is an exercise to undermine Islam. Any purported 'islamic' institution which does not permit the Sunnah cannever be a genuine Deeni educational enterprise. All the teachers of these schools resemble the

Yahood. They are clean shaven and dressed in western attire. Pupils are not permitted Islamic dress.

A careful scrutiny of the Turkish attitude and system of teaching convinces the concerned Muslim observer that the objective of this movement is to produce an emasculated 'islam' which in turn will produce docile 'Muslims' who walk and live like robots subservient to the cults of westernism. The plan or plot is to manufacture *zom-bi* Muslims. The aim is to extinguish the spirit which the Qur'aan and Sunnah kindle in the hearts of Muslims. It

appears that the long term plot is to destroy the vibrancy of Imaan and to ensure that the products emerging from this institution will be submissive and obedient to some external force overseeing and controlling the un-Islamic programme of teaching.

When the teachers are devoid of any Islamic appearance, and when the Sunnah code of life has been expunged from the system of education, then such a movement cannever be Islamic. There is an agenda which is agitating to Imaan and which the *firaasat* of true Muslims discerns to be extremely in-

imical to Islam. These schools do not bode well for Islam and the Ummah.

Muslims are forewarned and urged not to send their children to this new brand of haraam Turkish 'islamic' schools from whose syllabus the Sunnah has been expunged. The modernist Turkish 'islam' will give rise to a nation of serfs who will be the surrogates of the western powers. Movements should be scaled on the standard of the Sunnah. Any movement or institution which does not conform to the Sunnah is satanic and should never be supported by Muslims.

## HAYA - THE OUTSTANDING ATTRIBUTE OF THE MUSLIM FEMALE

Rasulullah (sallallahu alayhi wasallam) said: "Haya is a branch of Imaan."

Haya (modesty/shame) is an integral attribute of Imaan. The healthier the Imaan, the more profound will be the quality of modesty / shame in the Mu'min. While the attribute of haya is common to both Muslim males and females - or should be common - it is the profoundest in Muslim women of Taqwa.

In general, haya is a natural attribute of women of all nations and religions. However, extraneous circumstances and ways of life erode modesty and shame. The greatest threat to haya is western education. It utterly destroys every semblance of haya. Concomitant with haya is simplicity and innocence. The Qur'aan Majeed therefore describing Muslim women, says:

"Verily, those who slander chaste, ghaafil (simple/innocent) Believing women, they are cursed in this world and the Akhirah. For them is a great (terrible) punishment." (An-Nur, aayat 23)

In this verse, pious, chaste Mu'minaat are described with the attribute, ghaafilat. The word ghaafil refers to a person who is oblivious, careless, unmindful, negligent. In these meanings, the term is not a compliment. But as used in the Qur'aan to describe pious Mu'minaat, it is a compliment and a virtue. The pious Muslim woman who is truly a woman of Purdah, having Purdah in her heart, mind and eyes, and not restricted to the outer effects of the

(Continued on page 9)

## THE HARAAM MONTH-DETERMINATION OF SAUDI ARABIA

A brother writes: "The Ummul Quraa is no longer based on the birth of the new moon. It has been revised 4 times and is based on the criteria that moon-set should be after sunset even if it is one minute. It would require one witness to claim a sighting before the month of Ramadhaan and 2 for the end of Ramadhaan. So moon will set 4 minutes after sunset on 29 Ramadhaan. On the basis of the claimed sightings the 1<sup>st</sup> Shawwaal will be declared even

though there is no possibility of sighting in Saudi Arabia. The hilaal will be in South America."

While there will be no possibility of a physical sighting, there will most probably be a haraam manipulated or manufactured sighting which will suffice for the Saudi announcement to comply with its fabricated calendar. Its four-time revision is inconsequential. The only criteria we understand and accept are the criteria of the Shariah.

The fact remains that Saudi announcements should be rejected. It is not permissible for other countries to follow the announcement made by Saudi Arabia. The Shariah is taken as a toy to be kicked around to gratify the desires and agendas of the rulers. To achieve this objective thousands of Ulama have been silenced and are languishing in Saudi prisons.

Several tyrants who had ruled Arab states for decades have tasted their ignoble and humiliating fall. The writing is on the wall for the Saudi oppressors.

### A DIRE WARNING

Those who are calling for an alternative 'shariah' and for the re-interpretation, i.e. rejection, of the Qur'aan and Sunnah, can derive adequate admonition from the following Qur'aanic Warning:

"Those who belie (and reject) the Kitaab (the Qur'aan and its Shariah) and that (Sunnah) with which We have sent Our Messengers, soon will thy come to know when yokes and chains will be on their necks. They will be dragged into boiling water. Thereafter they will be cast into the Fire as fuel." (Al-Mu'min, aayat 70)

## THE SEARCH FOR THE HILAAL IS WAAJIB ALAL KIFAAYAH

Waaajib alal Kifaayah is an obligation of the Shariah which devolves on the entire Muslim community of a locality. If a few persons in a particular community fulfil the obligation, the duty is discharged on behalf of the entire community. The fulfilment by a few absolves the whole community of the Waaajib duty. On the other hand, if no

one in the community upholds the obligation, the entire community is guilty of the sin of abandoning the Waaajib obligation. Everyone in that particular community is then deemed to be sinful.

The search for the Hilaal (the Crescent moon of the first of the new Islamic month) is such a compulsory obligation

which has to be discharged by the Muslim community. Regarding this Search, Rasulullah (sallallahu alayhi wasallam) commanded that Muslims should search for the new moon at the end of the 29<sup>th</sup> day of the Islamic month. If the Hilaal is not sighted at the end of the 29<sup>th</sup> day (i.e. after sunset), for whatever reason, (Continued on page 11)

## THE CALL FOR ANOTHER 'SHARIAH'

By Shariah is meant the Qur'aan and the Sunnah. When we say 'Shariah', the reference is to the Shariah which Allah Ta'ala has imposed on the Ummah in the Qur'aan Majeed which states:

"Then We (Allah) have established you on a Shariah regarding (all your) affairs. Therefore, follow it (the Divine Shariah), and do

not follow the baseless desires (ahwa') of those who know not."

(Al-Jaathiyah, aayat 18)

In a number of verses, The Qur'aan makes reference to the Law of Allah Azza Wa Jal. This Divine, Immutable Law of Allah Ta'ala is known as the Shariah. Zindeeqs struggle to hoodwink

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# Questions and Answers

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**Q. In Iqaamah is it permissible to turn the face right and left as in Athaan?**

**A.** In Iqaamah it is permissible to turn the face both sides. It is also permissible to refrain from turning the face.

**Q. Is it necessary to complete the Qur'aan Shareef during Taraaweesh on the 27<sup>th</sup> Night?**

**A.** In many places it is considered almost compulsory to complete the Qur'aan Majeed in Taraaweesh on the 27<sup>th</sup> night. This is incorrect. Furthermore, after the completion of the Qur'aan Majeed some people have the notion that Taraaweesh is no longer so important on the following nights. The khatam could be on any Night of Ramadhan.

**Q. A landlord arranges with his tenant: 'If you pay on 1<sup>st</sup> of every month, I shall give you a discount of R100.' The rental is fixed at R1500. Is this transaction permissible?**

**A.** The R100 'discount' is not valid. It is not permissible to arrange the deal in this manner. In effect Zaid arranges with his tenant to pay him R100 interest for making earlier payment. It is not permissible.

**Q. Is it permissible for females to hold positions in an organization? Can a woman be a judge? According to some modernists it is permissible.**

**A.** It is not permissible to appoint a woman to any position of Amaanat (trust) or leadership. Rasulullah (sallallahu alayhi wasallam) said: *"Never will a people who hand their affairs to a woman be successful."*

*"Place them behind in the way Allah has relegated them to the back."*

The kutub of Fiqh clearly state the impermissibility of women being judges. This is according to all Math-habs. The modernists are juhhala (morons) who neither understand nor accept such rulings of the Shariah which conflict with their nafs.

The primary role of woman is the home. Allah Ta'ala has created her and cast her into the domestic mould. Whenever the natural laws of Allah Ta'ala are violated or the roles inverted, the consequences are fitnah, fasaad and immorality.

**Q. Will it be permissible to stipulate that the expenses in a Mudhaarabah partnership will be borne by the mudhaarib, and the profit will be divided according to agreed percentage shares?**

**A.** A Mudhaarabah will be valid only if the net profit is shared in terms of pre-arranged ratios. It is not permissible to stipulate any of the expenses on any one of the partners. 100% of the trade expenses must be deducted from the gross profits, and the sharing will be in the net profit.

**Q. A man has had an illicit affair with his wife's sister. Is his marriage still valid?**

**A.** Although the haraam immoral affair is vile to the extreme, the marriage is still valid. Rasulullah (sallallahu alayhi wasallam), emphasizing stricter purdah for the brother-

in-law, said: *"The brother-in-law is the Maut (Death of his sister-in-law)."*

**Q. Aqeeqah was never made for a person. Can he now, an adult, have Aqeeqah made for himself? How should the meat be distributed?**

**A.** If the adult person wishes to make Aqeeqah for himself/herself, it will be permissible. For a male two sheep/goats and for a female one sheep/goat. The animals could be slaughtered on any day, and the meat could be distributed to the poor, family members and friends. While it is permissible to distribute the meat in any way one wishes, the preferable method is to divide the meat in three more or less equal portions. One portion for the poor, one for relatives and friends, and one portion for oneself.

**Q. During infancy, the hair of the baby was not shaved. Should the hair be shaved now that he is an adult?**

**A.** No, the hair of the adult should not be shaved.

**Q. There is some confusion regarding the seventh day when the child's hair should be shaved and the Aqeeqah made. If a child is born on Friday when is the seventh day?**

**A.** The seventh day will be Thursday. The seventh day is always the day before the child is born. The Mustahab requisite is to make Aqeeqah on the seventh day. If the seventh day was missed, then it should be made on the day which was the seventh day. For example, your daughter was born on Friday (Islamically speaking). Thus, the seventh day is Thursday. So if the first Thursday (the actual seventh day) was missed, then in future it should be made on any Thursday. If a child is born on a Wednesday, then the seventh day will be Tuesday. It is always the day before the day the child was born.

**Q. Is the dividend paid by an Islamic bank halaal profit?**

**A.** Whether the bank calls it 'dividend' or 'profit', it is haraam riba/interest. There is no such thing as an Islamic bank. All these so-called 'Islamic' banks are capitalist riba banks which hoodwink the ignorant and the unwary with Islamic nomenclature.

**Q. What is the Shariah status of a Muslim who believes in the theory of evolution, denies that Aadam (alayhis salaam) was the first man on earth? How should I convince this person of his error?**

**A.** The one who believes in evolution and denies that the first created human was Hadhrat Nabi Aadam (alayhis salaam), loses his/her Imaan. He/she becomes a murtad by holding such a belief of kufr. You will not be able to convince the murtad of his error of kufr. You only have to inform him that Islam rejects the kufr theory of evolution and teaches the belief of Hadhrat Aadam (alayhis salaam) and Hadhrat Hawwa (alayhas salaam) being the first ancestors of human beings. They were not evolved from the

## SLMZ, SALAMZ, ETC

Many unfortunate ones deprive themselves of great thawaab and commit avoidable sins by corrupting the Masnoon Salaam of 'Assalamu Alaikum' with stupid abbreviations such as 'slmz, salaamz,' etc. The Sunnat is to say the Salaam in full. The minimum requirement of the Salaam is to say: *Assalamu Alaikum*. The thawaab will increase if *warah matullahi wa baraka tuhu* is added. But saying or writing the stupid ab-

'single cell', nor were they baboons as the atheist scientists claim. They were created by Allah's power and command in the best form, fully developed and perfect. Guidance and Imaan come from only Allah Ta'ala. If Allah Ta'ala did not decree Imaan for a person, no amount of convincing, argument and proving will ever convince the one whom Allah causes to go astray.

**Q. Is it permissible to wear leather socks (mozahs) on top of normal socks?**

**A.** It is permissible to wear khuffain (mozahs) or leather socks on top of the normal socks.

**Q. When exactly should a person stop eating for the fast? The Athaan goes at different times in the various Musjids.**

**A.** The fast beginnings when Subh Saadiq commences. You should not follow the Athaan nor the times when Fajr Salaat begins in the various Musjids. You should ascertain from someone what the time of Subh Saadiq is. We do not know this time at your end. If Athaan is called before ending of Suhoor/Sehri time, then it is still permissible to eat.

**Q. When is it Iftaar time? Does Iftaar begin with the Maghrib Athaan?**

**A.** Iftaar is the very moment the sun has set. When the upper circumference of the sun has disappeared from the horizon, then it is Iftaar time. Iftaar is not dependent on the Athaan.

**Q. Is it permissible for Hanafis to perform Witr Namaaz behind ghair muqallids?**

**A.** The ghair muqallids perform Witr in two batches –first two raka'ts, then one raka't. Hanafis should perform their own Witr separately, not behind ghair muqallids.

**Q. A Muslim girl is getting married to a Christian man. Is such a marriage valid in Islam?**

**A.** Nikah between a Muslim woman and a non-Muslim man is never ever valid. She will be living in zina with such a man and the children will be illegitimate.

**Q. A Christian woman embraced, not her husband. What is the state of their marriage? What should the woman now do?**

**A.** If the Christian woman has embraced Islam, but her husband does not, then their marriage terminates and becomes null and void. The woman

breviations is sinful. Instead of thawaab, there is the danger of punishment for corrupting and abandoning the Sunnat method.

When the recipient of a letter reads the Salaam, it is Waajib to respond verbally. However, if a corrupt form of the Salaam is written, there is no need to respond with the Masnoon Salaam whether verbally or in writing. A person who writes, *slmz* for example, does not deserve a Masnoon response. He/she deserves a sharp rebuke and naseehat.

will be free to marry a Muslim man after having completed iddat. She should immediately separate herself from him. He is no longer her husband. If both embrace Islam together, their former marriage will be regarded as valid.

**Q. A Shaafi has not made qadhaa of some of his Ramadhan fasts which he had missed three years ago. What is the ruling of the Shaafi' Math-hab?**

**A.** Shaafis who delay their qadha fasting have to pay a penalty (Fidyah) for each fast. The Fidyah is the Sadqah Fitr amount. For each fast, in addition to making qadha, the Fidyah should be paid. Delay in this context means that the qadha was not made by the time the next Ramadhan arrived.

**Q. A Imaam when leading the Salaat, stands completely inside the Mihraab. Is this proper?**

**A.** It is Makrooh for the Imaam to stand completely inside the Mihraab. At least his feet should be out of the Mihraab. Furthermore, if there is sufficient space for the musallis, then he should stand completely outside the Mihraab.

**Q. It is claimed that it is haraam for women to adopt the surname of their husbands. Please explain the Shariah's ruling in this matter.**

**A.** There is no basis for claiming that it is not permissible for a woman to adopt the surname of her husband. Those who make this claim should provide *daleel* (proof). There is nothing in the Shariah to negate this permissibility. The adoption of the husband's surname is for convenience and to avoid confusion. The claimants cite the Qur'aanic aayat in which Allah Ta'ala negates Zaid (radhiyallahu anhu) being the son of Rasulullah (sallallahu alayhi wasallam). But this aayat is never a basis for the claim of the Salafis. The two issues are vastly different.

Changing the surname is tantamount to saying: 'I am the wife of Mr. Patel'. There is nothing wrong – nothing in conflict with the Shariah for a wife to say: 'I am the wife of Abdullah or Patel or Ahmed.' Now instead of writing every time after her name: Faatimah, the Wife of Ebrahim Cassim, the wife says in an abbreviated form: Faatimah Cassim/Patel/Ahmed. Everyone knows from this abbreviation that she is saying: 'I am Faatimah who is the wife of Ebrahim Cassim.'



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There is nothing logically nor Islamically wrong with this statement and its abbreviation.

**Q. The deceased had formed a trust. His heirs are therefore unable to take possession of their shares of the assets. However, it is possible to dissolve the trust, but the trustees refuse to do so. Are they in violation of the Shariah?**

**A.** The trust mentioned by you has no validity in Islam. When a person dies, his heirs automatically become the owners of their respective shares in the estate of the deceased. It is haraam to contrive any scheme such as a trust, etc. to deprive or prevent the heirs from taking immediate possession of their Shar'i shares of inheritance. It is Waajib on the executors to dissolve the haraam trust and to finalize the distribution of the mayyit's estate. If the executors/trustees refuse to dissolve the trust despite this being possible, they will be major violators of the Shariah. Their sin is excessively grave for they are guilty of usurping and denying the heirs the rights which the Shariah has ordered for them. The Qur'aan warns of the Fire of Jahannum for such violators of the Shariah.

**Q. What is the meaning of Ilmul Ghaib?**

**A.** *Ghaib* refers to any and all things about which knowledge is not possible except if revealed by Allah Ta'ala. Thus Jannat, Jahannum, the Angels, the future and innumerable issues are unknown to man. Such unknown issues belong to the realm of *ghaib*, and man can never discover such knowledge by any means other than by information conveyed/revealed by Allah Ta'ala.

**Q. I have been told that if someone does not perform Salaat he becomes a kaafir even if he believes Salaat is Fardh. Is this correct?**

**A.** Perhaps you did not understand what you were told. Nowadays, modernist Zindeeqs although they come to the Masjid on Fridays and also attend the Masjid irregularly, they do not believe in the fundamental institutions of Islam. The abstention from Salaat of such zindeeqs is undoubtedly kufr. But, abstaining from Salaat whilst believing that Salaat is Fardh is not kufr. It is a terrible sin which threatens to eliminate Imaan if the sinner perpetuates his evil practice of abstaining from Salaat. But it is not kufr although it can ultimately culminate in kufr.

**Q. What is a Sunnat and a Nafl I'tikaaf?**

**A.** Sunnah I'tikaaf is the I'tikaaf of the last ten days of Ramadhaan. Nafl I'tikaaf could be observed throughout the year and there is no specific time for it. It could be for even one minute. Whenever entering a Masjid, make intention of Nafl I'tikaaf, and engage in thikr, tilawat, Salaat, etc. As long as you are in the Masjid you will then be receiving the thawaab of Nafl I'tikaaf. The moment you leave the Masjid, the Nafl I'tikaaf terminates. Furthermore, whereas Fasting is com-

pulsory for the Sunnat I'tikaaf, there is no fasting for a Nafl I'tikaaf, although it is permissible to fast even if one observes Nafl I'tikaaf.

**Q. Is it permissible to accept donations from non-Muslims for any Islamic charitable project?**

**A.** It is permissible to accept contributions from even non-Muslims provided that in future Muslims will not be called on to contribute to their religious projects. If there is this fear, then it will not be permissible to accept their donations.

**Q. Is the ingredient 472 e halaal?**

**A.** 472 e is an emulsifier. This emulsifier may be derived from plant or animal substances. It is best to abstain from products containing this emulsifier.

**Q. Is it permissible to recite Qunoot loudly in Witr Salaat?**

**A.** Dua Qunoot has to be recited silently even when Witr is performed in Jamaat.

**Q. How should a Hanafi Imaam perform Witr if the majority of the musallis are ghair muqallids?**

**A.** The Hanafi should not lead the Jamaat if the majority of the muqtadis are ghair muqallids. It is improper for the Hanafi to perform Witr the way the ghair muqallideen perform it.

**Q. Here in Ghana, the Imaam during Taraaweeth looks inside the Qur'aan Shareef. I am a Hanafi. Is my Salaat valid?**

**A.** According to the Hanafi Math-hab the Salaat will not be valid if the Imaam recites looking in the Qur'aan Shareef. In the circumstances, if there is no other Masjid, perform Taraaweeth at home.

**Q. I am the sole agent for certain products. Is it permissible to sell the agency?**

**A.** It is not permissible to 'sell' or hand over the agency in lieu of payment. The object which is being sold is not material commodity (maal), the deal will therefore not be permissible.

**Q. How should Maalikis keep their hands during Salaat?**

**A.** In Fardh Salaat, Maalikis should leave their hands at their sides. They should not fold them as Hanafis and others do. In Nafl, they may fold their hands on their breast.

**Q. Is it permissible for Maalikis to perform Tahyatul Masjid during the Makrooh times?**

**A.** According to the Maliki Math-hab, Tahyatul Masjid may not be performed at the Makrooh times.

**Q. Is it permissible for males to sell lingerie to females? And, is it permissible to sell such lingerie on which lewd/sexy inscriptions appear?**

**A.** It is not permissible for males to sell lingerie to females nor vice versa. Females may sell such items to females. If lewd/sexy terms are inscribed on the lingerie, it will be haraam to sell to unmarried females.

**Q. Is it permissible to engage in thikr after the Fardh of Zuhr before performing the two raka'ts Sunnat?**

**A.** It is not permissible to engage in

## WHAT SHOULD I DO IN SAUDI ARABIA?

**Q. What should one do in Saudi Arabia when it is certain that the day declared Eidul Fitr is still Ramadhaan? When it is known for a fact that the moon was not sighted anywhere in Saudi Arabia or any where in the world, should one celebrate Eid because the government has announced that it is Eid? It may also be unsafe to violate the order of the Saudi government.**

**A.** When there is absolute certitude that the hilaal was not sighted anywhere and that it is still Ramadhaan, then you should fast, and not join the mock 'eid' salaah ordered by the Saudi government. You cannot be forced to abstain from fasting. Fasting is a private act which is known only to you and Allah Ta'ala. The

tyrants of the Saudi ruling entity will not know that you are fasting.

As for abstaining from their mock eid salaah, you will not be arrested for this. The tyrants will not know because the eid salaah is not restricted to the Haramain Musjids. You are therefore not exposing yourself to any danger by practically rejecting the haraam order of the Saudi government.

The position will, however, differ on the occasion of Hajj. Even if it is not the Day of Arafaat, you have no choice. Your Hajj and Qur'baani will be valid even if the government orders erroneously. You cannot have your own day of Arafaat in Hajj. The Shariah therefore allows participation in this 'error'. The oppressors will bear the burden of their sins.

Thikr after the 4 Fardh of Zuhr and before the two Sunnat Muakkadah. First perform the two Sunnat raka'ts, then engage in any Thikr you wish. It is necessary for the Sunnat Muakkadah Salaat to be performed immediately after the short Masnoon Dua which is made after the Fardh.

**Q. Is Tahyatul Wudhu Salaat permissible before Fajr and before Asr?**

**A.** If 'before Fajr' you mean before the time of Fajr has entered, that is, while it is still time for Tahajjud and Sehri, then Tahyatul Wudhu is permissible. But, if you mean before Fajr Salaat, that is after Fajr time has begun, then it is not permissible to perform Tahyatul Wudhu or any Nafl Namaaz in the entire duration of Fajr time, whether before or after Fajr Namaaz. It is permissible to perform Tahyatul Wudhu or any Nafl Salaat before the Fardh of Asr, but not after the Fardh of Asr.

**Q. Is it permissible to delay making the Sajdah when an aayat of Sajdah has been recited?**

**A.** It is permissible to delay the Sajdah Tilaawat for a later time.

**Q. I give Zakaat to the poor even before I have calculated by Zakaat obligation. Is this permissible? I keep account of all Zakaat payments. At the end of the year when I have calculated my Zakaat obligation, I deduct what I have paid during the course of the year.**

**A.** If at the time of giving the money to the poor person, you make the intention of Zakaat, then you can deduct this amount from your Zakaat which you still have to calculate.

**Q. How are the times for Asr and Isha' calculated?**

**A.** The times for Salaat have to be determined by observing the decrease and increase of the shadow of an object and other natural phenomena. The shadow of a stick or of anything is the shortest at the time of Zawwaal. For example, the *Fay-e-Zawwaal* (shadow at Zawwaal) of a metre stick is 4 centimetres on a certain day. Now when

the shadow has reached 2 metres and 4 centimetre's, then Zuhr time expires and Asr time begins.

Isha' time begins when the *Shufuq Abyadh* (the white glow) which comes after the red glow, disappears from the western horizon.

**Q. What is the Shariah's view regarding an alarm in the Masjid to alert musallis of the time when the Jamaat commences? When it is time for the Jamaat, the alarm rings.**

**A.** It is not permissible to use alarms to alert the musallis in the Masjid of the time for Jamaat. It is bid'ah to do so. The Shariah's method for this function is the Iqaamah. It is haraam to add a new practice to the Iqaamah.

**Q. Most school-going children who fast indulge in major sins. They argue that these actions do not break the fast, hence they freely commit the sins. Please comment on this attitude.**

**A.** Obviously the rozah (fast) of the evil person who indulges in all the kabeerah sins you have mentioned will not be accepted. Such a fast is rejected – struck into his face. Every semblance of thawaab is destroyed by the haraam acts you have mentioned. Their fasting is like a chained dog is denied food and water from morning till night. The effect of the fast is utterly destroyed and they qualify for Jahannum. About such damaged fasts, Rasulullah (sallallahu alayhi wasallam) said: "There are many persons for whom there is nothing in their fasting but hunger." If they believe that the sins are permissible, then they lose their Imaan. In fact, innumerable pupils of secular schools and even adults while believing they are Muslims, have long ago become murtads with their beliefs of kufr.

**Q. What should the muqtadi do when the Imaam makes Salaam while he (the Muqtadi) has not yet completed Durood Ibraahim? In many Musjids, it appears that during Taraaweeth, the Imaams/Huffaaz do not recite Durood Ib-**



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**raaheem or they recite it too fast.**

**A.** It has become an evil trend in most Musjids for the Imaam to make Salaam during Taraaweesh before most of the muqtadis have completed their Durood and Dua. It is not permissible for the Imaams to despoil the Salaat in this manner. Nevertheless the Salaat is valid. The Muqtadis should make Salaam with the Imaam even if they have not completed their Durood.

**Q. Women perform Taraweesh in the basement of a Masjid. They follow the Imaam via the loudspeaker. What should they do when the loudspeaker system sometimes fail? There prevails confusion at such times. What is the status of their Salaat when they can't hear anything nor are they aware of the movements of the Imaam?**

**A.** Such confusion is an extremely mild form of punishment for the aunts and grannies who commit the haraam act of leaving the holy precincts of their homes to be with strange men in a public venue. It is Waajib for them to perform Salaat – all Salaat – in their homes, not in the Musajjid. It is not permissible for them to congregate in the Musjids for any Salaat. As for the status of their broken-down Salaat which collapses with the collapse of the haraam loudspeaker, ask those molvi/sheikh characters who encourage the females to violate the Qur'aanic prohibition and emerge into the streets. It is not our obligation to proffer the answer for aunts and grannies who deliberately choose to disobey the Shariah.

**Q. What is the ruling regarding the use of contraceptive pills/medicine to prevent menstruation during Ramadhaan to avoid making qadha?**

**A.** It is not permissible for women to use poison and harmful substances or any substance whatsoever to prevent their haidh periods whether in Ramadhaan or in any other month. It is not permissible for them to violate the natural law which Allah Ta'ala has created for the expulsion of the filth of haidh from their bodies. Unnatural storing of haidh in the body is vile and extremely harmful and haraam. By resorting to these haraam methods, they are storing extremely harmful najaasat inside their bodies. It causes even mental imbalance. The consequences of this evil and unnatural action are injurious. Their monthly periods will go haywire. Furthermore, a host of other diseases and sicknesses could develop and doctors will not know what the causes are nor be able to prescribe correct medication. Allah's Law dictates that women MUST abstain from fasting during Ramadhaan for the duration of their haidh period, and to make qadha afterwards. This is the Law of Allah for them. It is abominable for women to act in flagrant violation of this Decree of Allah Azza Wa Jal. The haidh condition is not an accident. It is by divine decree.

**Q. Who was Zul Qarnain who is mentioned in the Qur'aan? Was he**

**a Nabi?**

**A.** Zul Qarnain was a great Muslim king. He was a great Wali (Saint), not a Nabi. During his time, he ruled the entire known world. His precise historical era is not known. There are several theories, but there is no certainty regarding the historical facts.

**Q. A new trend has started in some Musjids. After the Taraaweesh Namaaz, before beginning the Witr, a brief bayaan (reading a Hadith) takes place.**

**A.** Reading Hadith or giving bayaan after Taraaweesh, before the Witr Jamaat is improper. They have started a new bid'ah. It is not permissible. The bayaan may be given after the musallis have completed their two raka'ats Nafl of Isha'.

**Q. Instead of four raka'ats, the Imaam performed five raka'ats, but made Sajdah Sahw. Is the Salaat valid?**

**A.** If the Imaam did sit in Tashahhud in the fourth raka't, then stood up and completed the fifth raka't, the Fardh Salaat will be valid. He has to make Sajdah Sahw. However, if he had not sat in Tashahhud in the fourth raka't, and completed the fifth raka't, then the Fardh Salaat has to be repeated since it is not valid due to the omission of the Fardh sitting in the fourth raka't.

**Q. Is Zakaat paid on income?**

**A.** Zakaat is not paid on income. Zakaat is paid on Zakaat assets which one possesses after 12 months – each year. Zakaat assets are cash, gold, silver and stock-in-trade. If at the end of 12 Islamic months these assets amount to the Nisaab value or more, then 2.5% Zakaat is paid. Zakaat is not paid on income which has already been spent during the course of the year. In your case there is no Zakaat to be paid.

**Q. Which biscuits are halaal?**

**A.** All commercial biscuits are contaminated with haraam or mushtabah (doubtful) substances. Abstain from all commercial biscuits. Bake your own biscuits.

**Q. Is it permissible for a woman to remove facial hair whilst fasting?**

**A.** It is permissible to remove facial hair even during the fast.

**Q. Is it permissible to clip nails during the fast?**

**A.** Nails may be clipped while fasting.

**Q. On whom is Fitrah compulsory?**

**A.** If on the Day of Eidul Fitr you have the Zakaat Nisaab which is presently about R4,500, then you have to pay Fitrah. The Fitrah amount is the price of 2 kg flour. The money must be given to only poor Muslims.

**Q. How should Zakaat be calculated on gold which is less than Nisaab, but one also has cash?**

**A.** The Nisaab of gold is 20 Mithqaal or 87.48 grams. If a person has this weight of gold, and no other Zakaat assets, then Zakaat must be paid. It could be paid either with one fortieth of the gold itself, or by obtaining the

current price of gold, and paying 2.5% of it.

If a person has gold as well as other Zakaat assets (cash, silver, stock-in-trade), then he may add the price of the gold to the value of the other Zakaat assets and pay Zakaat on the whole amount.

If a person has gold less than Nisaab (87.48), and no other Zakaat assets, then Zakaat is not Waajib even if the price of the gold equals the value of the Nisaab of silver.

If a person has gold of less than Nisaab, but also has other Zakaat assets, and the combined total is equal to or more than Nisaab, then Zakaat is Waajib on the whole.

**Q. Is the money derived from selling fireworks halaal?**

**A.** It is haraam to sell fireworks. The income too is haraam.

**Q. If a few days before Eid a family member died, will it be permissible to celebrate Eid in the home of the bereaved?**

**A.** There is no ritual or practice of Eid celebration in Islam. Eid is an auspicious Day. The following acts are to be observed on the Days of Eid:

1. It is not permissible to fast on Eid days.
2. Eid Salaat is incumbent
3. Best clothes should be worn, ittar applied, ghusl to be taken.
4. If it is Eidul Fitr, then before leaving for Eid Salaat to eat something sweet.
5. To recite the Takbeer as explained in the masaa-il.
6. If it is Eidul Adha, then to make Qur'baani.

These rules apply to all Muslims regardless of any death having taken place even on Eid day. If by celebration you mean preparing delicious food, cakes, etc., then this is permissible for all even for those in whose home someone had died during Ramadhaan.

Eid is not a day for visiting and merrymaking in the way in which Muslims are today emulating Christians whose Christmas day is an occasion of fun and merrymaking.

**Q. Is it permissible to pay a fee to listen to a Deeni lecture?**

**A.** It is haraam to charge a fee and to pay a fee for listening to a Deeni bayaan/lecture. Hence, even if a person is not a formal student at a Madrasah, he may not be prevented from sitting to listen to lessons.

**Q. Is it permissible to use headless mannequins to display garments?**

**A.** Both types of mannequins with heads and headless are not permissible.

**Q. Is it permissible for a Muslim pharmacist to sell birth-control pills at random to the general public?**

**A.** It is not permissible for a Muslim pharmacist to sell birth control items to the general public. He may sell such items which are not injurious, and only to such persons who have a true need. Furthermore, the male pharmacist may not sell such items to fe-

males. Their husbands or mahram males should purchase for them. It is haraam to sell to unmarried persons.

**Q. According to a fatwa of Shaikh Uthaymeen of Saudi Arabia it is bid'ah to stop eating 10 or 15 minutes before expiry of Suhoor time. The time for eating is right until Subh Saadiq. Please comment.**

**A.** It is permissible to eat right until a second before expiry of Sehri/Suhoor time. However, since in most places the exact time is not known because Subh Saadiq is not physically determined by sighting the natural phenomena, stopping eating a few minutes before what is thought to be Subh Saadiq is a precautionary measure. Undoubtedly, it will be haraam and bid'ah to believe that it is not permissible to eat right until just before entry of Subh Saadiq. To the best of our knowledge no one holds such a belief. The cessation of eating is only precautionary. The Shaikh could not have meant that it is bid'ah to abstain from eating 15 minutes before Subh Saadiq. Perhaps he understood that people believe that it is Waajib to stop eating 15 minutes before Subh Saadiq and not permissible to eat thereafter.

**Q. My cousin from West Africa has married a non-Muslim woman in the U.S.A. to enable him to obtain citizenship rights. He has a child by his wife. The child is brought up as a non-Muslim and the Muslim father has no objections. He has proposed marriage with my sister. However, the elders here say that the marriage will not be valid because the man has become a murtad. Please advise.**

**A.** If the non-Muslim woman to whom your cousin is married is a Jew or a Christian (not an atheist), then although it is not permissible to marry such a woman, nevertheless, the Nikah will be valid. If the husband allows his child to be raised as a kaafir despite having the ability to prevent this, then he too becomes a kaafir. In this case, your sister's marriage with him will not be valid.

**Q. From which day in Shawwaal do the six days of Nafl fasting commence?**

**A.** The six days of Nafl Fasting could be kept on any days during the month starting from the 2 Shawwaal, i.e. the Day after Eidul Fitr.

**Q. A prominent sheikh says that it is permissible to supplicate directly to the Auliya. He says it is permissible to supplicate: "Ya Ali! I invoke thee." Is this not shirk?**

**A.** It is shirk to direct supplications (duas) to the dead. The statement, "Ya Ali I invoke thee.." is shirk.

**Q. During the Ramadhaan I'tikaaf is it permissible to take a non-Waajib shower?**

**A.** During I'tikaaf, only a compulsory bath is permissible. If a person leaves the Masjid for a shower which is not Waajib, his I'tikaaf is nullified. It is not permissible for the mu'takif (the one who observes I'tikaaf) to leave the Masjid to even renew wudhu if his



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wudhu is valid. He may not step out of the Musjid.

**Q. Is it permissible to perform less than 20 raka'ts Taraaweeth?**

**A.** Twenty raka'ts Taraaweeth are Sunnatul Muaqqadah. It is not permissible to unnecessarily perform a lesser number of raka'ts.

**Q. The Imaam who is a Shaafi' does not recite Durood after Tashahhud in Taraaweeth Salaat. He ends the Salaat after Tashahhud. What is the status of the Salaat of the Hanafis behind him? Most of the muqtadis are Hanafis.**

**A.** The principle of the Hanafi and Shaafi' Math-habs regarding the validity or invalidity of Salaat, is that the Math-hab of the Muqtadi will be the determinant. If according to the Math-hab of the Muqtadi, the Salaat is valid, then the Salaat of the Muqtadi is valid even if the Imaam's Salaat is not valid in terms of his (the Imaam's) Math-hab. In the case mentioned by you, the Salaat is valid according to the Hanafi Mathab, hence the Salaat of the Hanafis is valid. However, the Salaat of the Shaafis following this careless Shaafi' Imaam will not be valid because Durood in Qa'dah Akheerah (the Last Sitting) is among the *Arkaan* (Fundamentals) according to the Shaafi' Math-hab.

**Q. Whilst fasting, I swallowed some vomit which had entered my mouth. Do I have to make qadha?**

**A.** If the vomit slipped down unintentionally, the fast does not break.

**Q. In the Hadith is mentioned severe punishment and curses for women with camel humps on their heads. What does this mean?**

**A.** The 'humps' on women's heads refer to such hair styles in which the hair is gathered on the head like a camel's hump. These are kuffaar hair styles. The Hadith brings within its purview all the kuffaar hairstyles which many Muslim women adopt, especially gathering the hair high on the head like a 'camel's hump'. They are constantly under the curse of Allah Ta'ala.

**Q. Can I purchase a sewing machine with my Zakaat and give the machine to a poor lady who could use it to earn a living?**

**A.** It is permissible to purchase a sewing machine with Zakaat funds, then give the machine to the poor. The poor person must be made the owner of the machine.

**Q. Is the roza (fast) of 15 Sha'baan Sunnat?**

**A.** The Roza of 15<sup>th</sup> Sha'baan is Sunnat. Some people of late have initiated a baseless controversy on this issue.

**Q. Is the breast-feeding period 24 Islamic or solar months?**

**A.** Breastfeeding is 24 Islamic months, not solar months.

**Q. I committed a heinous sin. I ruined two days of Ramadhan by breaking the fast with sexual relations. What is the penalty for this sin?**

**A.** Taubah – sincere repentance, and keeping 60 days consecutive fasting. In addition to the 60 days Kaffarah, two days of Qadha have to be observed. The 60 days must be one after the other without missing even one day.

**Q. If the Imaam is a Hanafi, what should the Shaafi followers do when he makes Sajdah Tilaawat when it is not a Sajdah for the Shaafis, and what is the ruling vice versa?**

**A.** The Hanafi muqtadis will follow the Shaafi' Imaam in making Sajdah even if according to the Hanafi Math-hab the aayat is not a Sajdah Tilaawat verse. However, if the Imaam is a Hanafi, then Shaafi' muqtadis may not follow him in making Sajdah if it is not a Sajdah aayat according to the Shaafi' Math-hab. Shaafi' muqtadis should remain standing.

**Q. A lady pays Zakaat. Three months before the ending of her 12 months, she acquired gold jewellery. Should she pay Zakaat on the gold even though 12 months have not lapsed?**

**A.** Yes, she has to pay Zakaat on the gold jewellery as well even if she has owned it for only three months. Since she is the owner of the Nisaab amount, she will have to pay Zakaat on wealth which she acquires even one day before the expiry of her Zakaat year.

**Q. A friend gave me his Zakaat to distribute in a certain town. Is it necessary that I distribute it in that town?**

**A.** It is incumbent to distribute the Zakaat in the town instructed by the owner of the money. It is sinful to act in conflict with his instruction.

**Q. My Zakaat year ends on 10 Ramadhan. On this day I calculate my Zakaat. What is the position of money which I obtain on 11 Ramadhan?**

**A.** The money you obtain on 11<sup>th</sup> Ramadhan will be excluded from your Zakaat calculation because your Zakaat year ends on 10 Ramadhan.

**Q. Are the Imaams of Haramain (Makkah and Madinah) Salafis?**

**A.** The Imaams of the Haramain do not appear to be Salafis. They perform 20 raka'ts Taraaweeth while Salafis are vehemently opposed to 20 raka'ts. They generally follow the Hambali Math-hab. We do not have much information on them.

**Q. If a husband and wife who are in need of a waajib ghusl wake up late and there remains just a few minutes for the ending of Sehri time, what should they do? If they bath, they will miss sehri. Is it permissible to delay the ghusl? Will the fast be compulsory on them?**

**A.** Yes, the husband and wife can take ghusl afterwards. If the time for suhoor is very little, they should rinse their mouths, and partake of sehri. Even if they wake up after Fajr Athaan, then too it remains compulsory to fast. They should take ghusl and they have to fast.

**Q. I work for a business selling wigs**

## AN ACT OF KUFR

**Q. What is the status of a Muslim woman who participated in the Hindu festival of Holi when they splash coloured 'holy' water on all and sundry?**

**A.** Participation in any non-Muslim religious festival is kufr. Holi is a festival of shirk and kufr. Any Muslim who participates in it becomes a murtad. The following episode should be salubrious for those who desire to participate in non-Muslim religious festivals.

In India there was an Aalim who was walking in the street on *Holi day* when Hindus splash coloured water and perhaps coloured cow urine on every person who crosses their path. This Aalim passed by a donkey and in an idle moment, he mocked: "Everyone is happy and splashing coloured water on everyone, but no

one is splashing anything on you. Come, I shall splash coloured water on you." So saying, he spat on the donkey his saliva which was red as a result of chewing paan (beetle leaf).

After this Aalim died, a Buzrug saw him in Jahannam in a dream. When the Buzrug in surprise enquired, the Aalim narrated the episode of the donkey on the day of holi. Allah Ta'ala punished him for even this act of emulating the kuffaar despite there being no intention of imitating the kuffaar.

Those who participate in the festivals of the mushrikeen should take lesson. It is haraam to even jocularly imitate practices of kufr, and to participate therein. The Qur'aan prohibits the slightest inclination towards the ways, styles and customs of the kuffaar and mushrikeen.

**which are made from artificial as well as real human hair. Is my income halaal?**

**A.** It is not permissible to manufacture and sell wigs. It is worse if human hair is also used. You should look for alternative employment. The salary too is not permissible. You are aiding in sin and transgression.

**Q. Is it permissible for females to perform Taraaweeth in sets of four raka'ts?**

**A.** It is permissible for females to perform Taraaweeth in 2 raka't or 4 raka't batches.

**A. A Muslim youth has signed a contract with a European sports club. He has to play soccer for the club. The daytime hours in Europe currently are very long. The fast is about 20 hours. Is it permissible for him to abstain from fasting and make qadha?**

**A.** Abstention from the Fardh fasting of Ramadhan for the satanic, haraam sports is tantamount to kufr. It is never permissible to abstain from fasting for this shaitani reason.

**Q. Is occupational rent permissible in the Shariah?**

**A.** Occupational rent is haraam. The purchaser of a property is the owner. The seller only has a claim on the amount owed to him. He may not stipulate 'rent' until payment of the balance or until date of transfer.

**Q. Should qadha of Taraaweh be made if one has abstained?**

**A.** There is no Qadha for Taraaweeth. One should make taubah.

**Q. Is Salaat valid in a church, behind an interfaither, Salafis and Barelwis?**

**A.** Salaat is not permissible in churches. Salaat behind Barelwis is valid. However, if there is a non-Barelwi Musjid nearby, one should not perform behind the bid'ati. If the Salafi imaam is wearing socks, the Salaat will not be valid because Salafis make masah on ordinary socks. If one is caught up in such a situation, the Salaat should be repeated. Salaat behind a man who believes in interfaith is not

valid. An interfaither is a murtad.

**Q. Is it Sunnat to say 'Eid Mubarak'?**

**A.** There is no Sunnah significance for this statement.

**Q. What is the time for Eid Salaat?**

**A.** The time of Eid Salaat begins about 15 minutes after sunrise and expires just before Zawwaal.

**Q. How many Takbeer are there in the Eid khutbahs?**

**A.** A total of 16 Takbeer in both Khutbahs – 9 in the first, and 7 in the second Khutbah.

**Q. Our father who has passed away had a number of qadha Salaat. The number is unknown. What should his heirs do regarding payment of kaffarah?**

**A.** If the deceased did not make a wasiyyat (bequest/ issue a directive), then it is not obligatory on the heirs to pay Kaffarah and Fidyah. However, if the heirs wish to aid their deceased father, they may, out of their own shares, but not from a minor's share, give any amount as Sadqah and supplicate to Allah Ta'ala to forgive the marhoom (deceased).

**Q. An estate was not wound up for years. The heirs received their monies after five years. Do they have to pay Zakaat on their monies for the past 5 years?**

**A.** Zakaat for the past five years is not incumbent. They have to pay Zakaat only after the money comes into their physical possession.

**Q. I broke two rozas without valid reason. Do I have to fast 120 days to compensate for this sin? If yes, should the 120 days be kept altogether or could I keep 60 days, then after some time begin the second 60 days?**

**A.** Only one 60 day Kaffarah applies to the fasts nullified in one Ramadhan. You don't have to fast 120 days. You have to fast 62 days – 2 days are Qadha and 60 days is the Penalty. Two 60 day Kaffarah would apply if the fasts were broken in different Ramadhaans.

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## PUNISHMENT FOR MISAPPROPRIATION

Individuals and organizations, especially these modernist Zakaat Funds, who misappropriate the Trust Funds, should take note of the warning in the Qur'aan: *"Whoever deceives (misappropriates) will bring that which he had misappropriated on the Day of Qiyaamah. Then every person shall be compensated (punished) for the (misappropriation) which he had perpetrated, and they shall not be dealt with unjustly."* (Aal-e-Imraan, aayat 161)

The dishonesty and misappropriation which are perpetrated will not remain concealed under the carpet. The humiliation and punishment in Qiyaamah will most assuredly overtake and destroy those who abuse and misappropriate Amaanat (Trust) monies. Misappropriation of *Amaanah* is widespread. Imaams, committee members, trustees of Musjids and organizations, Zakaat-collecting organizations, etc., are all involved in misappropriating the trust funds. Those devoid of Taqwa are impervious in their brains and hearts, hence they are bereft of conscience. The Accountability of Qiyaamah appears as a joke to them, hence they abuse and steal the trust funds with impunity.

Some Zakaat-collecting entities misappropriate Zakaat funds by using a substantial amount of the Zakaat to pay themselves and the collectors haraam 'salaries'. They utilize Zakaat for even furnishing and decorating their offices. People should exercise care when entrusting their Zakaat and other funds to organizations. They should steer clear of modernist bodies. These organizations do not distribute Zakaat in accordance with the

Shariah. Their eyes are dazzled by the large sums of money. For ignorant modernists and 'scholars' with loose morals, it is a simple exercise to procure corrupt 'fatwas' to legalize their haraam misappropriation.

When Rasulullah (sallallahu alayhi wasallam) would accumulate the spoils of war from those who had taken possession thereof, he would instruct Hadhrat Bilaal (radhiyallahu anhu) to announce that whoever has any of the booty should hand it over. After all the booty was collected it was distributed in accordance with the Shariah. Once after the booty had been distributed, a man came with a rope and presented it to Rasulullah (sallallahu alayhi wasallam). He explained that it was part of the booty. He had taken it from the enemy during the battle.

Rasulullah (sallallahu alayhi wasallam) asked if he had heard the announcement of Hadhrat Bilaal (radhiyallahu anhu). When he replied in the affirmative, he was asked to explain why he had not come forth with the rope prior to the distribution. When he was unable to present a satisfactory explanation, Rasulullah (sallallahu alayhi wasallam) said: "You shall have to present this rope on the Day of Qiyamah. I shall never accept it from you."

This calamity had befallen the man over a mere rope. Misappropriators of tens of thousands of rands, and even millions of rands by some satanic 'scholars' should reflect! What punishment awaits them for their haraam digestion of huge sums of Trust funds?

## THE FRAUD AND DECEIT OF THE PHARMACEUTICAL ESTABLISHMENT LAW EXPERTS SPEAK OUT - ACADEMICS WHO "GUEST AUTHOR" MEDICAL JOURNAL ARTICLES GUILTY OF FRAUD

The Majlis as well as numerous non-Muslim medical experts have for years highlighted the harms and dangers of vaccination and other aspects of western medicine. Many articles have been written by quacks and frauds and published by reputable medical journals to promote the dangerous medical products of the giant pharmaceutical

companies. Insatiable greed and lust for money have totally blinded these western capitalists who are prepared to destroy the health of entire nations in the pursuit of their mercenary and monetary goals.

The following article provides much insight into the crime of these companies.

**Law experts speak out - academics who "guest author" medical journal articles guilty of fraud** by S. L. Baker, features writer. (NaturalNews) Back in 2008, Mike Adams sounded an alarm about something the

(Continued on page 7)

## HORSE-RIDING FOR WOMEN

**Q. Am Alimah says that it is permissible for ladies to drive cars because women used to ride horses during the age of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. She mentioned some Hadith narrations about women riding horses. Today vehicles take the place of horses. Is her reasoning valid in the Shariah?**

**A.** There are no Mujtahids living on earth today. The age of Ijtihad ended with Khairul Quroon (the three Golden Ages of Islam). No one has the right to extract Ahaadith from the kitaabs and interpret the narrations to conform to their tastes and corrupt opinions. This haraam exercise, viz., masquerading as a mujtahid, is exceptionally abominable if the opinion seeks to abrogate/cancel an express ruling of the Shariah, and it becomes worse when that ruling was issued by Rasulullah (sallallahu alayhi

wasallam) himself.

Regardless of which Sahaabi lady rode a horse and regardless for what purpose she had ridden, the act of the Sahaabi lady does not abrogate Rasulullah's express prohibition. He said: "Allah curses women who ride horses." Now extend this Divine Curse to women driving cars, especially in this immoral environment in which women have no true understanding of the meaning of Hijaab. Comparing the isolated incident of a Sahaabi lady riding a horse in the holy, primitive era of Rasulullah (sallallahu alayhi wasallam) with the mass and wholesale practice of women driving cars in the present age, is a reflection of the *jahaalat* of the 'alimah' who believes that she has the expertise and qualifications of a Mujtahid. She dwells in gross deception.

Those who rip out Ahaadith from the kitaabs are not even

aware of the circumstances which had constrained any Sahaabi lady riding a horse. Even today circumstances can make halaal eating pork. But, exceptional circumstances are not the norm. A ruling necessitated by force of circumstances and need is not the normal ruling of the Shariah applicable for all time and for all persons.. There are authentic Ahaadith which state that eating cooked food necessitates wudhu. But no one extracts this Hadith and acts accordingly.

Hadith has tafseer, and only the Aimmah Mujtahideen were qualified to interpret the Ahaadith. No one can dream today of reaching the lofty pedestal of Deeni Knowledge of the Aimmah Mujtahideen. Those who claim that horse-riding or car driving is permissible for women speak with their nafs and their opinions are the products of *jahaalat*. They merely vaunt for ignorance.

## 'GIFTS' - MISAPPROPRIATION

A Zakaat-collector appointed by Rasulullah (sallallahu alayhi wasallam) returned with the collected wealth. When handing over the wealth, he said to Rasulullah (sallallahu alayhi wasallam): "This is for you, and this was given to me as a gift." Whilst collecting the Zakaat, some people had given him gifts. On hearing this, Rasulullah (sallallahu alayhi wasallam) gave a bayaan (lecture). In his bayaan, he said: "I have appointed some persons to fulfil some of the duties which Allah has imposed on me. Now one of them

comes to me saying: "This is for you and this is for me. It has been given to me as a gift."

Why does he not sit in his father's or mother's house and see if anyone comes with gifts to him? I take an oath by The Being in Whose Hands is my

### FIRE FOR A 'MARTYR'

During the Battle of Khyber the Sahaabah reported to Rasulullah (sallallahu alayhi wasallam) the names of those who were martyred. When the name of a certain person was mentioned, Rasulullah

life! He who misappropriates any wealth which has been entrusted to him, shall carry it around his neck on the Day of Qiyaamah.."

'Gifts' received during the course of duty are bribes. It is not permissible to accept such 'gifts'.

(sallallahu alayhi wasallam) said that this person was not a shaheed because he had seen him in Jahannum. He had stolen a shawl from the spoils of war, hence his martyrdom (shahaadat) was cancelled, and he will be assigned to the Fire.

## AN IMMORAL HUSBAND

A Sister from Zimbabwe writes: "I am married 25 years. My husband performs the five daily Namaaz and keeps a beard. But when he goes to Pakistan and India, he trims his beard and discards his Islamic dress (kurtah) and changes into western garb. He will not even inform me that he will be going to these places."

He engrosses in chatting on the internet with women who are his daughter's age. He is heavily involved with pimps and sluts who are milking him for money. At home he neglects his family. He does not care of his wife's and children's

needs. Will he ever change his evil lustful ways? He demands his needs from me. Please offer me some advice. I do not know what to do.

**Answer:** When a person is bereft of Taqwa - fear for Allah Ta'ala - then he/she becomes the slave of lust and shaitaniyat. There is nothing really to comment about the immorality - fisq and fujoor - of your husband. His brains and soul are deranged with lust and Satanism. However, the worst of people - those who are veritable shayaateen - can also reform if Allah Ta'ala guides them. Place more and

much reliance on dua.

You are married 25 years. You have tolerated his immorality and injustices for this lengthy period. If you continue with your Sabr, you shall, Insha'Allah gain the status of a shaheed (martyr). In the circumstances it is also permissible for you to opt out of the marriage. If you are contemplating a separation, then you should apply to the Ulama council in Harare for annulment of the Nikah.

If he filth's himself with prostitutes, then you may deny conjugal rights to him. He should get tested for Aids. A dirty man of this kind could be an Aids carrier.

## ADVICE FOR AUDACIOUS WOMEN

Once when Rasulullah (sallallahu alayhi wasallam) saw men and women walking together in the street, he exclaimed: "O Women! Walk

behind the men. It is not permissible for you to walk in the middle of the road. Walk on the sides of the road."

After this command, the females in obedience would practically cling to the sides of the street so much so that their clothing would brush against the buildings. (Abu

Dawood)

In another Hadith, Rasulullah (sallallahu alayhi wasallam) ordered: "Put them (women) behind as Allah has placed them behind."

Women who clamour to be on the public stage and who propagate self-expression and rowdiness as these defeminized, masculinized 'eidgah aunts', are under the *la'nat* of Allah Azza Wa Jal.



# A CORRUPT, IMMORAL, DISHONEST IMAAM

**Q.** Our community in Cape Town functions under an Imaam who is a Hajj operator. He was in debt with a local travel agent. He used the monies which he had collected from prospective Hujjaaj. When the travel agent demanded payment for the tickets, etc., the Imaam colluded with the treasurer of our Musjid and he transferred R50,000 of the Musjid's funds into the account of the travel agency. This was done without the knowledge of the Musjid's committee.

The Imaam was the Chairman of the committee. When the trustees discovered this dishonesty, they removed him from the chairmanship position. The committee asked him to answer for this misappropriation of the Musjid's funds. The Imaam then called a community meeting where the majority of his supporters were females who were screaming and fighting in his support. When one of the Ulama asked him to intervene and stop his female supporters from behaving in this evil way, he threatened to evict the Aalim.

The MJC was called upon to intervene. The Imaam, however, refused to attend any meetings. After a lengthy process between the MJC and the complainants, the MJC arbitration committee retreated into silence for months. Any attempt to receive progress

reports from the MJC proved fruitless.

This same Imaam recently took a group of 20 females for Umrah without any Mahaareem. Please issue the Fatwa on this situation.

**ANSWER:** A Sahaabi asked Rasulullah (sallallahu alayhi wasallam): "When will it be the Hour (of Qiyaamah)?" Rasulullah (sallallahu alayhi wasallam) replied: "When Amaanah is destroyed." The Sahaabi said: "How will Amaanah be destroyed?" Rasulullah (sallallahu alayhi wasallam) said: "When affairs (of Amaanah -Trust) are assigned to persons who are unqualified for it, then await the Hour."

In another Hadith, Rasulullah (sallallahu alayhi wasallam) discussing the Signs of Qiyaamah said that Trust Funds will be treated as if it were private property. In other words, those who have been placed in charge of the Amaanah will use and misuse the Trust funds for their own personal and selfish ends. Misappropriation of Amaanah funds is among the worst kind of theft.

The Imaam whom you have described, who is also a Hajj operator/agent, comes fully within the scope of these Ahaadith. It is truly lamentable and shocking that he had sunk to this level of gross dishonesty and stole R50,000 of the Musjid's Waqf funds with the

active connivance of the Treasurer. The transfer of the Musjid's funds into the travel agency's account to make good the R50,000 which the Imaam had misappropriated by having stolen for his own use the monies which prospective Hujjaaj had paid to him for their Hajj journeys is a conspicuous and a despicable haraam act of audacious and reckless theft.

The flagrant impunity with which the Imaam stole the Trust funds clearly indicates that he believes that his haraam actions are devoid of consequences in this world and in the Akhirah. Regarding the misappropriation and theft committed by the Imaam, there are two separate acts of gross dishonesty and theft:

(1) Firstly, the monies which he had collected from the prospective Hujjaaj had to be transferred directly to the travel agency. These funds were Amaanah in his possession. Instead of discharging the rights of the Amaanah, he most despicably stole the money for his personal use.

(2) Secondly, when the travel agent demanded the debt owing to him, the Imaam colluded with the Treasurer of the Musjid's Committee and constrained him to transfer R50,000 from the Musjid's Waqf funds to the travel agency's account.

The audacity and recklessness with which these crimes were perpetrated beggar shock

and imagination. Despite the fact that this haraam transfer and theft were committed by the pair of criminals (the Imaam and the Treasurer) without the permission of the Committee, the latter (i.e. the Committee) is not absolved of responsibility. The Committee is guilty of dereliction of duty and is collectively responsible and liable for the loss of the Musjid's funds.

The Imaam's stunt of calling the women to save his skin will not benefit him in the least, neither in this dunya nor in the Akhirah. In the Akhirah is the roasting in Jahannum. His female cronies will roast together with him in Jahannum. In this world there is disgrace and dismissal for this appallingly dishonest criminal. It is incredible that the Musjid Committee continues to retain his services as the Imaam of the Musjid.

The MJC has miserably failed to discharge its duty. Its abstention from instituting action against the Imaam implies condonation of his criminal act of the theft of the Musjid's money. Nothing better should be expected from Carrion Haalalizers.

The act of taking 20 females without any of their mahaarim accompanying them on the Umrah journey is flagrant fisq (immorality). Both the Imaam and the females were constantly travelling under the la'nat (curse) of Allah Ta'ala and His Malaikaah.

In view of these extremely grave crimes, dishonesty, fisq

and fujoor, it devolves as a compulsory obligation on the Committee of the Musjid to:

- Immediately dismiss the Imaam from the Imaamate position.
- Immediately dismiss the Treasurer who had aided and abetted the Imaam in his crime.
- Institute measures to recoup the Musjid's funds which the Imaam had stolen. He must be forced to pay back the money. If this fails, the Committee will have to pay.

Let no one cruise away with the idea that they will escape the Wrath of Allah Ta'ala and the Humiliation in Qiyaamah for these vile crimes of dishonesty, theft and misappropriation of the Musjid's Waqf funds. Neither should the Imaam, nor the Treasurer nor the Committee nor the MJC soothe their conscience with the misconception that these criminal misdeeds can be swept under the carpet, concealed and forgotten. Warning them of the disgrace and punishment, the Qur'aan Majeed says: "And, whoever misappropriates (Amaanah) shall produce the object which has been misappropriated on the Day of Qiyaamah. Then every person will be adequately compensated (punished) for what he/she had perpetrated (by way of misappropriation of Amaanah)."

(Aal-e-Imraan, aayat 161)

## THE FRAUD AND DECEIT OF THE PHARMACEUTICAL ESTABLISHMENT

(Continued from page 6)

mainstream media seemed to know little about -- Big Pharma companies had long been paying in-house writers to ghostwrite scientific research articles then paying (Adams called it "bribing") doctors and high-level academics to pretend they were the authors ([http://www.naturainews.com/023074\\_g...](http://www.naturainews.com/023074_g...)).

Unfortunately, the use of

ghostwriters and guest authored journal papers hasn't gone away. But here's good news: *two prominent attorneys are speaking out that the practice is not just a sham but constitutes legal fraud.*

So why be concerned about ghostwriting in the medical profession? It turns out that Big Pharma and other medical industry sponsored research has been pub-

lished with the names of academic "guest authors" tacked on -- although these highly degreed "authors" may have made slim to no contributions to the so-called research.

Yet these very articles have been published in leading medical journals and through the years have helped hype hormone replacement therapy, numerous anti-depressants and other potentially dangerous

drugs including Vioxx, Neurontin and Fen-Phen. In turn, these articles are often cited by their drug company sponsors to promote off-label use of their products and bring in more millions to the prescription pharmaceutical industry.

The ghostwriting and guest authoring of industry-controlled studies clearly raise what the law experts call "serious ethical and legal concerns, bearing on integrity of medical research and scientific evidence used in legal disputes."

It is such a breach of ethics that Professors Simon

Stern and Trudo Lemmens of the University of Toronto law faculty have flat out called for "guest" authors of medical and scientific articles to be charged with professional and academic misconduct and fraud, even if the articles attributed to the "ghost" or "guest" writers contain factually correct information. The law experts compare the academic "ghostwriting" and tacked on bogus academic authorships to racketeering and even the world's oldest profession.

In a media release about their article (which was just published in the journal *PLoS Medicine*), the law professors stated: "Guest authorship is a disturbing violation of academic integrity standards, which form the basis of scientific reliability. The false respectability afforded to claims of safety and effectiveness through the use of academic investigators risks undermining the integrity of biomedical research and patient care."

Lemmens, who is also a member of the University of Toronto's school of medicine faculty, had particularly hard hitting words for academics who participate in guest authorship which involves "lending" their names and receiving substantial credit where little or none is due. "It's a prostitution of their

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## White Bread . . . The Awful Truth

"Can white bread cause bodily damage? Here are some facts about white bread, and you be the judge.

The Swiss government has been aware of the dangers of eating white bread for decades and in order to get its populace to stop eating it, Switzerland has placed a tax on the purchase of white bread. The tax money is given to bakers to reduce the price of whole wheat bread to encourage people to switch.

The Canadian government passed a law prohibiting the "enrichment" of white bread

with synthetic vitamins. Bread must contain the original vitamins found in the grain, not imitations.

White bread is "dead" bread. Nobody is telling us the truth about this and so called "enriched" flour.

Why is the color of white bread so white when the flour taken from wheat is not?

It's because the flour used to make white bread is chemically bleached, just like you bleach your clothes. So when you are eating white bread, you are also eating residual chemical bleach.

Flour mills use different chemical bleaches, all of which are pretty bad. Here are a few of them: oxide of nitrogen, chlorine, chloride, nitrosyl and benzoyl peroxide mixed with various chemical salts.

One bleaching agent, chlorine oxide, combined with whatever proteins are still left in the flour, produces alloxan. Alloxan is a poison and has been used to produce diabetes in laboratory animals. Chlorine oxide destroys the vital wheat germ oil. It will also shorten the flour's shelf life.

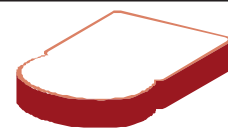
It is obvious, from what we

have learned, that white bread

should be avoided like the plague. Whole wheat, rye, and grain breads made with whole wheat flour is a better way to go. Let alone adults, feeding white bread to children ought to be a crime!

For a more healthful way of life, always read the labels and never buy foods that contain artificial flavors, colors, bleached flour, preservatives, hydrogenated or partially hydrogenated oils.

All the best health to you!"  
*Ira Marx, CEO, Good Health Supplement*





# WARNING FOR THE MODERNIST ZINDEEQS

Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) narrated the following Hadith:

**“There will dawn an age over people when they will gather in their Musaaqid and perform Salaat whilst not a single one will be a Mu'min.”**

How is it possible for *all* the musallis in the Musaaqid to be kuffaar – not Muslims despite attending Jamaa't Salaat in the Musjids? Regardless of the paradoxical appearance of this scenario, Rasulullah's predictions are the divine Truth. In fact, this particular prediction is the situation which is unfolding currently in the Ummah all over the world.

‘Muslims’ – those who were born Muslims – jettison and destroy their Imaan without even realizing the awful calamity of kufr which befalls them as a consequence of their ideas, interpretations and beliefs of kufr. Such professed Muslims are of the *Zindeeq* category of kuffaar. A *Zindeeq* is a *kaafir* who neither understands his kufr nor acknowledges that he has become a *kaafir*. When a Muslim rejects any established belief, teaching or practice of the 1400 year Shariah of Islam by way of interpretation, he loses his Imaan. Even without flagrant renouncement of Islam, he becomes a *kaaifr* and this type of renegade is termed *Zindeeq*.

The Hadith narrated by Hadhrat Ibn Umar (radhiyallahu

anhu) refers to this category. All the musallis will be kaafir of the *Zindeeq* order without realizing that their Imaan has been eliminated. ‘Muslims’ are advocating and promoting a deluge of kufr in a variety of forms. The objective of these kufr forms and reforms is the ultimate elimination of the 14 century old Shariat of Islam. While it is not possible for the *Zindeeqs* to achieve this nefarious goal since Allah Azza Wa Jal has declared the assurance of protecting the purity and originality of this Deen, nevertheless, the contest between Haqq and baatil will continue in this dunya which has in fact been created for the fight between Truth and falsehood.

Among the propagations which transform Muslims into *Zindeeqs* are MPL kufr, regulation of polygamy, destruction of Hijaab, immoral ‘emancipation’ of women, assigning ‘equal’ status to females, condemning Qur’aanic commands such as chastisement of wives by husbands, tampering with the Shariah’s laws of inheritance, the call to open up the Musaaqid for women, giving women the right of talaq using the subterfuge of ‘khula’, etc., etc. These are merely by way of sample. There are numerous issues of kufr which the misguided juhala advocate.

Every Tom, Dick, Harry, Jane and Jenny who lack expertise in even the masaa-il of

Tahaarat and Salaat, and who is totally ignorant of Aqaa-id and the other Departments of the Shariah, considers himself/herself competent to gnaw and nibble at the masaa-il of the Shariah. In fact, morons sporting secular qualifications engage in the ultimate kufr of digging up the foundations of Islam in preparation for a new, U.S.A. brand of a ‘shariah’ which could be slipped into the Ummah in the name of Islam. Thus, there are calls by munaafiqeen parading as Muslims for re-interpretation of the Qur’aan and Sunnah. Some brazenly call for an alternative ‘shariah’.

Re-interpretation of Islam or a new ‘shariah’ implies denial of the Finality of Nubuwwat and the Finality and Perfection of Islam, both concepts expressly declared by the Qur’aan. The effect of the finality of Nubuwwat and the perfection of Islam is the immutability of the Shariah which is cast in an unalterable mould – in the Tablet of Noor which is guarded in Looh-e-Mahfooz in the seventh Heaven. Re-interpretation and the call for an alternative ‘shariah’ presuppose the denial of the finality of Nubuwwah and the perfection of the Deen. Both these imperative doctrines are stated in the following Qur’aanic verses:

*“This day have I (Allah) perfected for you your Deen, and completed for you My Fa-*

*your, and chosen for you Islam as Deen.” -- Al-Maaidah, aayat 3*

*“Muhammad is not the father of any of the males among you. But he is the Rasool of Allah, and the Khaatam of the Ambiya.” -- Al-Ahzaab, aayat 40* Khaataam means Seal.

There is a gigantic difference between the desert life of 1400 years ago and the life of the present space and technological era. But, Allah’s wisdom demanded the termination of the long Chain of Nubuwwat whose links are the 124,000 Ambiya from the time of Nabi Aadam (alayhis salaam). Since the inception of Nubuwwat, there was a continuous process of evolution of the Divine Law. Laws were amended, abrogated and substituted with new laws. With every new Nabi, came some change in the Shariah. But, this process ended 14 centuries ago in the Camel Age. Only a devil will suggest that Allah Ta’ala was unaware of the vast changes which would overtake and totally change life from its simple, primitive, desert form into what it is today.

Allah Ta’ala is the All-Knowing Khaaliq. Despite the mind boggling changes which life would undergo from the inception of Islam in the desert era, Allah Ta’ala terminated Nubuwwat and finalized the Shariah. This Divine Decision is the strongest and clearest evidence for the immutability of the fourteen century Shariah which has an inherent mecha-

nism to encompass all developing situations until the Day of Qiyaamah. Therefore, those vile miscreants advocating ideas of kufr, should understand that this Shariah of Islam cannot change. It shall not change. It shall remain immutable, and Allah Ta’ala has created Guards – the Ulama-e-Haqq – to protect His Shariah until the Day of Qiyaamah.

We assure the agents of shaitaan, the glut of zindeeqs of this age, that they will not succeed in their vile mission to displace this Deen.

*“Among people are those who dispute in (the Laws of) Allah without any knowledge, without any guidance and without a radiant Kitaab (A divine law which directs to Noor). He (this type of miscreant) turns away (with pride) to mislead (others) from the Path of Allah. For him on earth is disgrace, and We shall cause him to taste the Fire of the Blaze (Jahannum) on the Day of Qiyaamah.” (Al-Hajj, aayat 8)*

This is the fate awaiting these Zindeeqs who call for the re-interpretation of the Qur’aan and Sunnah, and for an alternative ‘shariah’. Their disputes are nothing but *ghutha* -- rubbish, flotsam, nafsaani muck, and the coprolilic effluent disgorged by deranged intellect suffering under the *la'nat* of Allah Azza Wa Jal Who says in His Qur’aan: *“He guides whomever He wishes, and He misleads whomever He wishes.”*

# PROSTITUTING THE FEMALE'S VOICE

**Q. Please comment on the article which argues in favour of female radio broadcasters. Please respond to his arguments.**

**ANSWER:**

*“If you fear (Allah), then do not speak in alluring tones, for then he in whose heart there is a disease (of lust) will desire.....” - Qur’aan*

This aayat is in the first instance addressed to the Holy Wives of Rasulullah (sallallahu alayhi wasallam), and the Sahaabah. If caution was applicable to the most pious Ladies of Islam in the age of Rasulullah (sallallahu alayhi wasallam), what does a balanced intellect conclude about the females of this corrupt age? If the ‘disease’ had existed in the hearts of the eminent Sahaabah who were at times constrained by circumstances to speak to the Holy Wives from behind a Screen, then what does the intellect of Imaan decree regarding the hearts of the fussaag and fujaar of this age?

The Deen of Islam which was delivered by Muhammad (sallallahu alayhi wasallam) is more than 1400 years old. Any view which any moron expresses in conflict of the Shariah is of no consequence and is nothing but *ghutha* (trash/rubbish) regardless of how logical it may appear and irrespective of what narrations are cited to ‘prove’ the corrupt view.

Whatever the miscreant has written on the issue of the female voice is *ghutha* disgorged by a moron. If someone today tells us that cooked food when eaten breaks wudhu or after eating cooked food wudhu is necessary, and to substantiate this view he quotes a number of highly authentic Ahaadith, then too, we shall say that the jaahil speaks trash. In fact, there do exist a number of Saaheeh Ahaadith stating that after eating cooked food, wudhu has to be taken. But this is not the Shariah. There is valid interpretation for it. It is haraam for any moron, and haraam for any

Aalim of today be he a Shaikhul Hadith or a Shaikhut Tafseer or an Allaamatud Dahr, to dig out Hadith narrations or Qur’aanic verses and on its basis formulate a view which is in conflict with the 1400 century Shariah, then such view will be branded baatil and the product of a deviate who is the victim of mental imbalance.

If some ignoramus or even a Shaikhut Tafseer or a Shaikhul Hadith in this belated age in close proximity to Qiyaamah propounds the view that it is permissible to drink camel’s urine and in substantiation of his opinion produces a highly authentic Hadith, then we shall not be guilty of any excess if we label such persons as morons who have become the victims of a shaitaani snare.

Brother, remember and understand well, that the Shariah is a closed book. It has been written and it is preserved in Looh-e-Mahfooth. No one can ever change one iota of it with all the logical arguments which

brains of corruption can conjecture. Thus, the arguments of the coprocreep who argues in favour of the projection, magnification and exhibition of the female’s voice are pure rubbish. It is demeaning to respond intelligently to *ghutha*. It is *ghutha* because it is presented in conflict with the 1400 century ruling of the Divine Shariah.

Just for your edification and peace of mind we cite a few well-known masaa-il pertaining to the female’s voice:

\* If the Imaam makes a mistake in his Qiraa’t, then even if he happens to be her husband and no one else is present, she is not allowed to correct him by saying ‘*Subhaanallaah!*’ She has to strike her palms just once, not clap her hands.

\* Men have to recite the Talbiyah during Hajj audibly. Women must recite it silently.

\* In none of the Salaat is a woman allowed to recite the Qiraa’t audibly.

\* It is not permissible for a woman to recite the Athaan and the Iqaamah.

These are issues linked to her voice. When she is not allowed

by the Shariah to recite even the Qur’aan and Tasbeeh audibly, what says your intelligence regarding the alluring, loud voices of the faasiqahs who broadcast and prostitute their voices over the shaitaani radio stations? And, they even interview non-Muslim males who outline to them in vivid detail how to use condoms. *Walahoula!* Reflect and ponder!

These faasiqah females are specially tutored in the science of voice expression – how to speak alluringly in the ‘best’ form to entice males and to ensure that they at least commit zina of the mind and heart. This is their training. This is one of the qualifications for a female broadcaster. On the occasion when Allah Ta’ala expelled shaitaan from the heavens, he (shaitaan) supplicated for tools and traps to aid him in his accursed mission on earth. Allah Ta’ala, granting his supplication said: *“Your traps will be women.”* One of the wiles employed by women, especially faasiqahs, to enmesh men in their tentacles of *fujoor* is the alluring voice.



(Continued from page 1)

*jilbaab* and *nikaab*, is an embodiment of virtue and *haya*. She is a 'simpleton' and innocent, unwary of the immoral sophistication, loudness, audacity and immodesty which the 'Muslim' women of today's secular institutions, denuded of Islamic morality publicly exhibit.

'Muslim' women who have been educated in western educational institutions – and females in girls madrasahs are not lagging far behind them – having jettisoned almost every vestige of their Imaani *haya*, surpass even non-Muslim women in the display of audacity and immodesty. The reason for their vile state of shamelessness from the Islamic perspective is that all moral attributes have opposites. When the one is displaced, there is never a vacuum. The opposite sets in. When *haya* is eliminated, then immodesty and immorality overwhelm the one who at one stage was a repository of shame and modesty. The immodest woman then puts even males to shame. Muslim men of *haya* are constrained to adopt greater measures of *hijaab* to avoid the villainy of the 'Muslim' woman who has destroyed her natural and Imaani '*haya*'.

These are the types of women, defeminized and masculinized, who clamour for attending the Musaajid and Eidgah with men. They perennially demand to be shoulder to shoulder with males. Among their shaitaani attributes are an aversion for the home, detestation for domestic duties, inveterate hatred for Shar'i *hijaab*, inordinate love for publicity and the public platform, self-expression, loudness, robust in demeanour, and the desire to compete with males. In brief, they excel in almost everything which is the antithesis of Imaani *haya* and Muslim womanhood.

The quality of *shame* is such a lofty virtue of the Muslim woman that Allah Ta'ala highlights it in the Qur'aan. Describing the noble and beautiful demeanour of the daughter of Nabi Shuayb (alayhis salaam), the Qur'aan Majeed states:

"Then one of the two (daughters of Nabi Shuayb)

## HAYA – THE OUTSTANDING ATTRIBUTE OF THE MUSLIM FEMALE

came to him (Nabi Musa) walking *bashfully*. She said: "Verily, my father calls you....." (Al-Qasas, aayat 25)

Nabi Shuayb (alayhis salaam) who had no sons, sent one of his daughters to call Nabi Musa (alayhis salaam) who at the time was a wayfarer without home. She came walking very bashfully, and with lowered head from a respectable distance, delivered her father's message. Hadhrat Musa (alayhis salaam) whose *haya* was profound, requested her to walk behind him at a distance. He told her to take a few pebbles. When he had to turn to the right on the way to the home of Nabi Shuayb (alayhis salaam) of which he was unaware, she was to throw a pebble towards the right, and the same if he had to turn left from the pathway. His *haya* and *purdah* dictated that she should not direct him with her voice. This was the lofty degree of *haya* and *hijaab*. Now scale the immorality of the so-called Muslim female broadcasters of the Devil's radio stations on this standard of *Haya*.

Thus, the Qur'aan Majeed makes special mention of the daughter's *haya*, describing her walk with the term *isthyaa* which means bashfully. She was an embodiment of pure bashfulness and modesty.

Once Rasulallah (sallallahu alayhi wasallam) asked Hadhrat Ali (radhiyallahu anhu): "What is best for a woman?" Hadhrat Ali (radhiyallahu anhu) was unable to answer. He said that he would ask his wife, Hadhrat Faatimah (radhiyallahu anha). He went home and when he questioned Hadhrat Faatimah (radhiyallahu anha), she responded: "The best for a woman is that no man should see her, and she should see no man." When Hadhrat Ali (radhiyallahu anhu) reported this wonderful response to Rasulallah (sallallahu alayhi wasallam), his (our Nabi's) mubaarak face became radiant with pleasure and he delightfully exclaimed: "Faatimah is a part of me."

The *haya* of Hadhrat Faatimah (radhiyallahu anha) was so lofty and so wonderful and so profound that her last wish and wasiyyat (bequest) became the Sunnah for all Muslim women until the Day of Qiyaamah. She instructed that on her death, despite the female's body being draped with six shrouds, a *purdah* barrier be erected over her body to ensure that no male even accidentally casts a gaze on her wrapped up body. Furthermore, she instructed that she be buried in the darkness of the night. This was an added measure of *purdah* dictated by her *haya*.

Six shrouds covering the dead body, but still she ordered the erection of a barrier to conceal even her dead covered body. This Sunnah remains to this day when females are buried and will remain until the Day of Qiyaamah. All these shameless, loud, masculinized females who parade in the public, flaunting themselves to attract gazes and attention should reflect at the treatment which will be meted out to their dead bodies. The Sunnah of Hadhrat Faatimah (radhiyallahu anha) will be imposed on their dead bodies. Yet, whilst they are alive and when the *fitnah* is real, and the *fussaaq* and *fujjaar* prevail, then these unfortunate females resort to the exhibitions of the era of *Jaahiliyyah* in flagrant violation of Allah's prohibition:

"And (O women!) remain resolutely within your homes, and do not make a display (of yourselves) like the exhibition of *Jaahiliyyah* (the pre-Islam era of immorality and ignorance)."

It is an incumbent obligation on all Muslim women to constantly reflect on Hadhrat Faatimah's advice, attitude and actions – her response to Hadhrat Ali's question; her noble dead body; her six shrouds of the *kafan*; her instruction to conceal her *janaazah* with a screen; her instruction to bury her in the intensity of night's darkness. If Muslim women meditate on this lofty concept of *Hijaab* presented to the Um-

mah's females by the Queen of Jannat, then Allah Ta'ala will brighten their darkened souls and eliminate their spiritual blindness to enable them to understand the folly of their un-Islamic and anti-*Hijaab* clamours and their rowdism.

The western malady, namely, the inordinate crave for self-expression and exhibition, is the diametric antithesis of the Islamic concept of *Haya* and *Hijaab*. While Islam emphasizes *haya* and *hijaab* – shame/modesty and concealment – for its female adherents, the lewd cult of westernism considers immodesty and female exhibition to be virtues and effects of 'enlightenment'. The Hadith narrated by Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) as well as other Sahaa-bah, state:

"Woman is *aurah* (i.e. an object of concealment). When she emerges (from her home), *shaitaan* casts surreptitious glances at her (i.e. he lies in ambush to involve her and men in *fitnah*)."

Any moron so-called 'Muslim' woman who has an issue with this proclamation of Rasulallah (sallallahu alayhi wasallam) should make arrangements for her abode in Jahannum. Woman, according to the Qur'aan and Sunnah, is always an object of *fitnah*. This state should not be misconstrued and understood wrongly and satanically. The statement in no way means that woman is evil. It simply means that because of the evil *nafs* created by Allah Ta'ala in man and woman, both will become embroiled in *fitnah* – moral turpitude leading to *zina*, if Islam's strict code of *Haya* and *Hijaab* is not observed.

Allah Ta'ala has created woman for the home role, not for the public stage. She moves in conflict and unnaturally when she takes to the public stage and the streets to rub shoulders with men and to compete with them in worldly and secular matters. This is just not the role for which Allah Ta'ala has moulded her. He has cast her into the mould of tinklets so that she remains a

genuine female. She is not supposed to become a western masculinized hybrid feminine which displays male tendencies as do these modernist 'Muslim' females of the women's lib. movement. Confirming the natural, weak and tender nature of women, the Qur'aan Majeed says:

".....One who is reared (brought up) in jewellery and who is unable to clearly express (herself) in debates (talks, arguments, disputes, etc.)." (Az-Zukhrif, aayat 18)

Allah Ta'ala states in this aayat that a female's attention is generally focused on jewellery and garments. Her inherent attribute is the inability to be articulate in expression and even in thought. Hence Rasulallah (sallallahu alayhi wasallam) described woman as *naaqisul aql* (one whose intelligence is deficient). It is the Qur'aan and Rasulallah (sallallahu alayhi wasallam) who made these statements and observations. The Creator is aware of His creation.

The audacity and shamelessness with which the female Phd's express themselves in male company do not negate what Allah Ta'ala says in the aforementioned aayat nor is the Hadith pertaining to their defective intelligence negated. Despite their audacity, and shameless ways of disputing and debating with men on the public stage, they remain *naaqisaatul aql*, hence men of intelligence clearly discern all the *ghutha* (rubbish) which their glib tongues disgorge.

The writings of the Phd aunts who profess to be Muslim, conspicuously display their stark *jahaalat*, lack of understanding of the issues they write on, and their intellectual incoherence. All of this betrays the mental turmoil in which they are buffeted. 'Muslim' women who abandon their *haya* and *hijaab* in order to march and vie with their *fussaaq* male instigators who incite the miscreant females to destroy their natural *haya*, should not befool themselves regarding their ultimate destiny. They dwell under the constant *la'nat* of Allah Azza Wa Jal, and the Hadith has described the terrible chastisements awaiting them in Jahannum. Destruction of *Haya* is a licence for blanket immorality.

"Those who dispute in the aayaat of Allah without any proof (of the Shariah) having come to them, vile indeed is (their) sin by Allah and by those who believe. Thus, have We sealed the heart of every proud oppressor."  
(Al-Mu'min, aayat 35)

## THE ANNOUNCEMENT FOR EID

PLEASE NOTE THAT RADIO ANNOUNCEMENTS ABOUT EID DO NOT CONSTITUTE AN OFFICIAL DECLARATION OF EID. RADIO ANNOUNCEMENTS ARE UNRELIABLE. THE ANNOUNCEMENTS MADE BY THE FAASIQ RADIO BROADCASTERS HAVE NO SHAR'I SIGNIFICANCE.

IF THE SIGHTING OF THE HILAAL IS NOT CONFIRMED BY THE ULAMA-E-HAQQ, ANY CONFLICTING RADIO ANNOUNCEMENT WILL BE REJECTED AND EID WILL NOT BE DECLARED.

"Verily, those who dispute in the aayaat of Allah without any proof (of the Shariah) having come to them, there is in their hearts an (objective of) pride which they will not attain." (Al-Mu'min, aayat 56)



## THE HARAAM-MONTH DETERMINATION OF SAUDI ARABIA

(Continued from page 1)

issue for these tyrannical rulers and governments to hand over reciters of *La ilaha il lallaah* to the U.S.A. for torture and horrendous incarceration.

In a Hadith, Rasulullah (sallallahu alayhi wasallam) said: "The curse of the mazloom (oppressed) rises above the clouds. The Doors of Heaven are opened up for it, and Rabb says: 'By My Might! I shall most assuredly aid you, even if it be after

some time."

It appears that the Saudi rulers are destined to follow the same route tread by Zeinul Abideen of Tunisia, Hosni Mubarak of Egypt and now Gadhaafi of Libya. Despite the Saudis being the Guardians of the Haramain Shareefain, they are deprived of the good duas of the Ummah. As for ourselves our dua is that either Allah Ta'ala guides them to Si-raatul Mustaqeem or He removes them from their stage of zulm.

## THE GUIDANCE OF ISTIKHAARAH

*Istikhaarah* simply means to consult with and seek advice from Allah Ta'ala. Rasulullah (sallallahu alayhi wasallam) encouraged the performance of Salaatul Istikhaarah whenever one wishes to embark on an important act. Rasulullah (sallallahu alayhi wasallam) also said that abstention from *Istikhaarah* is a sign of misfortune and wretchedness. Insha'Allah, by resorting to *Istikhaarah* there is greater probability of success in the contemplated venture.

Immediately after completing the *Istikhaarah Salaat* go to bed. Sleep on clean bedding, facing the Qiblah. A strong

inclination at the time when the eyes open will be the best course of action to adopt. Sometimes the course of action may be conveyed in a dream. However, seeing a dream after *Istikhaarah* is not necessary. The manner of performing this Salaat is explained in detail in our kitaab, *Kitaabus Salaat*. If you don't have this book, write for a copy.

Most people become perplexed because their *Istikhaarah* produces no effect or direction. They continue remaining in trepidation regarding the matter for which they had performed *Istikhaarah*. The reason for lack of effect and direction is the spiritual darkness and fog which nowadays generally cloud the mind and the heart.

Clarity in the directive of *Istikhaarah* via the media of dreams and strong inclination is related to the spiritual realm. To achieve this clarity, the essential requisites are purity and clarity of the mind and heart. These requisites are the effects of Taqwa. Today Taqwa is an alien concept. Even Ulama nowadays frown on Taqwa.

The abundance of haraam in which people indulge completely overshadows the mind and heart. Instead of *noor*, the heart is clouded with *zulmat* (spiritual darkness). The deluge of haraam and mushtabah (doubtful) foods such as carrion chickens, carrion meat, processed foods and alcoholic juices and beverages which is

down-loaded into the body, utterly blocks every spiritual faculty of the *Rooh* (Soul).

In addition to the avalanche of physical pollution by way of ingestion of haraam and mushtabah foods, is the preponderance of sin and disobedience. Utilizing the eyes, ears and limbs of the body for haraam acts; listening to music; viewing television; mingling with the opposite sex; harbouring animosity for a Muslim; indulgence in futility; abstention from the ways of the Sunnah; and, generally acting in ways which extinguish Taqwa, darken the *Rooh* completely. When all spiritual faculties have been extinguished, blocked or jammed with this avalanche of *rijs* (filth), *fisq* (flagrant disobedience) and *fujoor* (immorality), one should not be surprised when one does not experience the effects of *Istikhaarah*.

However, despite this lamentable spiritual condition in which we are stagnated or in which we are retrogressing, *Salaatul Istikhaarah* should not be abandoned. Before engaging in *Istikhaarah*, repent for sins and recite *Istighfaar* in abundance. Perform the Salaat with the intention of fulfilling the Sunnah of Rasulullah (sallallahu alayhi wasallam). Then, Insha'Allah, even if there is no clear sign or directive, Allah Ta'ala will create the circumstances which will lead to the adoption of the correct course of action.

## CARRION AND UPSIDE DOWN BRAINS

**Q.** In a discussion with one of SANHA's molvies, he made an analogy between slaughtering chickens upside down and making wudhu upside down. He says that if the feet are washed first and the face last, the wudhu is still valid. Similarly, the chickens even if slaughtered upside down will be halaal. He also said that we should do things with hikmah (wisdom). Please comment?

**A.** All the halaalization of carrion and the consumption of carrion have made the molvi's brains upside down. If the peristalsis movement in the alimentary canal begins to function upside down, then instead of excreting from the natural hind avenue, the person will excrete from his mouth. In fact, there were such cases. This inverse curse has smitten the brains of the molvi hence his thinking is upside down and corrupt.

His argument to justify the haraam slaughtering system with the haraam method of making wudhu is preposterous and truly upside down. He tried to pull wool over your eyes by justifying one haraam act with another haraam act. Two haraam acts do not equate a halaal act. Both haraam acts remain haraam.

If a person intentionally inverts the wudhu procedure, e.g. he deliberately without valid

reason washes the feet first and the face last, it will be tantamount to kufr because he has made *Istikhfaaf* of the Sunnah method. *Istikhfaaf* means to regard an act to be insignificant. A person who makes wudhu in a haraam manner without valid reason, will be ordered to renew his wudhu and perhaps his Imaan notwithstanding the validity of Salaat performed with a haraam wudhu.

Making wudhu in an upside down manner is just as haraam as slaughtering the chickens whilst they are hanging upside down. Regardless of the wudhu not being nullified by the haraam method, the fact remains that it is haraam to make wudhu in an inverted way or in conflict with the Sunnah. The thawaab is utterly nullified; sins are not washed as the Masnoon wudhu washes sins, and Allah's Wrath is invoked

The kaafir system of slaughtering the chickens is haraam. It is a haraam system which the 'Muslim' halaal bodies have accorded acceptability and respectability. They have adopted it on a permanent basis whilst having totally displaced and abrogated the Waajib Islamic system. Despite any claim of the animal being halaal, Sahaabah would refuse to eat of the meat of an animal which was not facing the

Qiblah when it was being slaughtered. Does the vile entity Sanha understand the mas'alah better than the Sahaabah?

Besides the haraam satanic system described by Rasulullah (sallallahu alayhi wasallam) as *shareetatush shaitaan*, the chickens are haraam because of the fundamentals of Thabah being abandoned on a grand, wholesale scale. The almost total abandonment of Tasmiyah, improper neck-cutting, slaughtering dead chickens, and the almost total lack of proper supervision, are the factors which render the chickens effectively carrion.

The Molvi has in fact not presented an analogy. What he has done was a stupid attempt to justify one haraam act with another haraam act. This is not an analogy. It is the style of an ignoramus to present such stupidities.

The 'hikmah' about which the Molvi mentioned is nothing but Satanism. With such 'hikmah' they have been concealing the Haqq for years. Their 'hikmah' entails abstention from proclaiming the Haqq, and to allow Muslims to continue consuming carrion whilst they (the 'halaal' cartel) continue to fill their coffers with haraam boodle. Their 'hikmah' demands that Ulama become 'dumb devils' with their silence.

## THE IMMORAL WOMEN'S LIB. CLIQUE AND THE CLAMOUR FOR A FEMALE 'eidgah'

**Question:** In Durban there is a rowdy group of females who clamour for an 'eidgah'. They come dressed in finery and adornment, and they mix with men at their 'eidgah'. All decent Muslims who understand what Islam stands for and who are aware of the objectives of the Deen see the

evil consequences of this type of mingling in the name of the Deen. It is necessary for the Ulama to comment and expose the corruption of this group of unruly women.

### COMMENT

The Ulama have commented in detail on the evil of these *zaaniyahs* (prostitutes) who

seek gratification for their lusts via 'deeni' channels. Several treatises have been published to negate and demolish every single, stupid argument which these immoral, rowdy, modernist aunts have vomited up to bolster their haraam effort to secure female 'emancipation' from the home-fetters which

Allah Ta'ala and His Rasool (sallallahu alayhi wasallam) have ordained for the species which is deficient in Aql (intelligence). These booklets are all available. Anyone who wishes to read about the demolition of the effluvium and rubbish which these immoral aunts have disgorged, may write to us for free copies.

When a woman jettisons and destroys her natural attribute of *haya* (modesty/shame), then she is transformed into a sa-

tanic embodiment of immodesty and immorality. Hence, these *zaaniyah* aunts are so vociferously clamouring to rub shoulders with men in the public. To accomplish the goal of total immorality, shaitaan has whispered into their corrupt and defective brains, to initiate their 'emancipation' from the 'shackles' of Islam with a *deeni*-sounding clamour, viz., the 'eidgah' slogan.

When a woman is enmeshed

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## THE CALL FOR ANOTHER 'SHARIAH'

(Continued from page 1)

the unwary by falsely and stupidly endeavouring to convey the idea that the Shariah is the product of the Fuqaha (Jurists) of Islam. This is a satanic deception which the Zindeeqs are perpetrating. The Shariah is nothing but the Qur'aan and Sunnah.

The *Usool* (Principles of Islamic Law) on the basis of

which rulings on new developments are obtained, are evolved from the Qur'aan and Ahaadith. As such, these *Usool* too are divine and immutable and constitute integral constituents of the Divine Shariah.

Anyone who calls for another brand of 'shariah' becomes a kaafir – a murtad whose status in Islam is worse than that of a pig.



# THE IMMORAL WOMEN'S LIB. CLIQUE AND THE CLAMOUR FOR A FEMALE 'eidgah'

(Continued from page 10)

in the tentacles of the devil, she bares herself, and prides herself in exposing her satr to the public. And, the reason why these immoral aunts are

unable to understand their immorality and immodesty is because their natural deficient brains have become coprophilic with the waste matter of shaitaan. When a naturally de-

ficient brain such as the female brain, is satanized, it becomes totally dysfunctional. The woman then does not think with even half a brain. Even her deficient intelligence ceas-

es to operate. Hence she exceeds all bounds of the Shariah in her endeavour to cloak her immorality with Shar'i respectability.

These vermicular aunts who clamour for 'emancipation' are prostitutes at heart, hence they acquit themselves as zaaniyahs. With regard to these evil aunts, Rasulullah (sallallahu alayhi wasallam)

prostitutes. The very 'cloaks' these scum aunts don when they proudly emerge to attend their haraam 'eidgah' are garments of prostitutes.

Since Allah's *La'nat* (Curse) has settled on their deficient aql, every capillary in their brains have become fossilized. They are therefore embodiments of *shaitaanahs* (female devils). They have in fact outclassed even Shaitaan in shaitaaniyat (satanism). These women are epitomes of perversion. Many of them are lesbians, hence their extremely vile audacity. They are rude, vulgar and rowdy like the drunk hoodlums at a soccer match. It is their total moral bankruptcy which sustains their immoral clamour.

A woman who accepts and understands the truth of the Hadith in which Rasulullah (sallallahu alayhi wasallam) informed the females of their

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the month will then automatically be a 30 day month.

There is no other way whatsoever for determining the ending of the current Islamic month and the commencement of the next Islamic month. Resorting to any other method such as astronomical calculation and birth of the moon, etc. is absolutely not permissible. It is a haraam bid'ah (evil innovation).

On the 29<sup>th</sup> day of Ramadhan. it is therefore Waajib on Muslims to search for the hilal immediate-

## THE SEARCH FOR THE HILAAL

ly after Maghrib Salaat. Some brothers should in fact perform their Maghrib Salaat at the location from where they will be sighting the moon.

Regardless of how 'young' the moon may be, and regardless of the calculations and predictions of the astronomers who claim that visibility will be impossible, it remains the Waajib obligation of Muslims to search for the hilaal.

Our concern should never be

what the astronomers and the scientists say and predict. our concern should be only the fulfilment of the injunctions of the Shariah. whether the moon is sighted or not, is totally irrelevant. of relevance is only obedience to the command issued by Rasulullah (sallallahu alayhi wasallam), and in this context it is to sight the hilaal at the end of the 29<sup>th</sup> day.

May Allah Ta'ala guide us all and bestow to us all the taufeeq to submit to the commands of the Shariah.

said: "A woman who applies perfume and passes by a gathering of males is like an adulteress."

The eyes, ears, minds and hearts of the women's lib. mob are filled with zina, hence you will find them laboriously, stupidly and shamelessly struggling to set up the stages of zina, the very first step in this immoral satanic process being emergence from the home dressed, adorned and powdered up like

## THE "ISLAMIC STUDIES" CONSPIRACY AND THE TREACHEROUS ROLE OF SAUDI ARABIA

### PART 8

(Continued from previous issue)

In his book, *SUBVERTING ISLAM – THE ROLE OF THE ORIENTALIST CENTRES*, Dr. Ahmad Ghorab exposes the treacherous role of Saudi Arabia who is funding the western kuffaar enemies of Islam in their pernicious schemes of undermining Islam through the avenues of the so-called 'Islamic Studies' faculties of universities which churns out zindeeqs, mulhids and mur-tads.

### Incident 2

Between 18th and 25th October, 1986, a conference was held at University College, Oxford, entitled 'How to deal with Muslims in the Middle East'. The conference, organised by Bishop Dr Kenneth Cragg, was held in association with the Oxford Centre for 'Islamic Studies', its Director being personally present there, as well as Dr 'Ali al-Ghamidi, the Saudi Director of the Islamic Cultural Centre, attached to the Regents Park mosque in London. As I happened to be in Oxford at the time, a Muslim who knew me suggested that I should attend and, if allowed to do so, try to answer Dr Cragg.

It is certain that someone should respond to Cragg's very long and subversive campaign against Islam. He has openly stated his aim as not trying to convert Muslims (which he dismisses as the 'numbers game') but as getting them to experience Christianity's Christ. To this purpose Cragg

has, over almost three decades, dedicated a number of books, including studies of the Qur'an and *Sirah*, and also picked out for public exposure Muslim writings that support his programme. An example is his translation of Muhammad Kamil Husayn's *Qaryah Zalimah* as *City of Wrong*, in which a Muslim 'imagines' his way into the Christian experience. Readers should not be misled into thinking that a merely hypothetical or literary 'experiencing' of Christianity is offered. On the contrary, the aim is, after such 'experiencing', for Muslims to mend their ways. Cragg would like, for instance, Muslims to end the legal prohibition on Muslim women marrying Christians. He also supports the surreptitious presentation of Christian witness' to Muslims in the Arab world: committed Christians are to accept work in their professional fields in, say, Saudi Arabia, and through the contacts they make as doctors (especially women doctors who can gain admission to the heart of the family), pharmacists, engineers, teachers, etc., to run private gatherings through which the Muslims can discreetly be offered Christianity.

For non-Muslims to hold such a conference is their right; for Muslims to attend in order to defend an Islamic view of the religion and history of Muslims is also, unquestionably, proper. But why should Muslims assist in the setting up of such a conference? That is *not* proper. Still worse is it to deny Muslims the right to defend their religion and history,

to restrict their freedom to do so, and to take punitive action against them if they do.

I was at that time teaching in the Department of Islamic Studies at King Saud University (KSU) in Riyadh. When I returned, I was summoned for disciplinary investigation by Dr Mustafid al-A'zami, then the Head of Department. Now, it seems to me, that what I had said at the conference in Oxford could in principle be questioned by any concerned Muslim - for its content or its manner. I had not imagined that the right (actually the duty) to speak on matters of deep concern to Islam and to Muslims could also be questioned. But that is precisely the line that Dr al-A'zami took. He did not question what I had said; he questioned *that I* had said it. The complaint was presented as a procedural one: it is not permitted, I was told, for any faculty member of a Saudi institution to speak at any conference or other public occasion without express permission to do so. What this means, in practice, is that whenever (and wherever) such collaborative conferences are held, only those Muslims will be allowed to speak up who, broadly speaking, agree with Muslim-non-Muslim collaborative ventures in this field.

### Incident 3

In January 1986, the Faculty of Arts of KSU, began issuing a journal entitled *al-'Usur* (Eras) whose editorial board is made up of Muslims and non-Muslims. Among the Orientalists on that board of consultants is Rev Dr Montgomery

Watt who, as well as being the author of several mischievous and misguiding works in the field of *Sirah*, is one of the editors of *The Muslim World*, published by the missionary centre in Selly Oak, Birmingham. This journal was established in 1911 by the notorious Samuel Zwemer and is published jointly with the Hartford Seminary in Connecticut, USA. Among other Orientalist names on the editorial board of *al-'Usur* are: Rex Smith (University of Durham) and Richard Chambers (University of Chicago).

Now, it has been claimed that a Western university would not permit the setting up of an academic centre for the study of Islam unless that centre had a management in which Western (non-Muslim) academics were sufficiently represented - in other words, that the price of the prestige of a place like Oxford is the acceptance that non-Muslim have a say in how Islam is to be studied and taught. As we have seen, that is a price Muslims should never willingly pay, unless they mean to weaken and betray their religion. But supposing all that is true of a Western university, how can it possibly be true of a Muslim university in a Muslim capital built on Muslim land with exclusively Muslim resources? What necessity can explain the Saudi authorities following the same pattern of collaboration with non-Muslims as is followed by, for example, the Oxford Centre for 'Islamic Studies'? The answer, alas, is that it is so not by necessity but by volition, by policy, chosen and implemented.

### Incident 4

On 12th August, 1989, I was invited to speak by the student members of the Oxford Islamic Society on 'An Islamic perspective on Orientalism'. In this address, I criticised Orientalists and the role of the Oxford Centre for 'Islamic Studies' in furthering their programme. To address a small undergraduate society, even in Oxford, is no major event. Hardly worth anyone's notice. There are many small societies in the University; many speakers; many addresses. I was surprised, therefore, that a report on the occasion should have been written, let alone that it should then be sent all the way to Riyadh, to Dr al-Azam!, my Head of Department at KSU.

### Incident 5

On 26 Safar 1410 (1990), at a meeting of the Department of Islamic Studies of KSU, I talked about the responsibility of the 'Ulama', especially of those with influence in Saudi Arabia, to at least impede, if they could not stop, the infiltration of Orientalists into the field of Islamic studies - something surely possible where universities were under direct Muslim administration and within the jurisdiction of Muslim governments. I mentioned by name 'Abdullah Naseef' and 'Abdullah al-Turki' who are certainly influential in Saudi Arabia. They are also trustees of the Oxford Centre for 'Islamic Studies'. I advised them to fear Allah for giving, in their position, encouragement and support to the Orientalists. (To Be Continued Insha 'Allah)



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
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(Continued from page 5)

**Q. If two persons say Salaam together, what is the rule?**

A. Both are required to respond. Both should say: 'Wa alaikumus salaam'.

**Q. Some people on the phone say 'slmz', instead of the full Salaam. How should one respond?**

A. It is not permissible to respond with the Masnoon Salaam to such haraam corruption. Proffer naseehat to the jaahil.

**Q. If khuffain are removed whilst one has wudhu, does the wudhu have to be repeated?**

A. Removal of the khuffain does not break wudhu. If masah had been made on the khuffain, then only the masah is nullified. After removal of the khuffaain, only the feet should be washed. If the khuffain are removed before wudhu had broken, that is after donning the khuffaain wudhu had not broken, there is no need to wash the feet.

**Q. Is it necessary for a traveller to abstain from fasting?**

A. It is better to fast even when travelling. Only those who are weak, sick and very tired should not fast while travelling. It is not compulsory to abstain from fasting whilst on a journey. It is meritorious to fast even on a journey. Qadha of such missed fast has to be made.

**Q. Do animals and insects have souls? What will happen to them?**

A. Animals and insects do have souls, and all of them recite the Tasbeeh of Allah Ta'ala. Allah Ta'ala, Alone knows their ultimate fate.

**Q. What is the Shar'i status of wives and others who scorn, abuse and reject polygamy?**

A. They lose their Imaan. They become murtad and will hang upside down in Jahannum.

**Q. A man married a second wife without the knowledge of his first wife. Some years later the first wife discovered this. Now she and her family are demanding that the husband divorces his second wife. What should he do?**

A. He should do what the Shariah instructs him. He should never submit to the haraam dictates of his wife and her family. It is haraam for him to divorce his second wife to satisfy the haraam dictates of his first wife and her miserable family. They are enemies of Allah's Deen, hence they display such kufr.

**Q. Many people say that the second wife is a home-breaker. Please comment.**

A. It is not the second wife who is a home breaker. The kufr concealed in the heart of the first wife is the home-breaker. When a person is dissatisfied with Allah's laws, then Allah Ta'ala constrains that person to damn himself/herself by displaying his/her kufr.

**Q. Will children be born to the inmates of Jannat?**

A. Allah Ta'ala will fulfil the desires of people in Jannat. Whoever wishes to beget children in Jannat, will be satisfied.

**Q. Who will be the husband in Jannat of the woman who had more than one husband on earth?**

A. She will be given a choice. The one whom she loves most will be her husband in Jannat.

**Q. Where is the grave of Hadhrat Faatimah**



## DECEIT OF PHARMACEUTICAL ESTABLISHMENTS

(Continued from page 7)

academic standing," said Lemmens. "And it undermines the integrity of the entire academic publication system."

In their article, entitled "Legal Remedies for Medical Ghostwriting: Imposing Fraud Liability on Guest Authors of Ghostwritten Articles," Stern and Lemmens argue that because medical journals, academic institutions, and professional disciplinary bodies have done little if anything to enforce effective sanctions against this practice of bogus authorship of research papers, a more successful effective approach would be to take legal action. Imposing liability on the guest authors "...may give rise to claims that could be pursued in a class action based on the Racketeer

Influenced and Corrupt Organizations Act (RICO)."

"The same fraud could support claims of fraud on the court against a pharmaceutical company that has used ghostwritten articles in litigation," the law professors added. Moreover, that kind of claim could prevent the Big Pharma sponsor of "ghosted" and "guest authored" articles from presenting them as evidence in court, and could result in sanctions against attorneys who try

(radhiyallahu anha)?

A. There is much uncertainty regarding the location of her grave. No one knows precisely where the grave of Hadhrat Faatimah (radhiyallahu anha) is. This is the effect of her profound Haya (shame and modesty). According to her directive, she was buried during the night time without any announcement made. Her burial was secretly done. Just as she loved to be concealed during her lifetime, so too does she remain concealed after her demise. After all, Rasulullah (sallallahu alayhi wasallam) praising her lofty state of Haya and Hijaab, said: "Faatimah is a part of me."

**Q. A husband wrote out a Talaaq Baa-in for his wife. Before handing her the letter, he destroyed it. What is the position of the Talaaq?**

A. One Talaaq Baa-in came into force. Destruction of the letter does not cancel the Talaaq. The Nikah ended the moment he wrote the Talaaq. He can live with his ex-wife only after renewing the Nikah.

**Q. If on the Day of Eid there is a Janaazah, when should the Janaazah Salaat be performed?**

A. The Eid Salaat will be performed first, then the Janaazah Salaat, then the Eid Khutbah.

**Q. Is it permissible to place a marble slab with the mayyit's name at the headside of the mayyit?**

A. It is not permissible. Such stones are the practice of non-Muslims.

**Q. Is it a Sunnah practice to shake hands on Eid days?**

A. It is not Sunnah. The customary

hand-shaking which is practised on Eid days, especially after Eid Salaat, is bid'ah.

**Q. I have seen some people using the miswaak inside the Musjid just before beginning with Salaat. Is it proper to use miswaak in the Musjid, especially when about to begin Salaat? Some say that this is Sunnat.**

A. It is improper to use miswaak in the Musjid and just before beginning Salaat. It is not Sunnat. Those who have adopted this practice have misunderstood the Hadith. Miswaak should be used at the time of wudhu or at any other time, not inside the Musjid when about to perform Salaat. Without water, the miswaak does not serve its purpose of cleaning the mouth.

**Q. A man with a wig on his head makes masah on the wig during wudhu. Is the masah valid?**

A. The masah is not valid. His wudhu is not valid. His Salaat is not valid. Wearing a wig is haraam.

**Q. Does looking at the pictures of semi-nude women in newspapers break wudhu?**

A. While wudhu will physically not be nullified, it will be utterly destroyed spiritually. It is haraam to look at such evil pictures. The spiritual effect of wudhu is ruined, and the soul is tarnished. It is best to renew wudhu, and making Taubah (repenting) is Waajib. One of the fundamental conditions of Taubah is to pledge to Allah Ta'ala not to revert to the sin.

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## THE IMMORAL WOMEN'S LIB. CLIQUE AND THE CLAMOUR FOR A FEMALE 'eidgah'

(Continued from page 11)

natural attribute of intellectual deficiency, will excel in modesty, piety, obedience, purity and chastity. Her work within the confines of her home earns for her the rank of *Shahaadat* (Martyrdom), while her coun-

terpart in the women's lib. movement becomes a personification of Satanism with her flagrant violation of every divine restriction imposed on her by the Shariah.

The immoral aunts who clamour for an 'eidgah' and for

freedom to attend the Musaaqid are the agents of shaitaan. They are his traps for spreading immorality – *fisq and fu-joor*. They have thus denuded themselves, physically and spiritually of all the restrictions of Islam. These agents and traps of shaitaan are not Muslims. On the occasion of his unceremonious expulsion from the heavens, shaitaan supplicated to Allah Azza Wa Jal,

for tools and traps to enable him to execute his projects and plots of satanism on earth. Granting his supplication, Allah Ta'ala said: 'Your traps will be women'. This is the mould into which the immoral 'eid'-clamouring aunts fit. They are shaitaan's traps. Beware of them. The

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Qur'aan and Ahaadith warn you of them. These denizens of Jahannum have been employed by Iblees to recruit for him a following who will accompany him into Hell-Fire.